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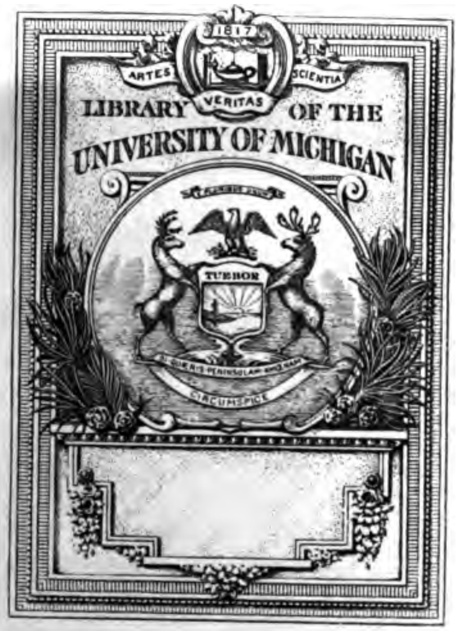

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CONTAINING

ESSAYS, DISSERTATIONS, &c.

ON

VARIOUS SUBJECTS,

Sent to the AUTHOR of

The *Gentleman's Magazine*, &c.

ELIZABETHA R

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ON

VARIOUS SUBJECTS,

ſent to the AUTHOR of

The *Gentleman's Magazine*,

Which could not be conveniently inſerted at length, or properly abridged;

INCLUDING,

- I. The Defence of *Gulliver* enlarged and reviſed.
- II. A Letter to a Friend on Revelation.
- III. Several Pieces for and againſt the Methodiſts.
- IV. Arguments upon God's Preſcience.
- V. Obſervations on peopling the Earth.
- VI. On the Magiſtrate's Right to inflict Capital Puniſhments.
- VII. A ſerious Addreſs to the Clergy and Laity.
- VIII. Againſt Tithes, by *Ruſticus.*
- XI. On the Repeal of the Teſt Act.
- X. Mr. *Facio*'s Anſwer to the Objection taken from the Motion of Comets, of their Bigneſs and of their Number; and how greatly their near Paſſages or Shocks are to be feared.
- XI. *M. Voltaire* on Suicide.
- XII. His Ode to the Queen of *Hungary.*
- XIII. M. *Maupertuis* on Comets.

NUMB. I.

LONDON:
Printed for EDWARD CAVE, *at St.* John's Gate.
MDCCXLII.

Dir.
Ford
1951
10890

ADVERTISEMENT.

MOST of the following Pieces relate to Subjects that have been controverted in the Courſe of our Magazine, but could not be conveniently inſerted, for the Reaſons mention'd in Vol. x. p. 250. We thought it therefore our Duty to make a Publication in this manner, which we hope our Correſpondents will accept as an Inſtance of our Gratitude and Willingneſs to oblige them. We ought indeed to ask their Pardon for ſo long a Delay, it being not leſs than two Years ſince we gave them Expectations of ſeeing their Letters appear. But after ſeveral Sheets were printed off, ſome Diſſertations which we mention'd in Vol. x. p. 297. were unluckily miſlaid. However, ſhould this Undertaking meet with a kind Reception, we intend a ſecond in a convenient Time, and if the Authors of thoſe Diſſertations will favour us with new Copies, we ſhall not fail to inſert them.

Beſides thoſe formerly mention'd, we have, towards the next Number, been favour'd with ſeveral Manuſcripts too prolix for the Magazine, *viz. Eſſays on Biography—On Education—A Compariſon between* Buchanan *and* Johnſon, &c. &c.

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Miſcellaneous Correſpondence, &c.

A Letter to a Friend on Reaſon *and* Revelation.

SIR,

THE regard I have for you, and the concern for your Welfare, oblige me to take this trouble upon me, and to reaſon a little ſeriouſly with you upon an Affair which you, as well as a great part of Mankind, are too apt to neglect either thinking upon at all, or when you are thinking upon it, to be guided by falſe Maxims, ſuch as will not bear the teſt of Reaſon. As to the Scriptures, a great many in this Age have ſo far got the better of their Underſtandings as to be able to ſhut both their Eyes, in regard to any thing they ſay; but as to the dictates of Reaſon we are not yet arriv'd to that degeneracy of Manners, as to profeſs or deny giving an Ear to it; tho' I am ſure there is ſo cloſe a connection betwixt the one and the other, that a Man cannot diſcard the one without oppoſing the other, however he may deceive himſelf and imagine that he is guided by its Precepts. Now as God is the God of Reaſon as well as Revelation, and Truth is the ſame, and comes from the ſame Fountain, whether convey'd thro' the channel of Reaſon or Revelation, what I am going to ſay to you ſhall be entirely fetch'd from Reaſon; for Right Reaſon is as ſure a guide as Revelation: But the Misfortune is, a Man's own Reaſoning is not always right Reaſoning, and Truths that are deriv'd thro' it are ſeen with more Difficulty, more Exactneſs and Niceneſs are requir'd in the Proceſs, and the corruption of human Nature is ſo great, that a Man may be eaſily led aſtray; the cloſe attention that is neceſſary may be eaſily interrupted, and a Man may wander by a little falſe bias put upon his Thoughts in labyrinths of Error, and mazes of Confuſion. Here you ſee the vaſt neceſſity of Revelation, where the ſame Truths are more plainly deliver'd, the foundation upon which they ſtand much eaſier to be diſcern'd, and more obſtinacy requir'd if we will not be guided by them; for how uncapable wou'd the bulk of Mankind be of examining ſuch nice Speculations, and keeping cloſe to that thread in all its Windings which leads to the diſcovery of Truth: The natural conſequence wou'd be, for ſome of the better kind to have an implicit Faith in Men of ſuperior Underſtandings; and for others to form Doctrines according to their own Imaginations, and eſtabliſh them for Truths, or at leaſt as Rules for their own Practice. Surely therefore every wiſe Man ſhou'd judge the World much better provided for by that written Revelation, where there is much leſs room for any ſuch Impoſitions.

The firſt Truth I wou'd make plain to your Underſtanding is this, That thoſe who wilfully diſobey God, and continue in ſuch Diſobedience will ſuffer eternally. I am afraid you have endeavour'd to perſuade yourſelf otherwiſe.

Now the way I wou'd prove this is, that a Power to do Well is attended with a *Power to do Ill*; this is abſolutely neceſſary where there is the leaſt degree of Merit in doing well; for there muſt be a place for Demerit, if there is room for Merit; for where there is the leaſt Commendation for uſing a Power Well, it unavoidably follows it might have been us'd otherwiſe: Now if God deſires and likes that we ſhou'd uſe our Powers or act well, He muſt deſire and like that we ſhou'd not do the contrary, and conſequently diſlike our doing ill; and I am afraid it will be found that Puniſhment muſt as certainly follow his diſliking our Actions, as Rewards his liking them; If Happineſs attends Merit, the want of that Happineſs is in ſome meaſure a Puniſhment; and therefore unleſs God rewards them that merit and demerit alike, Puniſhment of that kind muſt unavoidably attend upon the Sinner; and perhaps it muſt as neceſſarily follow, in the nature of Things, that poſitive Puniſhment muſt as neceſſarily follow as this ſort of Puniſhment; for if Merit cannot be rewarded without Demerit being puniſhed, then beware, O Sinner! leſt thy Miſery be as neceſſary as the Happineſs of the Virtuous; that is, it may be as poſſible for God to ceaſe to make the Virtuous happy, as to ceaſe to make the Wicked miſerable. For if God be the moſt free, I may ſay the moſt arbitrary, Agent that can be, yet the nature of Things, and his own Nature, may determine him to act as certainly in ſuch a manner, as if his Actions were guided by a blind neceſſity of Nature. Now if it be true, from the nature of God and the nature of Things, that his Wiſdom will as certainly determine him to reward Merit, as if he acted by neceſſity of Nature, it may be equally as true, for the ſame Reaſons, that his Wiſdom may as certainly determine him to puniſh Iniquity, as if he acted by neceſſity of Nature.

And that this is a ſad and diſmal Truth will appear pretty plain, if we examine the Calamities and Miſeries that are met with and recorded to have been found in the World: For if from the nature of God, and the nature of Things it was poſſible, or conſiſtent with Wiſdom, to have conferr'd the ſame degrees of Happineſs upon his free Creatures, without making room for others to be miſerable, God might have prevented the Miſery that has befallen, and continually befalls his Creatures, without diminiſhing the Happineſs of others. Now to ſuppoſe this, is to ſuppoſe that God makes Creatures miſerable, which the nature of Things, and the Wiſdom of his own Nature do not determine him to do. And if God makes Creatures miſerable without being determined by the Wiſdom of his own Nature, and the nature of Things, he chuſes that Miſery which might, conſiſtent with his own Attributes, and the nature of Things, have been prevented: But if he chuſes the Miſery of his Creatures he delights in Miſery, which is abſolutely contrary to the nature of a perfect and happy Being; what Miſery has been in the World, therefore, the Wiſdom of his own Nature, and the nature of Things have determin'd him to inflict: For when ſupreme Wiſdom determines, the Puniſhment is as certain as when Neceſſity obliges; and the ſame Reaſons that determine him once may determine him eternally. This is a moſt aſtoniſhing Thought, and ſhou'd make every Sinner tremble. That great and good Man, Dr. *Tillotſon*, made a ſlip, out of a tender regard to wicked Men, in aſſerting that God might forbear to execute his Threatnings, meaning ſuch as were not Conditional. God, it's true, can do every thing; but yet we may juſtly ſay he cannot Lye; why, Becauſe he will not; ſo we juſtly ſay he cannot forbear to execute his Threatnings, ſeeing whatever his Wiſdom ſees proper and fit to be done, according to the nature of Things, we ſay he can no more forbear to do than if he was conſtrain'd by Neceſſity. And as Experience ſhews us, that his Wiſdom has determin'd him to execute his Threatnings, ſo we juſtly ſay that God cannot forbear to execute his Threatnings.

The other Truth I wou'd endeavour to convince you of is, That God Almighty requires of us a perfect Abſtinence, except in lawful Matrimony. This is a Truth this licentious Age endeavours to hide and get rid of, but to no purpoſe to ſatisfy the Conſcience of any Man, who will give himſelf but time for Reflection even and Conſideration.

I agree with you, that Deſires and Appetites were implanted in our Nature to be gratified; but it is as true likewiſe, that they were planted to prove and try our Obedience: If they were given only to be gratified, God wou'd have guarded them by an abſolute Neceſſity laid upon our Nature, that they ſhou'd not be abus'd; for if the enjoyment of them had been the only end of their being planted within us, he wou'd not have put it in our Power to hurt ourſelves or others, by any Exceſſes and Irregularities in that Enjoyment; but it is plain to any Man, that is the leaſt acquainted with human Nature, that both may be done. Why did God therefore give us the liberty of harming ourſelves and others by their Gratification? My Anſwer is very eaſy, God did it to raiſe us to greater degrees of Happineſs than what ariſes from the enjoyment of Senſe; for God has not only given us Appetites to be gratified, but liberty about the gratification of them, that we might attain to greater Happineſs in uſing our Liberty well: For Liberty is neceſſary to any great degrees of Happineſs in Creatures; ſince the more like God Creatures are, the more happy they muſt be: But without Liberty there is no poſſibility of approaching to the likeneſs of God; for how can our Wills or Deſires be any ways conformable to, or like his, if we have not an opportunity of willing or deſiring otherwiſe than he does. A Neceſſity laid upon the Creature, and his Liberty taken away, the Will of the Creature ceaſes a-courſe, and the Happineſs attending its Will, imitating the Will of God, muſt be deſtroy'd. To make us capable therefore of enjoying our Appetites, and at the ſame time greater Happineſs than what ariſes from the gratification of them, it was expedient for God not to bind us by any natural Neceſſity to regulate them well, only to give us a liberty ſo to do, and ſhew us his Will therein; Now this Will the light of Reaſon might have diſcovered; but its approaches to the Heart of Man, in this his degenerate State, are by ſo many bye Ways, thro' ſuch long Windings and Reaches, that it is generally loſt, and has but little Influence; eſpecially ſince it learn'd of *Adam* to diſlike its Dictates, and at the ſame time a knack of ſhutting its Eyes againſt what it diſlikes: However, as his Will in this Point has been more plainly diſcover'd other ways, let us ſee if it might not likewiſe have been found out by the light of Reaſon; tho' I muſt own, when a Man is ſhew'd by a Guide any particular Place in which he is concern'd, it is an eaſier matter to trace out another way whereby he might have found it himſelf, than originally and actually to find it; ſo when new Truths are made manifeſt to us by Revelation, it is an eaſier matter to ſhew how they might have been found out other ways, than actually to have found them out. Now in the Point before us, God has ſufficiently made known to us by the Works of the Creation, that he deſires the Happineſs of all his Creatures in their ſeveral Kinds and

Capacities; the inanimate Part by blind Neceſſity, the ſenſitive Part by Inſtinct, are abſolutely determin'd to follow thoſe Laws and Rules which are neceſſary for the Preſervation, Order and Happineſs of the Whole: Tho' Man therefore be left at liberty, it is only that he ſhou'd ſubmit voluntarily to be guided by the ſame Rules which others by Compulſion are forc'd to ſubmit to (that he might be capable of greater degrees of Happineſs, as has been obſerv'd before). Whatever Rules therefore tend to the Preſervation, Order and Happineſs of the Whole, God has mark'd out as the Rules of our Action, tho' he has given us a liberty of not following them: For either he muſt have mark'd out ſuch Rules for us to follow, or he muſt ceaſe to will thoſe Rules ſhou'd be follow'd; that is, He muſt will and deſire the Happineſs of the whole Creation, and not will and deſire the ſame, which is a Contradiction. Whatever particular Rule and Law therefore can be prov'd to tend to the Preſervation, Order, or Happineſs of Mankind in general, is plainly diſcover'd to be the Rule and Law God wou'd have us to be guided by, and which he has mark'd out for our Obedience; and conſequently whatever tends to the Deſtruction, Diſquiet and Unhappineſs of Man, is a Rule and negative Law by which we may judge of our Diſobedience. An Act of Diſobedience therefore to God is an Action of that ſort which tends to the deſtruction, confuſion and unhappineſs of Men: Fornication is an Action of that ſort; for the promiſcuous uſe of Women naturally and unavoidably tends to the Confuſion, Diſorder and Devaſtation of Mankind, it in a great meaſure prevents the propagation of Children, the care of their Education on one ſide is utterly loſt thereby, and the Diſeaſes that attend ſuch a boundleſs liberty are intolerable. Now there is but one plain, ſimple Rule to prevent all this Confuſion, That two ſhou'd be join'd together during Life; or that every Man ſhou'd have his own Wife, and every Wife her own Husband: This tends to preſerve the order, quiet and peace of Mankind, and conſequently is diſcover'd by that to be the Will of God. But perhaps you may ſay, This is very well in the main, and very proper for Society; but that a few ſhou'd now and then tranſgreſs this Rule is of little ſignification, and by a prudent Tranſgreſſion (if I may properly ſo ſpeak) no great detriment follows. To this I anſwer, If God has given us any Rule to ſquare our Actions by, as I have before ſhewn you he has, it muſt be a general Rule, or we muſt prove the Exceptions as plainly as the Rule is prov'd to us; when a Man can prove, that he in particular, or any few Perſons in particular, are excepted, then I agree he may tranſgreſs: But let it be well conſider'd, what I have prov'd above, that God has given us a Rule to follow, in order to ſhew our willingneſs to obey him, and by that means be exalted to greater degrees of Happineſs. Now the breaking or obſerving this Rule is the teſt of his Obedience, and in ſuch caſe it is of no ſignification that he thinks the breach in particular is attended with no Inconveniencies; for there can be no teſt of Obedience where a Man is left as a Judge himſelf, when the particular Action in which he is concern'd is inconvenient; ſince he may eaſily imagine to himſelf the detriment of abſtaining to be greater. Beſides, if a Rule is given a Man both to prevent Inconveniencies, and likewiſe to try his Obedience, he is to follow the Rule both when Inconveniencies attend it, and when they do not; as one Reaſon may remain for obſerving the Law

tho'

o' the other be taken away; for in negative Laws no Circumſtances hatſoever can juſtify the breaking of them. The preſerving to every an his Property, to uſe and diſpoſe of it himſelf without having it forbly or clandeſtinely taken away from him, is neceſſary to the Order, eace, Quiet and Happineſs of Mankind. Hence appears the plainneſs that negative Law that a Man is not to Steal. But poſſibly particular aſes may happen where a Man ſhall have ſo much Property, and of ſuch rt, as may be neither of uſe to himſelf or Society; But muſt particular eople be left to judge in ſuch Caſes, and ſo break this Law where they ink the uſe of the Law is loſt? Such a latitude given wou'd quite deſtroy e Law, and the greateſt Confuſion muſt inevitably follow. It is the ry ſame Caſe in all negative Laws, and God proves us thereby, to know hether we are capable of that Happineſs he deſigns us for.

I am your faithful Friend and Servant, A. B.

Of the METHODISTS.

S I R,

A Midſt ſuch a diverſity of Opinions about the *Methodiſts*, and the various Reflections made on their Doctrine and Practice, it is not the ſieſt thing in the World to arrive at a right knowledge of them; and ſo rcible a bias do Education and Prejudice ſet on the Mind in favour of e religious Tenets firſt imbib'd, that it requires no ſmall degree of Imrtiality, of Humility, and diſintereſted love of Truth, to be able to dge coolly and equitably of whatſoever contradicts them. But I hope it ill be allow'd by all wiſe and good Chriſtians, of whatſoever Order, that e Holy Scriptures are the only infallible Teſt of every Point of Doctrine, d of every Action. *To the Law and to the Teſtimony: if they ſpeak not cording to this Word, it is becauſe there is no light in them.* Let this en be granted, and let both the Doctrine and the Practice of the *Meodiſts* be ſtrictly examined by that ſacred Rule, and be either approved condemned, embraced or rejected, according as they are found to agree diſagree therewith.

As for my own part, when I firſt heard of the riſe of the *Methodiſts*, I nſidered them as a meer *Ignis fatuus*, a fallacious Light, of ſhort conauance, and as ſuch not worthy regard. As repeated and ſtill larger Acunts of them reach'd my Ear, my attention to them began to be a little vakened; but yet not enough to engage my ſerious Conſideration. It ſomewhat more than a Year ſince Mr. *Whiteſield*'s Diſcourſe on *Regenetion*, or the *New Birth*, accidentally fell into my hands: I gave it a ſty reading, and was thereby convinc'd of the goodneſs of the Man's eſign: He ſeemed to diſcover a warm Concern for the Salvation of Souls, s Reaſoning I thought clear and ſtrong, and well confirm'd with Scripre Proofs, undeniably evincing that the moſt unblamable, inoffenſive Conerſation in the ſight of Men, unleſs the natural Corruption of our Hearts be bdued, and the very bent and bias of our Wills changed, from a preiling love of this World, to a prevailing love of God and Holineſs, canot entitle us to the Kingdom of Heaven. One or two of his Journals ll next into my hands, which ſurpriſed me. I wiſh'd he had conceal'd me things which he thought proper to publiſh; but was thereby connc'd of his undiſſembled Piety and Zeal, and of his extenſive Uſefulneſs. *owever my* Judgment on him, and his Brethren the Methodiſts, by reaſon

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of the many Clamours I heard raiſed againſt them, was ſtill held in ſuſpenſe. I enquired of every body I met with, but their Accounts were ſo different they afforded me no Satiſfaction. I often wiſh'd for an opportunity of hearing one or other of them, and of acquainting myſelf more throughly with their Doctrine and Ways, that I might the better be enabled to judge for myſelf; but none offer'd till the other Day that my Buſineſs led me down to *Briſtol*.

My Stay there was ſhort; however hearing that Mr. *Charles Weſley* would preach in the Afternoon, juſt out of the City, I got a Guide and went to hear him. I found him ſtanding on a Table, in an erect Poſture, with his Hands and Eyes lifted up to Heaven in Prayer, ſurrounded with about a thouſand People; ſome few of them Perſons of Faſhion, both Men and Women, but moſt of them of lower Rank. I know not how long he had been engag'd in the Duty before I came, but he continued therein, after my coming, ſcarce a quarter of an Hour; during which time he prayed with uncommon fervency, fluency and variety of proper Expreſſion. He then preach'd about an Hour on the five laſt Verſes of the fifth Chapter of 2 *Cor.* in ſuch a manner as I ſcarce ever heard any Man preach, *i. e.* though I have heard many a finer Sermon, according to the common Taſte or Acceptation of Sermons, yet I never ſaw or heard any Man diſcover ſuch evident Signs of a vehement Deſire, or labour ſo earneſtly to convince his Hearers, that all Mankind are by Nature in a ſtate of Enmity and Rebellion againſt God, and conſequently in a damnable State; that God is willing to be reconciled to them, and in order thereto hath imputed their Sins to Chriſt, who hath fulfilled all Righteouſneſs, hath Suffered and ſhed his precious Blood, in our Nature and Stead, that his Righteouſneſs might be imputed to as many as believe in him for their Juſtification in the ſight of God, and final Salvation; and that none are excepted but ſuch as refuſe to come to him as loſt, undone, yea as damned Sinners, and truſt in him alone, *i. e.* in his meritorious Righteouſneſs, and atoning Sacrifice, for Pardon and eternal Life. All which Points he backed, all along as he went on, with many pertinent Texts of Scripture, which he explained and illuſtrated. He then freely invited all, even the chief of Sinners, to come to Chriſt; and at the ſame time that he ſhewed there is no Doctrine, no Terms, to which the corrupt Heart of Man makes a greater Difficulty to comply and ſubmit, than Salvation by Grace, or by Faith in the ſole Righteouſneſs of another, he laboured by a variety of the moſt forcible Motives, Arguments and Expoſtulations, to perſuade, allure, quicken, and, if poſſible, compel all and every of his Hearers to believe in Chriſt, in order to their Redemption and Salvation through him.

Nor did he fail to inform them how ineffectual their Faith would be, unleſs it wrought by Love, purified their Hearts, and were productive of good Works; for tho' he cautioned them, with the utmoſt Care, not to attribute any Merit to their own Performances, nor in the leaſt degree reſt on any Works of their own, yet he truly appriz'd them, at the ſame time, that it is but a dead Faith which is not operative, which doth not produce an holy Life, and cauſe them to abound in the Fruits of Obedience, doing all the good in their Power.

Now let any Man ſhew me in what reſpect this Doctrine differs from that held forth in the Articles of the Church of *England*, or from that contain'd in the New Teſtament. If the Articles do not contain the fundamental Doctrines of the Goſpel, why is every Chriſtian Miniſter required to ſubſcribe to them? But if they do, why is our Clergy ſo generally, ſo notoriouſly departed from them? And why ſo loud an Outcry againſt the Men who preach up theſe and no other Doctrines?

If it be not their Doctrine that is objected to, but their new Method of preaching in the Fields, *&c.* I anſwer, That is an old Method; and beg leave to demand, What Command or Precept of the Goſpel is tranſgreſs'd thereby? Our bleſſed Saviour preached not only in Synagogues, but likewiſe on a Mountain, in a Ship by the Sea ſide, or whereſoever the People were aſſembled to hear. St. *Paul*, with *Silas* and *Timotheus*, *went out of the City Philippi on the Sabbath, by a River-ſide, where Prayer was wont to be made, and ſpake* (i. e. preached) *to the Women that reſorted thither.* And are we not aſſured, that *where two or three are met together in the Name of Chriſt, there he is in the midſt of them?*

Afterwards I went with them to a religious Society, and found the Place ſo thronged that it was with great difficulty we got to the center of it, where was a convenient Place provided for Mr. *Weſley*. When we came to them they were ſinging an Hymn, but ceaſed as ſoon as he had taken his Place. He firſt prayed, then expounded good part of the 12th Chapter of St. *John*'s Goſpel, then ſung an Hymn, then proceeded a while in his Expoſition, ſang another Hymn, prayed over more than 20 Bills, which were put up to him by the Society, all except two reſpecting their ſpiritual Concerns, and concluded with the uſual Benediction. But never did I hear ſuch Praying! never did I ſee and hear ſuch evident Signs of fervency of Spirit in ſerving the Lord! The People hung upon the Preacher's Lips: At the end of every ſingle Petition a ſerious *Amen* run through the whole Aſſembly, with an air of ſuch Solemnity and Fervour, as quite diſtinguiſhed it from whatever of that kind I have heard attending the Reſponſes at Church. Their Singing was not only the moſt harmonious I ever heard, but ſeemed to be done with uncommon emotions of divine Joy. I never before ſo well underſtood that Expreſſion which often occurs in Mr. *Whitefield*'s Journals, where he ſpeaks of "ſinging "Pſalms luſtily and with a good Courage." It is impoſſible for one to try the Hearts of others, nor would I dare invade the divine Prerogative; but this I will venture to ſay, Such manifeſt Tokens of a lively, genuine Devotion, in every part of religious Worſhip, I never before, in any place, or on any Occaſion, have been witneſs to. If there be ſuch a thing as heavenly Muſick on Earth, I heard it there; If ſuch an attainment as Heaven upon Earth, numbers in that Society ſeemed to poſſeſs it. As for my own part, I do not remember my Heart at any time to have been ſo elevated in Prayer and Praiſe, either in Collegiate, Parochial, or private Worſhip, as it was then and there.

I found alſo, upon Enquiry, that great numbers in and about *Briſtol*, by attending on theſe religious Exerciſes, have been reform'd from a vitious to a virtuous courſe of Life, who, without neglecting their neceſſary Employments (as has been ſuggeſted) now make Religion the principal buſineſs of their Lives. That this is remarkably the Caſe alſo with a great number of the Colliers at *Kingſwood*, whoſe Wickedneſs, not many Years ſince, was notorious: One Man in particular told me, that his Wife, with whom he had lived ſome Years very unhappily, who us'd

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daily to curſe him, by attending daily the Miniſtrations of the *Weſleys*, was now become the beſt of Wives, which was the firſt occaſion of his joining himſelf to them. If therefore any, with *Nathanael*, ask, “Can “any good thing come out of *Nazareth?*” Can any good come out of *Methodiſm?* I only anſwer, as *Philip*, Come and ſee.

Yours,

J. S.

Upon the Doctrine of the Methodiſts.

Mr. Urban,

I Think it the Duty of every ſerious Man, to ſtudy at all times to promote the welfare and growth of Chriſtianity, upon national and ſcriptural Principles; and a ſcheme of Religion founded on ſuch Principles cannot be too vigilantly defended againſt Novelliſts and Innovators; for doubtleſs nothing can more prejudice the Enemies of Chriſt againſt his Goſpel, than the want of Concord and Unanimity amongſt its Profeſſors. Are then the Miniſters of the eſtabliſh’d Church to be condemn’d of want of Love and Chriſtian Charity, if they endeavour, by all lawful Means, and by ſound Reaſoning, to prevent the multiplication of Sects, and growth of Hereſies? Nay, is it not incumbent on them moſt heartily to endeavour it, that they may appear watchful of the Charge entruſted to them? This Conſideration, I think, ſufficiently juſtifies the Oppoſition made to the new-faſhioned Opinions and Practices of the *Methodiſts*, a ſet of People that ſeem to be in a fair way to eſtabliſh a Sect of as obſtinate Diſſenters as any in the Nation: It looks indeed as if it was the thing they aim’d at, elſe why do they affect to diſtinguiſh themſelves by the particular denomination of *Methodiſts?* Could they not have been contented with the Name of *Chriſtians*, without taking to themſelves an additional and peculiar Title?

To oppoſe this Evil ſeveral worthy Miniſters of the Goſpel have ſet themſelves, particularly Dr. *Trapp* and Dr. *Stebbing*, who have accordingly done it in ſome Diſcourſes publiſh’d by them, entirely juſt and concluſive againſt the Errors they are pointed at. Mr. *Seagrave*, a *Methodiſt*, has attempted an Anſwer to Dr. *Trapp*, in which he diſcovers a good deal of Rancour and Hatred to the preſent Clergy, but little of Argumentation or ſound Reaſoning of efficacy enough to invalidate what the Doctor has ſaid. But as for the Sermon of the Reverend Dr. *Stebbing*, ’tis a Diſcourſe ſo entirely founded on Truth and juſt Reaſoning, that one might venture to affirm, an unprejudic’d Perſon could not read it without Conviction. But ſo it is, when Men have once taken it in their Heads, that they feel the Spirit at their Hearts, every whimſical Notion and idle Opinion they run into is then the Dictates of it, and all that can be ſaid againſt them, the ſuggeſtions of the Devil, or at beſt, vain Babblings, or the unhappy effects of a carnal Mind. For this reaſon I did not in the leaſt expect that what Dr. *Stebbing* has ſaid, or any other Man can ſay, would at all convince theſe People of their Error; but I believe it muſt have ſo good an effect upon thoſe who are not yet deluded, as to make them Proof againſt any future Attacks. But ſince, Sir, you have publiſh’d a Letter in your laſt *Magazine*,* in oppoſition to that excellent Diſcourſe of Dr. *Stebbing*, and vindicating the Conduct of the *Methodiſts*, be ſo good as to allow the ſame Favour to this Anſwer to that Letter.

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* *Vol.* IX. *p.* 415.

Whenever a Company of overwiſe People ſet themſelves up, in oppoſition to confirm'd Doctrines and Practices, as the only true Standard of theological Opinions and Manners, their Declarations and Apologies in defence of themſelves never fail to be ſtuff'd with loud Exclamations againſt the Doctrines and Practices of the Miniſters of the Church: And indeed in this the Men are right, for without it their Undertakings would not appear at all plauſible; they muſt firſt cruſh their Opponents before they can eſtabliſh their own Notions. This Gentleman, we ſee, ſets out in the ſame manner, and the firſt Words in his Letter are theſe: "That the generality of the Clergy of the Church of *England* have de-"parted from the Doctrines of the Reformation, is a Truth too notorious "to be denied; and the great and ſublime Doctrines of the Goſpel are "not only disbeliev'd, but every where violently oppos'd, and loudly "ſpoken againſt." This is a heavy Charge indeed upon the whole Body of the Clergy; but the Misfortune is, that it has very little Truth in it, and leſs Modeſty and good Nature, which are Virtues the *Methodiſts* ſeem to have no pretence to. Well, but how does he make this out? Why, by ſeveral Inſtances; firſt, That they have entirely diſcarded the Doctrine of Three Perſons in the Unity of the Godhead. For the truth of this we have nothing more than the Gentleman's Word; and, begging his Pardon, the Aſperſion is both falſe and ſcandalous. I have been often preſent at Sermons preach'd by Miniſters who were Strangers to me, but never in my Life heard this Article decry'd by any of them, but often affirm'd in moſt poſitive Terms: And as for thoſe with whom I am acquainted, I dare affirm, to a Man, they are zealous for it: Moſt too of our eminent Divines (ſome Particulars only excepted) whoſe Works have been printed for the Benefit of the World, are ſtedfaſt in the ſame Doctrine. What Ground then does there appear for this ſcandalous Charge upon the Clergy? Scandalous I call it, for ſince all the Clergy have ſubſcrib'd to this Article, to ſay they have all diſcarded it, is, in my Opinion, ſaying, That they have no regard to what they Subſcribe or what they Affirm. 'Tis true, there are ſome, tho' I believe not one in a hundred, who have fallen off from the Faith in this Article: A true Inſtance of human Frailty! But even theſe, tho' guilty of Error, are not chargeable with that Nonſenſe and Self-contradiction which this Writer lays upon them. "The true Deity of our bleſſed Saviour, ſays he, is openly decry'd, and the Notion of a Created God every where embrac'd." A Created God is a Contradiction in Terms, and an Appellation which no Oppoſer of the Trinity ever was ſo ſilly as to apply to the Son of God, tho' your Correſpondent roundly charges all the Clergy in the Nation as guilty of it.

Original Sin, which he farther tells us "the Clergy have ſneer'd out of the Church," does not conſiſt in the Imputation of *Adam*'s Tranſgreſſion to his Poſterity, as he ſuppoſes; for 'tis as much impoſſible that the Action by which *Adam* ſinned ſhould be mine, as that my Sins ſhould be his: But Original Sin is this: *Adam* being the Stock from which all Men were to ſpring, and having corrupted himſelf by Sin, the Offspring of a Root thus vitiated muſt be corrupt, and like its Parent; and therefore Men are born into the World ſubject to Death and Diſeaſes, fill'd too with evil Diſpoſitions and Affections, ſo that their Works, proceeding from imper-

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[illegible] Principles, have not the nature of true Holineſs, and conſequently are not in themſelves acceptable to God: And for this Reaſon a Sacrifice for Sin, and a Mediator, were neceſſary to make our weak Endeavours receiv'd as Unſinning Obedience. This I take to be the Sum of Original Sin, and the true Senſe of the Article on that Head; and this is a Doctrine which the Clergy conſtantly maintain. The Election of particular Perſons to Salvation, and the Paſſing by of others, which the *Methodiſts* condemn the Clergy of the Church for denying, is a Doctrine contrary to the Divine Attributes, deſtructive of all Religion, affirm'd in no part of Scripture, but denied in numberleſs; all which Particulars are eaſily prov'd. The Clergy do not deny that Salvation is freely by God's Grace, but they deny that this Grace is given unconditionately, and that it leaves nothing to be done by ourſelves. Our own Good Works are indeed not meritorious in our Salvation, but yet they are abſolutely neceſſary Conditions of it, and without which we cannot be ſav'd. Chriſt did not die to ſave Men the trouble of Repentance and Amendment, but to make them acceptable to Pardon; he that ſees not this in Scripture, knows nothing of them as he ought. To his laſt Objection I anſwer, That there is nothing like irreſiſtible Grace talk'd of in Scripture, Men there are always treated as free Agents; God does not tell us he'll make us do right or wrong as to him ſeems good, but Counſels and Perſwades us to do one rather than the other, always leaving it to our own Choice to follow or neglect his Advice. Was it not ſo, no Man need be troubled about his Sins, what he does he can't help: If every one's Will was not free, our Lord could have little reaſon for the following, and many other Expreſſions which he uſes: *O Jeruſalem! Jeruſalem! thou which killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chicken under her Wings, but ye would not.* If Deiſm does daily get ground, as this Writer ſuppoſes, I wiſh the occaſion of it does not, in a great meaſure, lie upon ſuch Men as Mr. *Whitefield* and his Followers, who deſtroy the unanimity of the Church, and breed Schiſms in it, by that means giving occaſion to the Enemies of Chriſt to blaſpheme.

I have now done with the Introduction to his Letter, which I have remain'd the longer upon, to ſhew the falſity of thoſe general Reflections contain'd in it. Upon the Sequel, which relates to Dr. *Stebbing*, I ſhall be more conciſe, for there is no danger that any one's Eſteem for the Doctor's Diſcourſe can be leſſen'd by what this Gentleman has ſaid, there being nothing in the Letter, as far as I can perceive, that any way affects the general Doctrine of his Sermon. But let us a little obſerve how well he has vindicated Mr. *Whitefield*'s Conduct from what he calls the falſe Aſperſions of Dr. *Stebbing*. *Boaſtings*, ſays he, *Mr.* Whitefield *diſclaims*: But can he really be of that Opinion, when he reads that Preacher's Journals? In which he ſtiles the Miniſters of the Church *Falſe Prophets*, and himſelf the only true one; and tells us, there is no Goſpel preach'd in *England* but by him and his Followers, who being fill'd with the Holy Ghoſt eſtabliſh their Doctrines with demonſtration of the Spirit. I don't ſay that theſe are Mr. *Whitefield*'s very Words, but 'tis the direct Meaning of them; and if this be not the height of Boaſtings and ſpiritual Pride, I would deſire to be told what it is. In order to vindicate Mr. *Whitefield*'s want of Charity in his Cenſures, he tells us, that none Cenſure more uncharitably than Dr. *Stebbing*. This is a fine Excuſe for Mr. *Whitefield*, an admirable Vindication of his Innocence; 'tis juſt as plauſible an Excuſe as a Criminal would make in a Court of Juſtice, by ſaying he was not the only Offender. As for Mr. *Whitefield*'s Aſſemblies, view them before and after the Harangue, and I fancy 'twould be no Slander to call them Tumultuous: But as moſt of his Audience, I perſume, come out of Curioſity to hear a Man of Mr. *Whitefield*'s Fame, that ſame Curioſity muſt induce them to be Silent whilſt the Speech laſts, otherwiſe they would be diſappointed.

Concerning FASTING, I think, and I believe all the Miniſters of the Church will allow, Dr. *Stebbing* we know does, that 'tis very Commendable, as far as 'tis a help to Devotion, and is conſiſtent with our honeſt Concerns of Life; but 'tis no where enjoin'd as neceſſary to Salvation. But by Mr. *Whitefield*'s boaſting of the frequent Obſervation of it in himſelf, it ſeems as if he thought it ſo. And ſhould People be perſwaded to believe that a frequency of it, and ſuch a conſtant heat of Devotion was neceſſary, 'tis hardly probable but that many Families muſt ſuffer by it. Mr. *Whitefield*, he tells us, "is as much for Rule and Order as Dr. *Stebbing*, "but does not cant upon the common String of Prieſtly Authority, and uninterrupted Succeſſion." This is expreſſing Mr. *Whitefield*'s Thoughts of Church Government in very light Terms, and ſeems very ſtrongly to intimate, that he agrees with it whilſt it is conſiſtent with his Humours and Notions, and no longer; and his Field-Preaching, his Rambling like a Knight-Errant in queſt of Adventures, his intruding into other Mens Labours, as if they knew not how to preach the Goſpel, does not expreſs any great regard for Order, Rule, or Decency.

To his laſt Objection I anſwer, That no Man of the Church of *England* imputes any Merit to human Actions, but nevertheleſs they are indiſpenſably neceſſary Conditions to Salvation. The Fountain of our Happineſs is the Mercies of God; the Means by which it is deriv'd to us, the Sacrifice of Chriſt; the Condition on which we are finally to enjoy it, Faith in every Perſon of the Holy Trinity, and every Article of Divine Revelation, with a pious and virtuous Practice built on ſuch a Faith. He that is conſcious to himſelf of Sincerity in this Faith and Practice, is in a State of Salvation, and cannot poſſibly miſs of it, if the Scriptures be true, tho' he does not ſenſibly feel the Motions of the Spirit within him. To enter into a particular Proof of this, tho' to a reaſonable Man I think it needs none, is more than my preſent Deſign will admit of; and, indeed, Mr. *Urban*, I believe that what I have already wrote, will require more room in your Collection than you can well afford me: I therefore conclude myſelf your humble Servant,

R. T.

Mr. Urban, *Holderneſs, Sept.* 24. 1739.

AS no Perſon has been more talked of here of late than Mr. *Whitefield*, ſo there is no Perſon concerning whom People have been more divided in their Sentiments about him. From your *Magazines*[*] and his firſt *Journal* (for I have not read his other *Journals* or his *Sermons*) I learn, that he is a Clergyman, educated in the Univerſity, that he was

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[*] *See Vol.* IX. *p.* 238, *&c.*

Ordain'd by one of our Biſhops, that he preach'd in many Pulpits in *London* with great Applauſe, and was much admired by ſerious People of all Denominations; that he went to *Georgia* with a deſign to inſtruct, not only the Colony, but the native *Indians*, in the great Concerns of their Souls and Eternity; that while on Board he took uncommon Pains in Catechiſing, Praying, Preaching, Expounding, and viſiting the Sick, without any proſpect of Reward; that being return'd for Prieſt's Orders, and deny'd the Pulpits in and about Town, he was forc'd to exerciſe the Gifts God had beſtow'd on him for the good of Souls, in Church-yards, Fields or Commons; that he preaches no novel Doctrines, but ſuch as are conſonant to the Scriptures of Truth, and to the Articles of the Church of *England*; that the chief ſcope of his Preaching is to turn Men from a vicious courſe of Life, and to make them good and holy, telling his Hearers, that *no Whoremongers, nor unclean Perſons, nor Drunkards, nor Thieves, nor Covetous, nor profane Swearers, nor Murderers, can be admitted into God's heavenly Kingdom*; but muſt, without a ſeaſonable Repentance and Amendment, go to a Place a Court-Preacher dares not name, for fear of affrighting his Auditory, and being thought Unpolite and Ill-bred; and that many vicious and profane Perſons, by attending his Miniſtry, have been viſibly reform'd.

From this Account of Mr. *Whitefield*, I confeſs, I had entertained very favourable Thoughts of the Man, and was ready to bid him *God ſpeed*. But of late your *Magazines* inform me, that moſt of the Clergy, both the Dignified and Inferior, violently oppoſe him, and agree to deny him their Pulpits; that they call him a *Calviniſt*, an *Enthuſiaſt*, and an *Hypocrite*; that they reproach him with ſometimes uſing *extempore* Prayers, like the Diſſenters, with being *Righteous over-much*, and recommending both in his Preaching, and by his Example, Auſterities which few can practiſe.

Now I muſt confeſs, Mr. *Urban*, I was ſorry to find theſe things laid to the Charge of a Man I was ready to think was deſigned by Providence for a publick Bleſſing. Is there any dangerous Error which he holds, or any ſecret Vice which he indulges, tho' not yet publiſh'd to the World, that is the Cauſe of that violent Oppoſition he meets with from Perſons devoted to the ſame holy Miniſtry with himſelf? I have waited, Month after Month, to ſee ſomething of this kind charged upon him: But the Silence of his Enemies upon theſe Heads is a ſufficient Vindication both of his Orthodoxy and his Moral Life.

Surely Perſons that have taken upon them the holy miniſterial Office, can't be ſuppos'd to envy his great Succeſs in his Maſter's Work! Does his Self-denial, his unwearied Labours for the good of Souls, make thoſe Bluſh who indulge themſelves in Luxury and Idleneſs? Charity wou'd hope there are not many of this number, — not many who are afraid of *being Righteous over-much*.

But to come to the Accuſations brought againſt Mr. *Whitefield*: As to his being an Hypocrite, that I am no Judge of; but God is, who will judge both him and thoſe who accuſe him. And when I hear of his dancing a long Attendance, bowing and cringing at a great Man's Levee, until he has got ſome fat Preferment in the Church, then putting in a needy Curate to perform all his Duties in his ſtead, and ſtarving him by whoſe Labours his Grandeur and Luxury are maintain'd, it may then be ſoon enough to call in queſtion his Integrity.

As for his preaching in the Fields, and uſing *extempore* Prayer, if they admit him into their Churches again, perhaps he will leave them off.

Does he enjoin a too great Strictneſs and Self-denial? That is ſo rare an Error in our Days, that a moderate ſhare of Charity may cover it. Few Auditories live up to what they hear; therefore if his fall a little ſhort, they may make excellent Chriſtians. When the bent of the Nation is to too much Looſeneſs, bending Men a little the other way may be a means to make them ſtrait.

I ſhall not contend with the Diſputers of this World, whether Mr. *Whitefield* be juſtly chargeable with Enthuſiaſm or not; but am afraid that the Deiſts of the preſent Age may make a bad uſe of ſuch a Charge, and be ready to call that noble Spirit which influenced the primitive Chriſtians to deny themſelves, to devote their Lives to painful and uſeful Services, to bear up bravely under Reproaches and Sufferings, and to deſpiſe Death itſelf, a Spirit of Enthuſiaſm.

Do our Clergy acknowledge that it was by a ſupernatural and divine Aſſiſtance St. *Paul* and the other Apoſtles were carried through their painful Labours, and bore up under their heavy Sufferings? And do they own that Mr. *Whitefield* denies himſelf of Eaſe, and Reſt, and Pleaſure; that he is Sober, Chaſte, and Temperate; that his Life is exemplarily Pious; that he is abundant in Labours for the good of Souls; that he has deſpiſed Dangers, travelled into diſtant Climates, and expoſed his Life among ſavage *Indians* for the ſake of ſaving their Souls? And will they ſay that he has been influenced to all this by a Spirit of Enthuſiaſm? Wou'd to God there were more of the ſame Enthuſiaſm in all the Clergy round about us! we ſhou'd not then ſee them ſo oft in Taverns or Ale-houſes, at Horſe-Races, at Gaming-Tables, or ſpending whole Nights at Cards. Then they would not content themſelves with coldly reading once a Week only a moral Lecture of 15 Minutes long, without ſpeaking one Word of God or another World, from *Sunday* to *Sunday*. But we ſhould find them, more like the primitive Clergy, frequent in Prayer, pathetick in Preaching, grave in their Behaviour, ſober in Life, and pious and exemplary in the whole of their Converſations.

I wiſh, Mr. *Urban*, there were more of this Enthuſiaſm in me and you; it wou'd make me a better Man, and you a better Author; your monthly Performances would be Magazines of Loyalty, Truth, Virtue, and Goodneſs. — I thank you for many things of this kind. Theſe in the review will afford you the greateſt Satisfaction.

In ſhort, Mr. *Urban*, I cannot but think (until I ſee ſomething more prov'd againſt him than I have yet met with) that Mr. *Whitefield* is an honeſt Man, influenc'd by a commendable Zeal for the Honour of his great Maſter, and a benevolent deſire to ſerve Men in their beſt Intereſts, and is prepared to meet any Sufferings in ſo good a Cauſe. He may have his Miſtakes and Infirmities, which is only ſaying, in other Words, He is a Man. Has Mr. *Whitefield* his Faults? *Let him that is without throw the firſt Stone* at him. But that muſt be neither you nor I, Mr. *Urban*. But whatever Reproaches thoſe who are zealous for God and Religion may meet with in this World, bleſſed be God! there is a Day and a World approaching, when good Men ſhall be dealt with, not according to the

Cenſures of partial and unjuſt Men, nor according to their unwilling Miſtakes, but according to the Integrity of their Hearts, and the Uprightneſs of their Intentions!

FIDO.

A Vindication of God's Preſcience concerning human Actions.

FIVE Months have paſs'd ſince there appear'd a Letter in the *Gentleman's Magazine* (*Vid. Vol.* 8. *p.* 188, 189.) ſigned *Philalethes*, containing ſeveral Remarks on mine printed in the *Magazine* for *July* 1737, upon the careful peruſal of which, as I did not think the Author's Arguments and Criticiſms contain'd any thing either *new* or *much to the purpoſe*, I therefore laid aſide the thoughts of making any Reply to them: But ſince that time ſeveral Gentlemen have expreſs'd their deſire and expectation to have my Thoughts of the ſaid Letter publiſh'd; in compliance with whom I have once more undertaken to vindicate the *Preſcience of God concerning human Actions*, and in this I hope the Publick will indulge me, for I promiſe it ſhall be the laſt time of my appearing on the Subject: Not that I am any more wearied out by my Adverſaries, than our Readers; but I think the continuance of the Debate is likely to anſwer no good Uſe or Purpoſe, till the Managers of it have uſed themſelves to more Reflection and Reading.

Philalethes has not attempted to anſwer any one of my Arguments, but only to throw Duſt and Confuſion upon them, which I ſhall endeavour to wipe off as decently as I can. *A Man or Agent would go to the Right-hand, and yet he might not (or had the Power not to) have gone to the Right-hand.* This to me ſeems a very poſſible Caſe, but *Philalethes* ſays "it aſſerts two contradictory Properties of the ſame thing at the ſame time" which is a Diſcovery beyond my Penetration. He indeed has put a new Syllogiſm, which I grant involves a Contradiction; but that Mr. *P. T.*'s does equally ſo, is what I cannot allow; for *Philalethes* in the minor Propoſition plainly aſſerts the poſſibility of a Caſe, which the major makes Impoſſible; whereas *P. T.*'s does no ſuch matter. And as to his Explanation of *P. T.*'s Propoſition, inſtead of making it plainer, to me it makes it quite dark and confuſed: for I know not what can be meant by the *exiſtence* of an Action to happen 100 Years hence being *now an eternal Truth*: This is like ſaying, *It is now always a Truth*; which I think is meer Jargon. A *Now eternal* is as unintelligible to me as an *eternal Now*. And as to the exiſtence of a future Action being now a Truth, (or that it was always a Truth) I hope he does not mean by it, that it is now true (and was always true) *a future Action exiſts*, or that it did always exiſt; and if he only means, that it is now true and was eternally ſo, that an Action will be, or an Agent will act 100 Years hence, tho' the ſame Agent will then (*viz.* 100 Years hence) have a Power not to act, or to hinder the exiſtence of the Action; this is only to darken Knowledge with many Words, and comes at laſt, when reduced to Senſe and Meaning, to this plain ſhort Propoſition, *An Agent will act, and yet will have the power not to act.* Which is ſo far from making *Truth* to be *Falſhood*, that it is impoſſible for the Caſe to be otherwiſe: That which has not the Power to hinder Action is no Agent; and conſequently neither will nor can do any thing at all, neither now nor 100 Years hence. If *Philalethes*, or any body elſe, can ſhew, that becauſe an Agent will not act, that therefore the Agent cannot but act, then indeed I will grant Truth may be hindered from being, or Truth may be Falſhood, or any other Abſurdity he ſhall pleaſe to aſſert; but till then I ſhall believe, that to ſay an Agent will act, and yet may not act, (*i. e.* will have a Power to refrain acting) is very conſiſtent Language, and clearly a poſſible Caſe: And to ſay an Agent will act, and yet may not act (*i. e.* will have a Power not to act) is not to aſſert, that in the firſt part to be unalterable, which in the ſecond part is aſſerted alterable; *let* Philalethes *think as much to the contrary as he pleaſes.*

Philalethes ſays, "what is true is neceſſarily true, and cannot but be true." This I deny, and he ought to have prov'd it; for it is a bold Aſſertion, and the Conſequences of it are highly important. What cannot but be true is phyſically neceſſary, and to ſay this of all Truth is to introduce an unaccountable and blind Fate, and robs the Deity of all moral Attributes; for inſtance, If it is neceſſarily true that God will reward every one according to his Works, and cannot but be true, the moral Character of God's Juſtice is deſtroy'd; here is a ſovereign Fate and Neceſſity introduc'd, not only to direct but oblige the Deity, from which he cannot ſwerve. The adminiſtration of Rewards and Puniſhments is Action, and if God cannot but perform this Action (*i. e.* if he is phyſically obliged to it, without which it is phyſically poſſible he may not perform it) then he is over-ruled, bound down, and reduced into an Inſtrument and meer Machine; which does not yet appear to be any thing like the truth of the Caſe; and therefore *Philalethes*'s Syllogiſm built on this Aſſertion is of no Conſequence, nor needs any Examination.

Philalethes maintains, and I oppoſe, an abſolute Uncertainty in Nature. I wiſh he had taken notice of the diſtinction which I made between phyſical and moral Truth and Certainty; but he ſeems purpoſely to have evaded this, for what reaſons he knows beſt. However, to ſupport, or rather illuſtrate his Opinion, he ſuppoſes a Caſe of Life and Death to be determin'd by the Lot of two Tickets thrown into a Bag, and then one of them drawn by a Perſon who can have no reaſon, from the nature of Things, for chuſing one rather than the other. Now in this Caſe, tho' *Philalethes* ſuppoſes an abſolute Uncertainty, he is as far from proving his Point as he was at firſt, his bare Word for it is as much a Demonſtration as this Inſtance, or as that which follows about the piece of Money hid under a Candleſtick; all that can be inferr'd from a hundred ſuch Suppoſitions, is only, That Men are Agents, and can exert their active Principle without motive or foundation of Choice; for all Effects depend upon Cauſes adequate to their exiſtence, and where an Action is perform'd by a Perſon without any moving Reaſon to determine his Will about it, his Agency is alone a ſufficient Cauſe to account for that Action; and tho' the nature and *modus* of this Cauſe, *viz.* Activity, or the human active Principle is quite unknown to us, yet it is certainly comprehended and throughly known to the Author of our Nature and Being: The Divine Mind is uncapable of being impair'd or improv'd, He is unbounded and perfect, and therefore all Things are at all Times equally Objects of his View and Knowledge, how utterly ſoever we may be ignorant of them.

Philalethes "believes I will find human Actions in general can- "not yield a moral Certainty, but an abſolute Uncertainty." If this is to be my Misfortune I cannot help it, I have not yet found it to be the Caſe, tho' I do not pretend to any uncommon degree of Sagacity. But however that be, the Queſtion is not about the limits of my Underſtanding, but about an Attribute of God Omniſcient; it is not about the Uncertainty and Ignorance which Men labour under, but it is, whether the Deity is involved with any degree of the ſame Ignorance and Uncertainty. I think he is not, and I have publiſh'd my Reaſons, which *Philalethes* has not yet anſwer'd —— Men have no original innate Knowledge, their Ideas are all derived from the ſenſible properties and modes of Things, beyond the firſt Impreſſions of which made on the Senſes human Conceptions cannot reach. And hence it comes that our Underſtandings are enlarged by ſlow degrees; and we, thro' operoſe and tedious Application for a number of Years, furniſh our Minds with only a ſmall pittance of Knowledge, which is bounded on every ſide with Darkneſs and inextricable Maze. But to aſſert the ſame Imperfection concerning the Divine Underſtanding is certainly moſt wanton, fooliſh and abſurd; for the Supreme Knowledge is not *dependant* nor *derived*, but *original* and *neceſſary*; it requires no *foundation* (like ours) for Deduction, Inference, and Concluſion, nor is it built on Argument, or a connected ſeries of Ideas and Reſemblances of diſtant Things; but (in the Words of a great *Author) "God is "Omnipreſent, who in infinite Space, as it were in his Senſory, ſees *the "Things themſelves* intimately, and throughly perceives them, and com- "prehends them wholly, by their immediate Preſence to himſelf; of "which *Things* the *Images only*, carried thro' the Organs of Senſe into "our little *Senſoriums*, are there ſeen and beheld by that which in us "Perceives and Thinks." If moral Truth (which is moral Certainty) were not at all to be attained by Men, it would no leſs be moral Truth for all that, nor could it from thence be demonſtrated not to exiſt; for no Argument can be drawn againſt the reality of any thing from our Ignorance of it. Our preſcience of human Actions is wholly built on a narrow acquaintance with Men, and a ſhort remembrance of their Principles, Diſpoſitions and Motives; all which is the effect of Application and laborious Reaſoning: But (as I have obſerv'd) God, the perfect Being, does not arrive this way at Knowledge; all Truth is eſſentially and inceſſantly preſent with him, without Train, intervention of Medium, or ſucceſſion of Ideas; ſo that there is no poſſibility of his being miſtaken, or at a loſs about any thing. And tho' moral Truth (or Certainty) may be utterly hid from Men, or, if preſumed to be known, may nevertheleſs be concluded from wrong Principles, and conſequently erroneous and not the thing which is pretended; yet as the fault or defect in ſuch a Caſe lies not in the thing itſelf, but ariſes from the imperfection of human Nature, which is moſt certainly excluded from the Divine Mind; ſo *abſolute Uncertainty* is far from being prov'd on ſuch Principles, and a *relative Uncertainty* is the only thing which can be fairly concluded; which makes nothing at all for that Side which *Philalethes* has eſpouſed; and therefore to build Arguments on the Suppoſition of an abſolute Uncertainty in human Actions, is plainly begging the Queſtion, and deſerves no Anſwer.

* *Sir* I. Newton, *Op. p.* 344.

As to my Inſtance of the *Man and Precipice*, if *Philalethes*, or a *Meſſenger* comes in to diſturb the peaceful Retreat, the Caſe is alter'd, and not mine, but his; for the Conſequences of which I am not anſwerable. The Caſe, as I put it, ſuppos'd an eaſy, tranquil, diſengaegd and joyous Man, with every thing to make Life agreeable and deſirous to him; And now behold! *Philalethes** makes a violent Inamorato and raſh Merchant of this ſame peaceful Man, kicks his Miſtreſs down Stairs and breaks her Neck, burns his Ship and deſtroys all his Goods, and then brings him the News that he has neither Miſtreſs nor a Groat in the World. Now where is the Fairneſs of all this? It is neither *Sneer* nor *Invective* to tell *Philalethes* he ought to have uſed me in a better manner. But what I think is the weakeſt part of all *Philalethes*'s Letter, is the Notion of God's Juſtice ſtanding firmer on the ſuppoſition of Nonpreſcience than Preſcience. He allows that if it was more probable that an exceſs of Happineſs would follow from the creation of Agents than otherwiſe, it was *fitter and righter* (theſe are his own Words) that thoſe Agents ſhould be introduc'd (created) than otherwiſe; by which he grants, that an exceſs of Happineſs (tho' there ſhould happen much Miſery) made the creation of Agents fit and right; and if ſo, then ſuppoſing the Deity certainly foreknew that an exceſs of Happineſs would follow Creation, the rectitude of his Conduct is fully preſerv'd, on *Philalethes*'s own Principles. But perhaps he will ſay, *Probability* is a better Foundation than *Certainty* to proceed upon; if ſo, let that be ſhewn. He ſays, if one Perſon among Millions of Agents ſhould be Unhappy in conſequence of a ſeries of wicked Actions, ſuppoſing eternal Preſcience is ſuppoſing God deſign'd this Perſon Unhappineſs; which, he ſays, is Impious. So that, with this Gentleman, to deſign the Fitneſs of Things ſhall take place, and a wicked Man ſhall receive the puniſhment due for his Actions, is impiouſly imputed to the Character of a Juſt Being. I confeſs this is a manner of Reaſoning I have not been uſed to: I ſhould think there is as much Juſtice in adminiſtring Unhappineſs in one Caſe, as Happineſs in another. If the Miſery of a wicked and diſorderly Perſon be any how connected with the Happineſs of a million of righteous and juſt Souls, and this be fit and right, Preſcience cannot make it unfit and wrong; and if it is unfit and wrong, Nonpreſcience cannot make it right and fit; And yet, except Preſcience and Nonpreſcience can alter the nature of Things, I do not ſee what all this Duſt and Confuſion tends to. The Inſtance of a Sword put into a Man's Hand is not at all to the Purpoſe, except all created Agents may be ſuppoſed one Agent, and that one the Devil.

Philalethes † allows whatever is from God is right. But all things are from God, either originally, and immediately, or conſequentially, and therefore right; and no matter how much moral Evil is partially wrong, it is univerſally and finally right, as it reſpects the entire ſyſtem of things.

Philalethes ſays, the preſent Method of anſwering Things of this nature is with *Sneers* and *Invectives*: But how true this Aſſertion is I leave to the Judgment of the Publick: I can however declare, on my part, that I love Decency and good Manners as much as he does, and I hope I deſerve no Reflections from him on that account.

As to the Queſtion in his *P. S.* ‖ if he means by it, that *if an eternal Truth be an eternal Truth, what makes it ſo?* I anſwer, The nature of

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* *Gent. Mag. Vol.* VIII. *p.* 187. † *Ib. p.* 190. ‖ *Ib.*

the Thing. But if he makes no diſtinction between an Action and the Truth of that Action, and therefore calls a human Action an eternal Truth, I muſt beg the favour of a farther Explanation, and alſo that he will tell me what Truth is eſſentially, or in the abſtract; and what he ſays ſhall be impartially conſider'd by

Iſaac Thompſon.

Newcaſtle, Oct. 4. 1738.

Upon Preſcience.

HIC eſt maximus Metaphyſicæ abuſus, quo ſit ut Ideas, quarum nullâ extant Archetypa, & quæ a nobis pendent, obtrudant Theologi & Metaphyſici Diſcipulis ſuis pro Rebus ipſis, quas ſibi perſpectiſſimas, errore ſuo deluſi, exiſtimant. Verùm aliud agendo, hæ Diſtinctiones mera ſunt aurium Ludibria-Artem rixandi quæ tam diu in Scholis obtinuit, quæque nihil habet præter inanem Acuminis Oſtentationem, prorſus eſſe viro ſapiente indignam ſequitur. Itaque hic ſummi viri exemplo eſſe poſſunt erroris admodum lubrici, qui videtur cum ex inſita humano Ingenio Superbiâ, tum in inveſtigandi, & Judicium interea cohibendi Impatientiâ, naſci. Clerk.

To Mr. Urban.

MR. *Thompſon* ſays (*Gent. Mag.**) I have thrown together a heap of Quotations, or Scraps, gather'd from diſtant parts of his Letter; but the Reader will find I have fairly conſider'd him, and that there is as much Order in my *Remarks* as in his *Text.*

When I think him a great admirer of the *Thomiſts,* he ſays, "*I do not* "*know that I am.*" This Expreſſion is evaſive, and contains ſomething very ſingular. He ſeems a little aſham'd of the Sect, yet being a cloſe Imitator of their empty Subtilties, cannot with a good Grace renounce them.

As to the unſteady uſe of his Terms, I muſt repeat, that there is a great Confuſion through the *Synonomy* and *Oppoſition* of *Action, Activity, Performance* and *Free Choice*; and as the Terms have no eſtabliſh'd Signification, or ſcarce any at all, the Propoſitions can have no better: "Phyſical Neceſſity is not applicable to Activity or Action, but relates "merely to Effects and Immutability; but moral Neceſſity properly and "only belongs to Action or Activity." Choice is the cauſe of Activity, Activity the cauſe of Action; then Choice is call'd Action itſelf, and requires an active Principle to make it what it is, *viz.* free Choice. *Mag.* 1737. *p.*416. So that free Choice moves conſtantly in an *Orbit,* and returns into itſelf from one ſingle Impulſe without decreaſe of Force, and performs the perpetual Motion. "I exert my Activity in the Performance." Performance ſeems intended to fill a middle Station betwixt Activity and Action, but Activity and Action are ſometimes made the ſame, and ſometimes Activity is the cauſe of Action, and Choice is Action itſelf: So that theſe Terms bear ſuch a jumbl'd relation to one another, that 'tis no eaſy matter to aſſign to each of them a diſtinct and limited ſenſe.

"I have not ſaid a Man does, but a Man may ſurely know what Road "he will take." * This is but Shuffling, for by the words, *may certainly know,* he means, *certainly knows,* or he means nothing, for he is not ſpeaking of Chance or Contingency, but of Certainty betwixt the Choice and the Act: But if Choice be Action, and Action Effect, (for he uſes them indifferently) Choice is *Catholick* [*as* WARD's *Pill and Drop*] 'tis all in all.

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* *Vol.* VIII. *p.* 291.

There is not a more common Miſtake than to put the liberty of the Will for the liberty or freedom of Action; for which reaſon I made the diſtinction, and 'twas an Overſight in not quoting Mr. *Lock*, as I had done a little before; for I ſhall always think myſelf ſecure in his Authority: And if Mr. *Thompſon* had read his Chapter on trifling *Propoſitions*, he wou'd not have given us ſuch as convey nothing to the Underſtanding. " *M. N.* miſtakes the Queſtion in debate."[*] He hopes not. " It is not " whether God by his Preſcience has determin'd or laid a Neceſſity on " our Actions, but whether there is really any ſuch thing as Divine Pre- " ſcience of human Actions." This I think no Queſtion at all, with him who hath any Notion of the Divine Attributes, and brings not down the infinite and allſeeing Eye of God to the level of his own; for if God ſees not Futurities, Events muſt make a continual addition to the divine, as well as human Knowledge; which is abſurd. Neither has this part of the Queſtion been the only thing in debate; and the Reader will readily ſee whether Mr. *Thompſon*'s laſt Letter expreſly contradicts not his former, in which are theſe words, " The Queſtion is, whether God's preſcience " of human Actions is conſiſtent with human Liberty, or whether Pre- " ſcience and Activity are compatible Ideas." *Mag. July* 1737. where he ſpeaks largely of Preſcience and the freedom of our Actions. I have conſider'd the Caſe, as he and others have, and cannot think he affirms contrary Propoſitions through any other reaſon than the ſhortneſs of his Memory.

" In the Divine Conduct all Things are perfectly right."[†] Who denies it? But he has formerly ſuggeſted, that ſome Divine Acts were neither good nor bad, and I wonder where he pick'd up this piece of Doctrine. " But ſome Circumſtances which attend thoſe Acts may be indifferent." He thought he had ſpoke too far, and now ſoftens it by ſubſtituting the Circumſtance for the Act; yet even the indifferency of the Circumſtances may be doubted, if we conſider them as attending on, or miniſtring to the Divine Appointments: But be this as it will, we are not to confound the Act with the Circumſtance; ſo that the Quotations from *Clark* and *Leibnitz* do nothing for him; and if he allows the eſſential Properties of the Divinity, it muſt be incongruous (if not worſe) to ſuppoſe him the Author of what is not poſitively good.

" The Old and New Teſtament are almoſt in every bodies hands, " I did not therefore think it neceſſary to inform People of what (it is " to be hop'd) they read every day."[‡] If his Obſervation is juſt, our Clergy ſupererogate very much, and do abundance of needleſs Work. To point out Texts of Scripture for Proof and Explication of the Doctrine deliver'd, is convenient for all, and of abſolute neceſſity for thoſe who cannot read; and for thoſe who can, but have not Judgment or Leiſure to make the Application. " And this more eſpecially, as the " ingenious Gentleman, on the other ſide, had borrow'd no Artillery " from that Quarter." Tho' Mr. *Thompſon* may put no great Confidence in the words of *Jeſus* the Son of *Sirach*, he will not (it is to be hop'd) reject the ſpiritual Authority of the *Canonical* Books of the Old Teſtament: The Artillery is from that Quarter, and if the Texts are drawn from the *pure, clean, wholſome Waters* of Life, I think he has ſaid too much, and is not enlighten'd with a more certain Rule or Record than the Divine Oracles, or Holy Scriptures: The Texts are drawn from a pure Fountain, or they are not; *utrum horum mavult accipiat.* The New Teſtament in ſeveral places ſpeaks of God's *Foreknowledge, Counſel,* and *Providence*; but as Mr. *Thompſon* (it is to be hop'd) has this Book in his Hand, 'tis needleſs to inform him; and tho' ſome have call'd the Holy Scriptures *Death, Duſt,* and *Serpent's Meat,* we hope better of him.

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[*] *Ib.* D. [†] *Ib.* G. [‡] *Ib.* H.

" I formerly writ to clear my own Character, which has been abus'd." This has been the Caſe of others, and for much greater Reaſon, as he very well knows; And whether he has been apply'd to for Aſſiſtance, or been *Auxiliary* in the wrangling Cauſe of another, which did not in the leaſt concern him, is a Queſtion. He has been requeſted by *W. B.* to give Satisfaction in this Point, but his Anſwer (which may be produc'd) is as evaſive as that relating to the *Thomiſts.* How the Debate began, was carry'd on, and in what a ſhameful Diſcovery it terminated on the Party for whom he was Advocate or Solicited, he is not ignorant, let him declare what he will in the matter, which ſhou'd not have been mention'd by me, but for the Hint he has given.

Philalethes has this Expreſſion, *G. Mag. V.* viii. *p.* 191. " Surely God, for certain Reaſons, may decline foreſeeing our Actions in the *Embryo*; not that " I infer God has not Preſcience, but that he will not foreſee our Actions." This is a wild *Hypotheſis,* and a wild Inference, and I wiſh he had given his Reaſons. We are to ſuppoſe an Agreement in the Divine Attributes, and that none of them are ſhorten'd, ſuſpended, or excluded by another; but that they all accord, and are always infinite. Theſe Enquiries are out of our reach, and beyond the verge of our Faculties; we ſee but dimly in Things offer'd to our Senſes; what can we ſee then in ſpiritual, abſtracted Truths, where the Eſſence and Operations are unknown, and, for any thing we know, the ſame? If ſo, our Propoſitions and Concluſions concerning them muſt be *identical,* and can therefore prove nothing. This was the Practice of the *School-men,* who had Terms without Ideas, and made Diſtinctions where they ought not; for Example, ſpeaking of the Knowledge of God, they ſay he hath a *Conditional and Abſolute Knowledge,* alſo a *Knowledge of ſimple Intelligence,* and a *Knowledge of Viſion.* They affected to be obſcure and ſubtil, and ſpun the Thread of Argument till it broke, or became inviſible: And it was a ſmart Remark when it was ſaid of a certain Perſon who affected this way of Writing, that * *one of his Arguments was enough to puzzle all Poſterity.*—— A Man indeed may aim at Praiſe through a profound Obſcurity, and gain his Point with ſome; but cannot make others believe him able to explain the Myſteries of Religion by the Inſtrument of Reaſon; neither ought he to be angry if he is not allow'd to give his deciſive Stroke in the arduous Speculations of the Divine Eſſence. We are not to pry with a curious Temerity, but humbly to acquieſce in the belief of the Infinity of his Attributes, which operate with mutual Conſent and in perfect Harmony. Thus we ſhall ſecure ourſelves from falſe Apprehenſions of his Nature, which lead to Superſtition or Preſumption. I cannot perceive how the Divine Preſcience of human Actions can be diſputed without blaſpheming and denying the Perfections of his Nature. He who made all Things certainly ſees all the Effects that can reſult from their various Mixtures and Combinations. He who made the Heart of Man diſcovers its Motions, Actions, and Conſequences.

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* *This Panegyric, for ſuch it was intended by him that wrote it, may give us a very ſtrong and juſt Idea of the abſurd Methods by which the Writers of that Age aſpired to Reputation.*

"Duſt and Oppoſition are no Arguments." Very true, but he is more likely to wear the Duſt he has rais'd upon himſelf, than to bruſh it off.

I am your conſtant Reader and Cuſtomer,

M. N.

Upon the Mode of Baptiſm.

SIR, *May* 21. 1739.

IN the *Gentleman's Magazine*, Vol. VII. *January*, *Marcus* gives his Thoughts concerning the Impropriety of *Sprinkling* for *Baptiſm*, which he concludes *can* be adminiſtred *only* by *Immerſion*; ſupported by Reaſons drawn from Scripture, Antiquity, Decrees of Councils, Rubrick of the Church of *England*, and the genuine Import of the Word itſelf. *March* following he is oppos'd with hard Words and weak Arguments, by a Writer that aſſumes the Name and Character of *Philalethes*. Who is repaid his ill Manners by *T. B. Vol.* VIII. *March*. He is follow'd in *June* by *J. L.* who not taking any notice of *Philalethes*'s Faults accuſes *T. B.* of uſing him with Pertneſs and Contempt, and repreſents *T. B.* as ignorant and full of himſelf. In *Vol.* IX. *p.* 10, 11. *Marcus* bravely reſolv'd to ſacrifice every Innovation to Truth, reſumes the Debate, and having in few words ſhewn the Vanity of *I. L*'s Obſervations, and increaſed his own Strength, he wiſhes ſome more learned Diſputants engaged in the Controverſy, and leaves it. In *p.* 113, 114. *J. L.* (Learned and Judicious enough to be ſure) undertakes to reply to him. At his firſt ſetting out [*A*] he pays a juſt reſpect to *M.*'s Candor and Ingenuity, with which and his good Chriſtian Temper, he ſeems abundantly well pleas'd: But does he not inſinuate, *p.* 114. [*B*] that notwithſtanding this Candor and Ingenuity he is yet one of thoſe that *imagine 'emſelves wiſer and more knowing than any body elſe*; and *D.* for all his good Chriſtian Temper, he had rather wrangle about Baptiſm, than ſeek the Virtues, or perform the Duties it obliges to.

I ſuppoſe *M.*'s and other Readers concluded from what *J. L.* ſays, *Vol.* VIII. *p.* 285. *B.* his Deſign in that Piece was to evince that *Baptize*, as uſed in Scripture, ſignifies to *pour* or *ſprinkle*, as well as *dip* or *immerſe*; here he tells us, It was *only* to ſhew, *That the virtue, force and energy of this Sacrament is not placed in Dipping*, p. 113. *B.* If this *was* his Deſign, he ought to have told in what it is placed: I am perſwaded he dares not pretend that it was placed in *Sprinkling* or *Pouring*, any more than in * *Immerſion*, or that they are any more eſſential to *Baptiſm* than it; And if ſo, according to him, all Three are needleſs, as to any concern we have in the virtue, &c. of this Sacrament.

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* *I uſe the word* Immerſion *rather than* Dip, *becauſe I think the Idea that is uſually affix'd to* Dip *is not extenſive enough for the word* Baptize, *which may be properly uſed if a Child be taken up and put into Water, or be laid down in a Veſſel, and Water put on, ſo as to cover it; or if a Perſon go into Water, or lay himſelf, or be laid by another in it. Now we ſhould uſe the word* Dip *only in the firſt Caſe, whereas* Immerſion, *I conceive equally with* Baptize, *includes 'em all.*

What he ſays about *Pouring* on Water is meer Grimace and Shuffling, ſince 'tis not, that I can find, ever uſed; The Miniſter's dipping his Fingers in Water, bringing 'em over the Child's Face, and then letting the Water fall on it, cannot with any propriety be call'd *Pouring*: However, if *J. L.* can make appear that *Pouring* is *Baptiſm*, I'll readily agree with him that *Sprinkling* is too; but this he can't do.

Neither has he ſucceeded in his Attempt *C.* to ſhew, that the N. T. Writers uſe the word *Baptize* in any other Senſe than *Dip* or *Immerſe*, in any of his Inſtances, *Vol* VIII. *p.* 285. One would think ſo ſagacious a Writer ſhould know, that Words, when uſed metaphorically, are ſo far from loſing or changing their proper and native Meaning, that the alluſion thereto is the ground of the force and beauty of the Metaphor: and it's eaſy to ſhew, that in every place he had cited there is a manifeſt alluſion to *Immerſion*. And he may with equal Reaſon imagine, the *Jews* were not obliged to cut off the Fleſh of the Foreskin, becauſe *Circumciſion* is applied to the Heart, and ſaid to be made without Hands: Or that Chriſtians need not *drink* in the Lord's Supper, becauſe *Jeſus* by that Word meant his own and his Diſciples Sufferings; as that *Baptiſm* may be adminiſtred without *Immerſion*, becauſe 'tis uſed to denote the Diſpenſation of the Holy Ghoſt. Tho' every *Jewiſh* application of Water was not by *Immerſion*, yet is it *not at all* plain to good Eyes, that the *Sprinkling*, *Numb.* viii. 5, 6, 7, is one of the *divers Baptiſms*, *Heb.* ix. 10. It's mention'd particularly and diſtinctly three Verſes below, and is included in the carnal Ordinances; there being *Immerſions* enough under the Law of themſelves to be called *Divers*.

F The frequent Obſervations he ſpeaks of, as to the improbability or impoſſibility of immerſing the Three Thouſand, *Acts* ii. 41. have been frequently ſhewn to be trifling, and ſhall once again: Be it conſidered, There was no want of Conveniencies for Bathing at *Jeruſalem*, there were 12 Apoſtles and 70 Diſciples, theſe had not 37 apiece to their Shares, or if the 12 were excuſed, the reſt had not quite 43 apiece; and a Man of ordinary Strength might *immerſe* as many, without need of going out of the Water to reſt him.

J. L. [G] gives not the *whole* Hiſtory of *Paul's* Baptiſm, he omits that in *Acts* xxii. 14, 15, 16. Whether he was Baptized at any diſtance from his Lodgings is uncertain; but it can no more be concluded he was Baptized in the Houſe, becauſe the Text does not ſay he went out, than that *Ananias* return'd not to his own Home, becauſe that is unmention'd. It's certain he *aroſe* to be Baptized, which was needleſs if Water was *only* ſprinkled or poured on him; the *Clinicks* are a witneſs of it, which he muſt not except againſt. But how it could *appear* to him, or others, that "there was not the leaſt hint of their going out of the Houſe in the "Caſe of the Jailor's Baptiſm," *Acts* xvi. 30, 34. is what I can give no account of; perhaps *J. L.* will in his next, when he has reviewed the Paſſage. It appears to me, from this and other Blunders in his and *Philalethes*'s Pieces, that theſe Writers and their Aſſiſtants do not read enough of the Scriptures, or enough conſider what they do read, to judge in this Matter.

That about the Year 300 ſome were ſaid to be Baptized who had Water only ſprinkled or poured on 'em in Bed, I allow; and if *J. L.* be acquainted with the Hiſtory of thoſe Times he can't but know, that the validity thereof was much queſtion'd, and it was greatly doubted if the *virtue, force and energy of the Sacrament* attended thoſe Aſperſions, *&c.* and it was not fair in him to ſuppreſs this. Before that time, and on as good grounds, the Sign of the Croſs was uſed, which I ſuppoſe he and *Phil.* reject, for I take 'em to be not Font, but Baſon Sprinklers.

As for *Forbes*, *Gerard*, &c. I ſhall ſay nothing to them, he only asks his Fellow if he be a Thief; I ſhall only deſire him to conſider, which are moſt guilty of Strife and Wrangling, ſuch as would be content with what is clear, plain and evident, or ſuch as contend for what is, at beſt, dark and doubtful. That *Dipping* or *Immerſion is Baptiſm be owns*; but that *Sprinkling* or *Pouring* is ſo he has no where prov'd: And Mr. *Mede*, whoſe Judgment he ſeems, *Vol.* VIII. *p.* 285. *A. B.* to have a great value for, tells us, in *Diatribæ*, on *Tit.* iii. 5. there was no ſuch thing as *Rantiſmos*, or *Sprinkling*, us'd by the Apoſtles, or a long time after.

If *Marcus* deſires to ſee what may be ſaid in this Matter by more learned Diſputants, he may in *Wall's Hiſtory of Infant Baptiſm*, and *Gale's* Reflections thereon. The Applauſes of particular Perſons, and the Thanks of the Clergy in Convocation, are ſufficient Indications of the Capacity of the firſt; and I ſuppoſe the *Baptiſts* will not pretend to produce a greater Advocate on their Side than the other. And he may find a good Account given of ſuch Diſputing as *Philalethes's* and *J. L's* in *Rees's* Anſwer to *Walker's Defence of Infant Baptiſm*. And I intreat him to examine the Grounds on which he concludes Infants the proper Subjects of Baptiſm, with the ſame Reſolution, Freedom, and Impartiality as thoſe for Sprinkling, and I don't doubt but it will produce a Change in his preſent Sentiments, or ſomething which may induce me to alter mine, if he ſhall pleaſe to publiſh the reſult of his Enquiries.

Philo-Mag.

Upon the Mode of Baptiſm.

Mr. Urban,

IN the Controverſy between your Ingenious Correſpondents, about the *Mode of Baptiſm*, I find that what is cited from me * by the one, *Mag. Vol.* IX. *p.* 11. reſpecting the Teſtimony of *Bugenhagius*, the other can ſee no foundation for, *Ib. p.* 113. becauſe the Title of the *German* Book referr'd to is not mention'd: And adds, "Nor do *Adams* or *Seckendorf*, ſo far as he could ſee, ſay any thing of it; tho' one wrote his Life, and the other ſays a great many things of him." Poor Reaſoning! Who ever wrote the Life of a Man that contain'd even every material Act thereof? and what difficulty could attend the ſearch after a Book, when the Year in which it was publiſh'd is mention'd, tho' the Title is not? It cannot be ſuppos'd that the Author wrote many Books in the ſame Year.

"This late Author, ſays *J. L. Ib. p.* 114. ſeems quite miſtaken in ſaying
" *Bugenhagius* ſucceeded *Luther* in the Miniſtry at *Wittemberg*. *Adams* ſays,
" *Suffectus eſt in locum Simonis Benkii, alias Henſii.* It's not at all pro-
" bable, that *Bugenhagius* ſhould neither have heard or ſeen a Miniſter
" ſprinkle or pour Water on the Head or Face of an Infant wrapped in
" Swad-

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* *Hiſt. Eng. Vol:* I. *Pref. p.* 22.

" Swadling-Cloaths. Nor does this late Author's ingenious Suppoſition, " *that he meant among Proteſtants*, mend the matter; as if the Proteſtants " of that time did no ſuch thing. All that this proves is, the misfor- " tune of our imagining we are wiſer or more knowing than any body " elſe. This, I think, is enough to ſhew, that it is a novel and groundleſs " Opinion, that *dipping* is of the eſſence of Chriſtian Baptiſm."

Thus the Reverend Mr. *Lewis* of *Margate*, in his Hiſtory, after the recital of the mad Rebellion of a frantick People in *Germany*, ſays, This is ſufficient to ſhew, that *Infant Baptiſm* had been the Cuſtom and Practice of all the Chriſtian Churches from the very beginning. And *J. L.* has found enough to ſhew, that it is a novel and groundleſs Opinion, that *Dipping* is of the eſſence of *Chriſtian Baptiſm*. Great Diſcoveries! But to juſtify my own Citation, I am not convinc'd of any Miſtake at all reſpecting *Bugenhagius*'s Succeſſion to *Luther* by *J.L.*'s Reaſoning; for, according to *Adams*, if *Bugenhagius* did ſucceed *Henſius* in *Denmark*, that is not a Proof that he did not ſucceed *Luther* at *Wittemberg*, with whom he was a Fellow in the Miniſtry, as appears by the Article *Hofman* in Mr. *Bayle*'s *Crit. Hiſt. Dict.* And the Learned Dr. *Duveil* in his *Expoſition of the Acts, p.* 286. expreſly affirms, That he was both a Fellow and Succeſſor in the Miniſtry of *Luther* at *Wittemberg*. Suppoſing then, not granting, a Miſtake, How does the Fact related appear not at all probable? They are, according to *Duveil*, *Bugenhagius*'s own Words, and both *Tuanus* and *Zanchy* witneſs that he was a very learned, pious, and moderate Man, and conſequently as much, if not more to be credited, than *J. L.* who, tho' he has ſaid nothing to the purpoſe, yet tells us, he has ſaid enough to ſhew, that *Dipping*, as an Eſſence of Chriſtian Baptiſm, is a novel and groundleſs Opinion, which gives him a fair Title to the ſole Property of the *Miſfortune* he mentions, inaſmuch as I appealed to thoſe who were wiſer and more knowing than myſelf, telling them in my Preface to the Reader, *Vol.* I. That I ſhould hold myſelf obliged to them, who ſhould be pleaſed to repreſent my Miſtakes, promiſing to amend them.

It does not belong to my Province to enter the Liſts with Gentlemen who are pleaſed to controvert the *Mode* or *Subject* of Baptiſm, I ſhall in the Preface to my next Volume ſhew, That both the Principles and Practices of the *Engliſh Baptiſts* are juſtified even by the moſt Learned of the *Pædobaptiſts* themſelves; and but juſt obſerve here, that both *Scapula* and *Stephens*, two as great Maſters of the *Greek* Tongue as moſt we have, do tells us in their Lexicons, that Βαπτίζω from Βάπτω, ſignifies *Mergo*, *Immergo*, &c. And Mr. *Leigh* in his *Critica Sacra* ſays, the native and proper Signification of the Word is, *to dip into the Water*, &c. and alſo ſays, ſome would have it ſignify *Waſhing*; which Senſe *Eraſmus* oppos'd, affirming, that it was not otherwiſe ſo than by Conſequence; for the proper Signification was ſuch a *dipping* or *plunging* as Dyers uſe for dying of Cloth. The learned and pious Mr. *Joſeph Mede* affirms, there was no ſuch thing as *Sprinkling* or *Rantiſm* uſed in Baptiſm in the Apoſtles Days, nor many Ages after. He had ſpoken more properly if he had ſaid, there was no *Rantiſm* uſed in the Apoſtles Days, but *Baptiſm*, ſince he well knew they are two diſtinct different Acts. It cannot be *Baptiſm* at all if it be only *Rantiſm*: *Immerſion* or *Dipping* being the very Thing, not an

Accident, but an Eſſential ſo abſolutely neceſſary that it cannot be the Act or Ordinance without it: Therefore *Dipping is eſſential to Baptiſm.*

Your humble Servant,

Horſlydown in *Southwark, Sept.* 4. 1739. Tho. Crosby.

Upon the Death of CHRIST.

SIR,

IN a pretended Defence of Revelation I have lately read, that *the Death of Chriſt was a common Event, that it happen'd in the ordinary Courſe of Things, and could not have been prevented without a Miracle.* This, Sir, if true, I ſhould have thought would have come with a much better Grace out of the Mouth of one who was running down Revelation, than of one who was pretending to defend it; ſince nothing can be more directly contrary to the whole Tenor of it. The Account there given us of the Death of *Chriſt*, and of the antecedent Cauſes of it is, I think, in brief this: That *God made Man upright*, but that they ſoon revolted from their Creator, *and ſought out* to themſelves *many wicked Inventions*; and that God, out of Love to the Creatures he had made, gave them a Promiſe of a Saviour immediately upon their Fall. That God, according to his Promiſe, ſent forth this Saviour in the *Fulneſs of Time*; who, after having liv'd a ſorrowful Life, *died an accurſed Death*, in order to be the Author of eternal Salvation to all who, to the end of the World, ſhould unfeignedly believe in him, and comply with the Terms of the Goſpel-Covenant. This is the Account Revelation gives of the Death of *Chriſt* the Son of God, who alſo was God. And from this Account, I think, it is demonſtratively evident, that it was an uncommon and extraordinary Event, that it was wiſely order'd by the Providence of an all-ſeeing God, and that God could as eaſily have prevented it without a Miracle, as have permitted it without one. As to God's making his own Glory the End of all his Actions, he would have as effectually promoted that by the final Deſtruction of Mankind, as by their eternal Salvation. It was therefore as much out of Love to a loſt World, as out of a Concern for his own Glory, that God ſent his Son into it to take the human Nature upon him, and in that Nature to ſuffer and die, without which the Salvation of Mankind could never have been accompliſh'd, in a Way conſiſtent with the Perfections of God.

Revelation, I think, ſtands not in need of any ſuch Defenders, and I wiſh it had no more ſuch: As it has ſtood the Teſt of ſo many Ages already, I have good reaſon to believe (as well as heartily wiſh) that it will be believ'd and practiſ'd by ſome to the End of the World.

Whilſt others, therefore, under pretence of Defending it, do all they can to undermine it, let you and I, Mr. *Urban*, highly prize it, and be convinc'd not only of the Expediency and Uſefulneſs of it, but alſo of the Neceſſity of it for our Salvation; for which, if either the Light of Nature, or the Law of *Moſes*, or both together, would have been ſufficient, we may reaſonably conclude it would never have been given. And ſince we are deliver'd from the burdenſome Rites and Ceremonies of the *Jewiſh* Law, let us firmly believe, and endeavour to practiſe that moſt excellent Revelation which *Chriſt* has brought to Light by the Goſpel.

London, Feb. 11. 1735. *I am, Sir, Yours,*

ANTIFOSTER.

Upon PRESCIENCE.

Mr. Urban, *June* 16. 1738.

I Think the very Ingenious *Philalethes* perfectly in the right, when he ſays, in the *Magazine* for *April* laſt, *p.* 188. with regard to the Diſpute about *Preſcience*, "That the Queſtion which ought to be debated is, "whether there is ſuch a thing in Nature as *abſolute Uncertainty*;" But, on the other hand, I muſt be of Opinion, that he has choſen the wrong ſide of it, and therefore was in hopes of finding, in your laſt *Magazine*, the other ſide defended by ſome of your Ingenious Correſpondents; but ſince it was not, I have ventured, for once, to undertake that Task, if it be not taken off my hands by ſome abler Perſon, to whom I am very ready to reſign it.

It muſt be acknowledged that this Gentleman has made the moſt of his Argument; but yet I think it inconcluſive, becauſe tho' ſome things are uncertain to us, it does not follow they are ſo to God; which I think is all that can be concluded from the two well-choſen Inſtances which he has produc'd: Two Tickets are thrown into a Bag, the Perſon who draws, 'tis true, knows not which to chuſe, but he who *made* and *diſpoſes* of the Tickets does; he knows likewiſe which he would have him to chuſe, and *privately* directs his Choice accordingly; which does not therefore ceaſe to be Choice ſtill, he inſenſibly guides his Hand to the Ticket, or brings the Ticket to his Hand. So for the other Inſtance: The Gameſter knows not which Side of the Piece of Money is uppermoſt, becauſe his Sight is intercepted by the Candleſtick; but does the Gentleman conceive ſo groſly of God, as to think *his* Sight cannot pierce thro' ſuch an Obſtacle? As it ſurely does, He may influence him to call which Side he pleaſes. Nothing in Nature can be uncertain to the Author of Nature; Chance is, in ſome meaſure, the Object of human *Science*. Rules have been form'd concerning it, and it has been reduc'd to certain *Laws*: And can we ſuppoſe that the Creator has no Laws to govern it by, as well as the reſt of Nature? If we can, we may as well go a Step farther, and imagine that the World was made by Chance, that it ſubſiſts by Chance, and that by Chance it may, we know not how ſoon, be overturn'd.

Is this Gentleman willing to ſubmit to the Deciſion of Scripture? If he be, this Diſpute will be brought to a ſhort Iſſue. *Solomon* tells us, *Prov.* xvi. 33. that *The Lot is caſt into the Lap, but* that *the whole diſpoſing thereof is of the Lord.* And this Doctrine is confirm'd by ſeveral Inſtances in Scripture, particularly thoſe of *Jonah* and *Matthias*.

But if he will not abide by the Determination of Scripture, if Ingenious Gentlemen will not come to that reaſonable Reſolution which Mr. *R Y.* recommends to them in the laſt *Magazine*, *p.* 263. if they will indulge themſelves in an unbounded liberty of diſputing upon Subjects beyond their Fathom, there is no knowing where they will ſtop, nor to what Extravagancies their ſo much boaſted Reaſon will carry them. In order therefore to check this Pride and licentiouſneſs of our Reaſonings, and to induce us to conduct ourſelves with Modeſty, Humility, and a due deference to Scripture in all Religious Diſputes, and in Things above our Comprehenſion to captivate our Underſtandings to the Word of God, I ſhall conclude with a fine and pious Reflection of Mr. *Bayle*, whoſe Authority, I ſuppoſe, will be of weight with the Gentlemen of the other ſide of the Queſtion. Under the Article *Arminius, n.* E. he recommends St. *Paul*'s Rule, with regard to the Diſpute about *Predeſtination*, which is equally applicable to, and concludes more ſtrongly for Divine Preſcience. “ This great Apoſtle, ſays he, inſpir'd by God, and immediately directed “ by the Holy Ghoſt, in all his Writings, raiſed to himſelf the Objection, “ which the Light of Nature forms againſt the Doctrine of *abſolute Prede-* “ *ſtination*; he apprehended the whole force of the Objection; he propoſes “ it without weakening it in the leaſt. *God hath Mercy on whom he will* “ *have Mercy, and whom he will he hardeneth*, Rom. ix. 18. This is St. *Paul*'s “ Doctrine, and the Difficulty which he ſtarts upon it is this: *Thou wilt* “ *ſay then unto me, why doth he yet find fault? for who hath reſiſted his* “ *Will?* ver. 19. This Objection cannot be puſh'd farther, twenty “ Pages of the ſubtilleſt *Molinist* could add nothing to it: What more “ could they inferr, than that, upon *Calvin*'s Hypotheſis, God wills Men “ to commit Sin? Now this is what St. *Paul* knew might be objected “ againſt him. But what does he reply? Does he ſeek for Diſtinctions “ and Qualifications? Does he deny the Fact? Does he grant it in Part “ only? Does he enter into Particulars? Does he remove any Ambiguity “ in the Words? Nothing of all this. He only alledges the ſovereign “ Power of God, and the ſupreme Right which the Creator has to diſ- “ poſe of his Creatures as it ſeems good to him: *Nay, but, O Man, who* “ *art thou that replieſt againſt God? Shall the Thing formed ſay unto him* “ *that formed it, why haſt thou made me thus?* ver. 20. He acknow- “ ledges an Incomprehenſibility in the thing, which ought to put a ſtop “ to all Diſputes, and impoſe a profound Silence on our Reaſon. He “ cries out, *O the depth and the riches both of the Wiſdom and Knowledge* “ *of God! how unſearchable are his Judgments, and his Ways paſt finding* “ *out!* ch. xi. ver. 33. Chriſtians ought to find here a definitive Sentence, “ a Judgment final and without appeal in this diſpute about Grace; or, “ rather, they ſhou'd learn from this Conduct of St. *Paul*, never to diſ- “ pute about *Predeſtination*, and immediately to oppoſe this Bar againſt “ all the ſubtilties of human Wit, whether they ariſe of themſelves in “ meditating on this great Subject, or whether others ſuggeſt them. The “ beſt and the ſhorteſt Way is, *early* to oppoſe this ſtrong Bank againſt the “ Inundations of Reaſoning, and to conſider this definitive Sentence of “ St. *Paul*, as thoſe Rocks immovable in the midſt of the Waves, againſt “ which the proudeſt Billows beat in vain; they may foam and daſh, but “ are only broken againſt them. And if ever we think proper to exerciſe “ our Wit on Points of this nature, we ought at leaſt to ſound a Retreat “ betimes, and retire behind the Bank I have juſt mentioned." The length of this Quotation will, I hope, be juſtified by the Applicableneſs of it to the preſent Diſpute, in order to put an end to it, which was the only Motive of my engaging in it. *I am,* *Yours*, &c.

A Curate of Salop.

Con

Concerning the Peopling of the EARTH.

THE following Obſervations, which I promis'd to ſend you ſome Months ago, on *R. Y.*'s Account of the firſt Peopling of the Earth after the Deluge (*See Vol.* VI. *p.* 601, 665, 731. and *Vol.* VII. *p.* 23, 75, 141, and 196.) have been delay'd thro' a hurry of other Affairs, and are now ſet down juſt as they occurr'd to me, and wherein they ſeem'd principally to recede from the Chronology of Sir *Iſaac Newton*, without ſufficient Warrant for ſo doing, becauſe one Hypotheſis is as good as another, where no prevailing Reaſons can be aſſign'd to determine the Judgment either way.

R. Y. thinks *Aſa* King of *Judah* to be *Oſarſiphus*, I think chiefly from the ſimilitude of the two firſt Syllables of the laſt to the firſt. This will hardly be allow'd of any weight at all, for he ſhou'd have clear'd up the Paſſage firſt of *Manetho apud Joſep. contra App.* where he ſays, that "*Oſarſiphus* was a Prieſt of *Egypt*, that he was call'd *Uſorthon*, or *Hercules* " *Egyptius*, that he oblig'd the *Ethiopians* to retire to *Memphis*; but that " *Memnon* King of *Egypt*, and his Son *Rameſes*, after 13 Years, having " augmented their Forces from *Ethiopia*, compell'd *Oſarſiphus*, tho' " ſtrengthen'd by the *Jews* and *Phœnicians*, to fly from *Egypt*." (This *Oſarſiphus* the *Egyptian* Writers falſly take for *Moſes*.) Now *Aſa* was not a Prieſt of *Egypt*, he only purſu'd the *Ethiopians* to *Gerar*, a City in the *South* Confines of *Judea*, and ſmote ſome Cities thereabouts, and return'd to *Jeruſalem*, 2 Chron. xiv. 14, 15. neither of which agree with the Character of *Oſarſiphus*, who to me ſeems only ſome Native, who took the Advantage of the Diſtractions in *Egypt*, on the Defeat of *Zerah*, to eſtabliſh the Liberty of that Kingdom in oppoſition to the *Ethiopians*, who had uſurp'd the Government of it; and might probably call in to his Aid ſome of *Aſa*'s Army, and other neighbouring Nations.

I agree with *R. Y* according to Sir *Iſaac*'s Scheme, that *Seſac* is *Seſoſtris*; and the Oppoſers of this Opinion had better conſider the following Arguments: Either that Conqueror's Expedition, ſo remarkable in Heathen Hiſtory, happen'd ſoon before the *Exodus* of the *Jews* from *Egypt*, or after it; if before, how came it to paſs that thoſe Nations thro' which *Seſoſtris* muſt neceſſarily march, and conſequently reduce (ſuch as *Ammon*, *Paleſtine*, *Canaan*, &c.) were ſo powerful and opulent at the arrival of *Joſhua*? The Account of them in ſacred Hiſtory will by no means quadrate with the Circumſtances of a conquer'd People, being in a Capacity, not only to oppoſe, but even overcome the whole Hoſt of *Iſrael* for ſome Centuries after. But if this Expedition happen'd after the *Exodus*, *Seſoſtris* muſt diſturb the *Hebrew* Republick in his March, there being no other Way to paſs from *Egypt* in the courſe of his Conqueſts. The Sacred Hiſtory admits of no ſuch Conqueror from *Egypt* but *Seſac*, conſequently *Seſac* and *Seſoſtris* are one and the ſame Hero; which makes *Joſephus* rightly affirm, that the *Greek* Hiſtories deſcrib'd the Expedition of *Seſac* under that of *Seſoſtris*, erring, ſays he, only in the Name of the Perſon.

R. Y. endeavours to ſolve the Account of the vaſt Army which the *Philiſtines* brought into the Field againſt *Saul*, by making the *Amalekites* Auxiliaries, and probably the *Phœnicians*; and adds, that the Army of *Midianites* was as great. Herein I think he errs, for tho' the ſame

Hyperbole is made uſe of, *viz.* as *Graſhoppers*, or the *Sand on the Sea-ſhore for multitude*, yet 'tis plainly, in the Caſe of the *Midianites*, only an oriental form of Expreſſion, and that their whole Army did not exceed 135000, tho' compos'd of at leaſt four very powerful and warlike Nations, *viz.* the *Amalekites*, the *Midianites*, the Children of the *Eaſt* (probably as far as *Euphrates*, or beyond,) and the *Iſhmaelites*; *Vide Judges* vi. 3. viii. 24. and for their Number, *ver.* 10. Now it ſeems not probable that *Amalek* could compoſe one half of the *Philiſtines* vaſt Army, as *R. Y.* alledges, yet with the other three warlike Nations (no doubt exerting their utmoſt) he might bring in 135000. and the *Philiſtines* themſelves 65000, (which however I think too many for ſuch a ſmall compaſs of Ground as *Paleſtine*) yet the whole will not exceed 200000; and that Army ſeems diſproportion'd to the number of their Chariots, which we are inform'd were 30000, beſides People like the Sand, *&c.* The Army of *Amalek* and *Canaanites* together, under *Siſera*, did not exceed 900 Chariots; all the Chariots of *Iſrael*, in the proſperous Reign of *Solomon*, did not exceed 1400, and theſe mention'd as a conſiderable Part of his Grandeur: So that *R. Y.* ſeems not to have accounted ſo well for the *Philiſtine* Army, as Sir *Iſaac* did, by the acceſſion of the Shepherds from *Egypt*. *Amalek*'s fighting with *Iſrael* for a whole Day in the Wilderneſs will do nothing to prove the Number of their Forces, unleſs we knew what Strength was deputed under *Joſhua* to cope with him, which might not be a tenth Part of *Iſrael*.

R. Y. finds Fault with Sir *Iſaac*'s attributing the Overthrow of the *Aſſyrian* Army to a Defeat from the united Forces of *Sethon* and *Tirhakah*, Kings of *Egypt* and *Ethiopia*, by a Nocturnal Surpriſe. The Scripture itſelf is not ſilent of *Tirhakah*'s Expedition, and it is evident he was in full March againſt *Sennacherib*, 2 *Kings* xix. 8, and probably either *Tirhakah* fought him, or hearing of the diſaſter of his Army had no occaſion. I think, from the whole, that Sir *Iſaac* has given us a very conſiſtent Account of it: He ſays, in the fourteenth Year of King *Hezekiah*, *Sennacherib* invaded *Phœnicia*, took ſeveral Cities in *Judah*, and attempted *Egypt*; but *Sethon* King of *Egypt*, with *Tirhakah* King of *Ethiopia*, coming againſt him, he loſt in one Night 185000 Men, as ſome ſay by a Plague, or perhaps by Lightning, or a fiery Wind, which blows ſometimes in the neighbouring Deſarts, or rather by being ſurpris'd by *Sethon* and *Tirhakah*. The two firſt of theſe *R. Y.* will allow to be Miraculous, and the other two at leaſt highly Providential; for I ſee no reaſon, without invalidating Scripture Evidence, why theſe two united Kings might not be deſtroying Angels in the hand of God.

As to what *R. Y.* ſays concerning the *Babylonians* ſending Meſſengers to enquire of the Wonder wrought in the Land, I think this Circumſtance relates to the Retroceſſion of the Shade on the Dial of *Ahaz*, which being effected from a like in the Sun, excited the Curioſity of that Learned Nation to look farther into the Matter, and ſend to *Judah* to give them a ſatisfactory Anſwer. The Subject was fit for Aſtronomers, who wou'd look on the Overthrow of an Army only as caſual.

The Amount of theſe few Obſervations on the Ingenious *R. Y.*'s Account of the firſt Peopling of the Earth, is far from being done out of diſreſpect to his Writings in general: He ſeems to deſerve well of the Learned World in moſt Things; and the only Fault that I found (as I mention'd before) was his departing from Sir *Iſaac*'s Syſtem, without ſeeming to have a Superiority of Reaſons on his Side, the only Method of determining the Judgment in ſo remote Antiquity.

On the ſame Subject.

Mr. Urban,

WHen I firſt read the Reply of *Philo-Hiſtoricus* to my Account of the *Number of the Inhabitants which might be upon the Earth at the Time of the Flood,* (See *Gent. Mag. Vol.* VI. *p.* 601, 665, 731. and *Vol.* VII. *p.* 23, 75, 144, 196.) I fully intended to let it paſs without an Anſwer, as not ſeeing any thing in it that deſerved one; but afterwards, when I conſidered that many of your *Readers* might not ſee the Weakneſs of this Attempt, ſo plain as myſelf, and that perhaps your Correſpondents might imagine that I was not able to reply, I determin'd to ſend you this as the *Firſt* and the *Laſt* which I ſhall make to ſuch a Writer.

Firſt he argues againſt my Opinion *from the Wiſdom and Providence of* God, according to the Reaſon and Nature of Things. — *When* God, *ſays* he, *firſt made and formed the Univerſe, he repleniſhed the Earth with all Things neceſſary for the Life and Pleaſure of Mankind, whom he intended ſhould be the rational Inhabitants thereof. Now it is natural to think, that* God *would, when he had ſo repleniſhed the Earth,* appoint [*take,* I ſuppoſe he means] *the propereſt Methods for the ſpeedy Peopling and Planting it with ſuch a Number of Perſons, as was abſolutely neceſſary for the keeping and preſerving it, in ſome meaſure, in the State and Condition he at firſt made it: And therefore we find, that as ſoon as he had made* and formed *the firſt Man* Adam, *he put him in the Garden of* Eden, *to dreſs it and keep it in Order: And may we not reaſonably ſuppoſe, that he would have the ſame regard for the reſt of the Earth,* as well as that [*as he had for that,* I ſuppoſe he means] *Spot of Ground? I think there is no room to doubt of it. — The Longevity of Men, no doubt,* was deſigned by the Wiſdom and Providence of God [*was deſigned by the Allwiſe* God, *and brought about by his Providence,* I ſuppoſe he means,] *as the propereſt Method for the ſpeedy Peopling and Planting of the Earth.* —— Give me leave to tell this Critick, that Argument that proves too much, proves nothing at all; but his Reaſon taken from the Earth's being created with *Neceſſaries* and *Conveniencies* for Millions of Men, proves as plainly, *That there muſt be Millions of People created along with it,* as it does, *That therefore it muſt be quickly ſupplied with Millions:* But the firſt of theſe Concluſions he knows to be falſe in Fact, and therefore the ſecond does not rightly follow from the Premiſes. What! has he never heard of *uninhabited Iſlands* diſcovered, abounding with all Things neceſſary for the *Life* and *Pleaſure* of Man? Did not the *Hiroynian Wood,* in the Time of *Julius Ceſar,* take up the greateſt Part of the *North* of *Europe,* where Millions of People now inhabit? And is it any Reflection upon the Wiſdom of God in his Works of Providence, that he did not ſend Men into the World ſooner, to cut down the one, and inhabit the other? — Who is this that preſumes to judge the Almighty, and darkens Counſel by Words without Knowledge?

Beſides, as Man's falling into *Sin* brought Death into the World, it is evident that not Longevity, but *Immortality* had been the Portion of Man, if his *Fall* had not prevented it; and when he was fall'n, it had been no Reflection upon the Wiſdom of God if he had died *immediately*, and the whole Race had been extinct, according to his Threatning: We know that he was driven out of *Eden*, and if God had had the *ſame regard for the reſt of the Earth*, I am apt to believe *Philo-Hiſtoricus* had never lived in it. What then was the Deſign of God in delaying to execute his juſt deſerved Sentence ſo long? — I believe that he ſpared Man that he might have a *ſufficient* Time to make his Peace with him, and lay hold upon that *ſecond Covenant* which he had been graciouſly pleaſed to make with him; and perhaps he ſpared him ſo long, that he might feel in his own Body the *Miſeries* that his Sins had brought upon him; in both which we may behold the *Goodneſs* and *Severity* of God, in all whoſe Ways *Wiſdom* ſhines ineffably bright; but we, *ſhort-ſighted Mortals*, who cannot comprehend the Almighty, nor his Works, ought not to ſay, that this he did for this Reaſon only, or he was not Wiſe.

But that *Philo* may ſee his own Weakneſs, I would have him look into his own *reaſonable*, *moderate Arithmetical Progreſſion*, there he will find, if he ſtrikes out the laſt 400 Years, and takes the Sum of all the Souls that might have been brought into the World before; I ſay, there he will find, according to his own Computation, that there might be but 2,222,222 Souls in the World, *A. M.* 1200, even ſuppoſing that never a Soul had departed out of it. Now, was it conſiſtent with the Wiſdom of God, that there might not be two Millions and a quarter of Souls in the World in the Year 1200, and yet is it inconſiſtent with the ſame Wiſdom, that there ſhould be no more than near ſix times as many in but 456 Years after? Who but this Gentleman can think ſo?

Your Correſpondent's Obſervation, what a prodigious Progeny *Jacob* might have ſeen, if he had lived 900 Years, is nothing at all to the Purpoſe, becauſe Experience has aſſured us, that there is but about 30 Years, at a moderate Reckoning, between one Generation and another, in the Ages ſince the *Flood*; and by comparing the ſeveral Inſtances that *Moſes* gives us of the Times preceding it, we ſhall find that there was above 100 Years difference before: So that *Jacob* might have lived 900 Years *before the Flood*, and yet not have ſeen but 8 or 9 Generations; but if he had lived 900 Years *after*, he muſt have ſeen, at leaſt, 30, in many *particular Branches* of his own Family.

He ſays, *The reaſon of the great Increaſe of the* Iſraelites, *in* Egypt, *was their living in Peace and Quiet, and free from Wars and other Calamities.* — Yes, witneſs God himſelf, *I have ſurely ſeen the* Affliction *of my People which are in* Egypt, *and have heard their* Cry, *for I know their* Sorrows. *The* Cry *of the Children of* Iſrael *is come unto me, and I have alſo ſeen the* Oppreſſions *wherewith the* Egyptians *oppreſs them*, Exodus iii. 7. 9. Witneſs likewiſe the *Command of Pharaoh* to the *Hebrew* Midwives, *Kill every Son*, Exod. i. 16. and to all his People, *Caſt every Son into the River*, Exod. i. 22. — If he ſays that their great Multiplication was before this, let *Moſes* anſwer him; *The* more *they* afflicted *them the* more *they* multiplied *and* grew, Exodus i. 12.

He that can contradict all this Evidence, will certainly carp at any thing.

He ſays, the Reaſon why the Children of *Iſrael* were decreaſed in the *Wilderneſs* was, becauſe *they were entered into a new ſtate of Life, and were cut off by War and Famine*, &c. *Moſes*, who gives us a particular Account of the Travels of the *Iſraelites* thro' the *Deſert*, lets us know, that there were very few ſlain in *War*, and not one died by *Famine*: They were indeed deſtroyed by ſundry Plagues, for their Rebellion againſt God; and yet if we conſider, that there were but two Men in their Camp above 40 Years old, when they entered into *Canaan*, and that there were at leaſt 100000 above that Age at their coming out of *Egypt*; I ſay, if we conſider this, we ſhall find there had been a vaſt Increaſe of Perſons, under 40 Years of Age, in the Camp of *Iſrael* in the *Wilderneſs*.

As the Examples he talks of *(p.* 266. *E.)* are but Chimeras, ſo his Obſervation from thence muſt needs be as Impertinent, and therefore not worth notice. But he has diſcovered a great Miſtake in me, in that I have ſaid, there was juſt the ſame Number of Generations from *Adam* to the *Flood*, as there was from *Abraham* to *David*: *Where*, ſays he, *'tis evident he has not examined the Scriptures well*; *becauſe the Generations from* Adam *to the* Flood *were but* 10, *and thoſe from* Abraham *to* David 14. —One would have thought a Perſon, who had charged another with a Miſtake, had taken ſpecial Care not to be Miſtaken himſelf in the very ſame Article. But ſo it is; for *Noah* was the tenth from *Adam*, and his Sons, *Shem*, *Ham* and *Japhet*, were born near 100 Years before the *Flood*, *Gen*. v. 32. and vii. 11. ſo that there was in the Line of *Noah* eleven Generations before the *Flood*, and not ten as he ſuppoſes: And conſidering that *Noah* had none of theſe Sons till he was 500 Years old, might not I very well, by comparing the ſeveral Inſtances given by *Moſes*, and taking the mean length of the *Antediluvian* Generations: I ſay, might not I compute that there were three Generations between the Birth of *Noah* and his three Sons, and this would make juſt 14 Generations; ſo that, perhaps, ſome People will think I had examined this *Scripture* better than *Philo-Hiſtoricus*. And a Computation from *Abraham* to *David* is certainly the *beſt way* to find out what Number the Inhabitants *before the Flood* could not poſſibly exceed; provided it be granted (which I am ſure cannot *reaſonably* be denied) that the Fathers before the Flood had not more Children than they have had ſince. — I don't know what the Gentleman means by ſaying, *I am partial in my Calculation*; I am ſure it is wholly my own, and how a Man can properly be ſaid to be *partial* where no body is concerned but himſelf, is quite beyond my Comprehenſion.

He ſays, *that the Generations before the Flood were not ſubject to be waſted and diminiſhed by Wars*, &c. *like the Family of* Abraham. But as *Moſes* has aſſured us, *that the Earth was filled with Violence*, and as there were *then* no Civil Magiſtrates ordained to puniſh *Evil-doers*, it is highly probable that the *Giants* did more Miſchief in the World, till the Flood overwhelmed them, than all the Wars, &c. in which the Houſe of *Abraham* had been concerned, till the Days of *David*.

After he had rambled away from his Subject, to *Egypt*, *Canaan*, and I know not whither, he returns to it, and quotes Mr. *Derham*, in the ſame manner as I ſhould do a place of *Scripture*, without giving ſo much as one

Reaſon for his Opinion; and indeed I think he ought to have choſen this Quotation for his *Text*, ſince 'tis plain he has gathered his firſt Head from it, tho' I muſt confeſs I can't but think him ------ an indifferent Preacher.

I have, by ſeveral Inſtances from *Scripture*, ſupported my Opinion, that the Fathers before the Flood had not more Children than Mankind have had ſince: Of theſe your Correſpondent has taken no notice, nor ſhall I of his Obſervation, at what Age thoſe ſame Fathers begat their firſt Children, becauſe it is of no Service to his Cauſe: Only ſeeing he tells us from *Joſephus*, that *Lamech* of the Houſe of *Cain* had 77 Children, I'll tell him a ſtranger Story: In Captain *Gulliver*'s Travels 'tis reported, that there is a certain Iſland called *Lilliput*, where the People are not ſo big as his Thumb, and that there is another Country called *Brobdingnag*, where the Inhabitants are as tall as our Spire-Steeples, and that there is a flying Iſland called *Laputa*, &c. If he has not a weak Head, he will allow that the Authority of Dean *Swift*, is every whit as good as that of *Joſephus*, in the Inſtance he has given us.

I now come to examine your Friend's *reaſonable, moderate, arithmetical Progreſſion*. It is founded on this Suppoſition, *viz*. That the Fathers before the Flood had their firſt Children at 65 or 70 Years of Age, and had afterwards one in ſeven Years, till they were 200, and conſequently 20 Children apiece. It is evident therefore, that there was, according to this Suppoſition, a ſecond Generation begun in the eldeſt Children at the Year 65 or 70 of their Fathers Age; yet notwithſtanding this, the Computation proceeds upon this Suppoſition, *viz*. That there was 200 Years between one Generation and another, and conſequently that all the 20 Children were born at a Slap at the End of 200 Years; then it allows 65 or 70 Years to the Birth of their firſt Children, and ſo proceeds to contradict it ſelf as before. What can be gathered from ſuch ſtupid inconſiſtent Stuff as this? I would have him to take notice, that there has lately appeared in the *Magazine*, a certain ingenious Gentleman who lives in *Crown-Court, Long-Alley* near *Upper-Moorfields*, to whom if he will pleaſe to reſort, I make no doubt but he will ſoon put him into a better Method of Computing, before he attacks

Your humble Servant

R. Y.

SIR,

I Perceive your ingenious Correſpondent (*p*. 28.) differs from me chiefly concerning *Oſarſiphus*, and the Deſtruction of *Sennacherib*'s Army. Of theſe therefore in their Order.

He obſerves, that *one Hypotheſis is as good as another, where no prevailing Reaſons can be aſſign'd to determine the Judgment either way*. I agree with him, but then he is greatly miſtaken, in thinking my *chief Reaſon* for taking *Aſa* for *Oſarſiphus*, is from the Similitude of the Names; if he will pleaſe to turn to *Gent. Mag. Vol.* VII. *p*. 140, 141. he will find it proved (I think beyond Contradiction) that the Poſterity of *Abraham* were the *Shepherds*, and not the Canaanites and Philiſtines, as Sir I. N. had aſſerted. This being premiſed, it will follow, that a King of theſe Shepher

Shepherds muſt be *one of the Poſterity of Abraham*; and ſeeing *Oſarſiphus* was Contemporary with *Aſa*, who, we are ſure, did, at that very Time, conquer Part of the lower *Egypt*, who ſo likely to be *Oſarſiphus* as *Aſa* himſelf, whoſe Names (I ſaid) *are as near as* Seſoſtris *and* Seſac? Thus, Sir, I defend my *Hypotheſis*, and, before your Friend can overturn it, he muſt prove (which I am ſure he never can) that the *Hebrews* were not the *Shepherds*, but the *Philiſtines* and *Canaanites*.

But how then can I clear up that of *Manetho*, who ſays that *Oſarſiphus* was an *Egyptian Prieſt*. — I hope your Friend will not inſiſt on a *clear* Light in the midſt of ſo much Obſcurity; but ſeeing the *Scripture* has informed us that *Aſa* entirely defeated the *Ethiopians*, *that they could not recover themſelves*, and that he ſmote *all the Cities* round about *Gerar*, 2 *Chron*, xiv. 13, 14. I take it for granted that *Aſa* was the Conqueror of the *Lower Egypt*; and therefore, I think 'tis as clear as any thing of this nature can be, that *Manetho* has made *Oſarſiphus* an *Egyptian Prieſt*, purely to hide the Diſhonour of his Country, that it might not be thought that the *Jews* ſubdued it: So that I conclude ſtill that *Oſarſiphus* muſt be *Aſa*, or one of his Subjects, as his *Vice-Roy*: If it was one of his Subjects and *Vice-Roy*, then it might be the *Sopher* or *Secretary* who had this Honour conferred upon him; for the *Sopher* we find to be a Perſon of the higheſt Dignity in the Court of *Jeruſalem*, and ſuppoſing ſuch a Perſon ſettled in *Egypt*, he muſt have been called by the *Jews* there, *Sauſipher*, the *Prince Secretary*, and by the *Egyptians*, *Oſarſipher*, or *Oſarſiphus*. Perhaps the *Jews* might ſometimes call the ſame honourable Perſon, *The Sar*, i. e. *The Prince*, or *Preſident*: And hence he might be called in the *Greek* Tongue *Proteus*, (for *Proteus* was in *Egypt* at the very ſame time) and this might be the Reaſon why *Proteus* is ſaid ſo often to alter his Shape, becauſe tho' the Perſons were often changed, yet the Name was the ſame: Perhaps too he might be ſaid to be of *common Extraction*, becauſe Subjects were advanced to this Dignity. — Be this Conjecture right or wrong, I think ſtill that *Oſarſiphus* muſt be *Aſa*, or one of his Subjects.

In oppoſing my Account of the *Philiſtine* Army, your Friend ſeems to have made three or four Miſtakes; he ſeems to have miſtaken the Manner of raiſing their Armies in *Paleſtine*: Their Armies did not conſiſt, like ours, of a few Men liſted, or preſſed, into the Service; but every Man in the Kingdom, upward of 20 Years old, was reputed a Soldier. Hence it was that *Abijah*, King of *Judah*, was able to bring 500000 Men into the Field againſt *Jeroboam*, King of *Iſrael*, who had an Army of 800000. Who then can think, that the *Philiſtine* Nation had not above 65000 Men in it able to bear Arms, when he reads that they were at War with *Saul* all his Reign, and afterwards ſought out *David*, three times to fight with him, tho' as often routed, and tho' they knew he was King of all *Iſrael* and a great Warrior? I think whoever conſiders this muſt conclude, that the *Philiſtines* were able to bring, at leaſt, 4 or 500000 Men into the Field.

I think your Friend alſo miſtakes with regard to the *Midianites*, whoſe Army, he ſays, did not conſiſt of above 135000 Men. The grand Army to be ſure did not; but who can think that the *Midianites* were all in one Body, when the Land was intirely ſubdued by them? Or that an Army of

135000 Men, living at Diſcretion in the Enemy's Country, had not a good Number of Forces ſent abroad to keep the Country in Subjection, and lay it under Contribution? Nay, the very Hiſtory makes it plain, that beſides this Army, the *Midianites* were ſpread all over the Kingdom; hence it was, that thoſe who would ſave any Thing from them were forced to hide it, *Judg.* vi. 11. hence it was, that thoſe who dwelt in the remoteſt Parts of the Kingdom, as in *Aſher* and *Napthali*, when they heard of the Defeat by *Gideon*, purſu'd after the *Midianites*, *Judg.* vii. 23. which otherwiſe they could not poſſibly have done: Nay, had it not been thus, it muſt have been quite too late for *Gideon* to have ſent Meſſengers *all over Mount Ephraim*; or for the *Ephramites* to have gather'd themſelves into one Body, and then to have ſmitten *Oreb* and *Zeeb* with their Armies: Theſe therefore, could not poſſibly be a Part of the Army purſued by *Gideon*. For my part I can't doubt but *Gideon* himſelf, with his Company, lay upon *Jordan*, for ſome time after the grand Army of the *Midianites* was paſſed over, to cut off ſome of thoſe leſſer Bodies that were ſtill behind; otherwiſe how could *Zeba* and *Zalmunna* have got beyond the Boder of *Iſrael*, before he croſs'd that River? Theſe Remarks are enough to ſatisfy a Perſon of your Friend's Penetration, and Skill in Geography, that all the *Midianites* that were then in the Land of *Iſrael* were not in one Body. So that tho' the *main Army* under *Zeba* and *Zalmunna* did not exceed 135000, yet thoſe under *Oreb* and *Zeeb*, and others, might amount to ſeveral Hundred Thouſands more.

Your Friend alſo miſtakes in ſaying, that *all the Chariots of Iſrael, in the flouriſhing Reign of Solomon, did not exceed* 1400. — The Text ſpeaks of Chariots that were the King's own Property, and not belonging to any of his Subjects; ſo that he might as well aſſert, that becauſe the Scripture ſays that *Solomon* had but 12000 Horſemen, therefore there were but 12000 Horſes in his Dominions. Whoever will but reflect upon the Grandeur of this Prince, and that *but ſome* of the Nations over which he reigned, were able to ſend to the Aſſiſtance of the *Amonites*, againſt his Father, 32000 Chariots, 1 *Chron.* xix. 7. can't doubt but *Solomon* was able to raiſe as many more. What, was *Hadarezer* able to bring into the Field 40000 Horſemen, and could *Solomon* bring but 12000? The Thing ſpeaks itſelf. *Solomon* was certainly a very great King, that could keep 1400 Chariots and 12000 Horſemen *at his own Expence*; but conſidering the beſt of Chariots were bought for the King at about 40 Pounds apiece of our Money, and Horſes at 10 Pounds, 2 *Chron.* i. 17. we can't doubt but great Numbers of the *Iſraelites*, in that flouriſhing Reign, when Silver and Gold was ſo plentiful, would have them as well as he. And if they were called out to the Wars, and knew how to manage them, no doubt but they would bring them along with them.

Your Friend ſays, *That* Amalek *fighting with* Iſrael *for a whole Day, will do nothing to prove the Number of their Forces*— There might have been ſomething in this, if *Iſrael* had ſought out *Amalek* to fight with him; but ſeeing *Amalek* came up to fight againſt *Iſrael*, when he might as well have avoided a Battle, can we think he would have been ſo *foolhardy* as to do it, if he had not thought himſelf able to cope with him? And how could he think himſelf able to cope with an Army of 600000 Men, unleſs his own Army was proportionable; and if proportionable, it muſt have at leaſt

4 or 500000 Men in it; and if it had 4 or 500000 Men in it, then it might very well be able to furniſh *half* the vaſt Army of the *Philiſtines* afterwards. And ſo my Account of that Army is eſtabliſhed, while Sir *Iſaac*'s remains under very great Difficulties; ſince if the *Iſraelites* were the *Shepherds*, they could not be ſuppoſed to make any Part of an Army againſt themſelves.

Your Friend has made a very ingenious Conjecture concerning the *Wonder* that the *Babylonians* enquired after. I believe he is right, ſo ſhan't inſiſt upon it as any Proof of what I intended, nor can I think I need. The *Scripture* is plain, and Sir *Iſaac*'s Opinion wants a *ſuperiority of Reaſons.* I am,

Sir, Yours,

R. Y.

Upon the Right of the MAGISTRATE *to inflict* CAPITAL PUNISHMENTS.

Mr. Urban,

YOur *Magazine* for *May* laſt did not reach us, at this diſtance, till the middle of *July*, otherwiſe I ſhou'd ſooner have ſent an Anſwer to the Queſtion propos'd in it, *p.* 260, (by Miſtake 206.) dated from *Eaſt-Lothian*, and ſign'd *Clemens.* Perhaps others may have been beforehand with me; however, as different Solutions of important Difficulties are of uſe, you may pleaſe to inſert the following Anſwer in your *Magazine* for *Auguſt.*

If Self-preſervation be the prime Law of Nature (as is ſuppos'd in the Queſtion) 'tis plain no Man can have a Right *to take away his own Life*, becauſe this wou'd be a Right inconſiſtent with that prime Law, and imply a Contradiction, *viz.* a Right *to do* a Thing, which, by the prime Law of Nature he is oblig'd *not* to do.

But, on the other hand, if Self-preſervation be the prime Law of Nature, it muſt follow, that every Man has a Right to *defend his own Life*, againſt any other who attacks it, even at the expence of the Life of that other, if he can no way elſe ſecure himſelf.

This then is that Right (the Right of Self-defence) which every Man in Society has given up to the Magiſtrate, excepting Caſes of extream Exigence, where timely recourſe cannot be had to publick Authority.

If the People had a *Right* (for I chuſe to uſe that Word rather than *Power*) over their own Lives, and upon entring into Society had reſign'd that Right, it wou'd follow, that the Supreme Magiſtrate might take away every Man's Life at pleaſure; but as the People never cou'd have any ſuch Right, all the Right they can give, and all the Magiſtrate can derive from them is, a Right of defending the Innocent againſt the Injurious, which can only extend to the Life of the Subject, ſo far as is neceſſary for the Security of the Society; a Reaſon which will in no Caſe juſtify Suicide. I ſhall be glad to hear that this gives Satisfaction to your Correſpondent, and am, *Sir,*

Your humble Servant,

Aberdeen, July 22. 1737. C. C.

Upon

Upon the ſame Subject.

Mr. Urban,

I Find there were ſeveral Anſwers to *Clemens* in your *Magazine* for *July*, before I had ſo much as heard of his Queſtion, and perhaps your ingenious Correſpondents have ſaid enough to ſhew the Gentleman who, in *June*, *p.* 344. remarks upon it, that thoſe who derive the Authority of the Supreme Magiſtrate from the People, need not be puzzl'd with *Clemens*'s Query, *viz.* *Whether the People have not as good a Right to take away their own Lives, as to give the Magiſtrate Authority to do it.* Yet I do not ſee that any of their Anſwers have ſuperceded mine; the Solution I have given may ſerve to inforce the Truths they have aſſerted, and to obviate ſome Objections to which they may be liable, for want of having explicitly ſhewn, as I have plainly done, how the whole Body of the People can give the Civil Magiſtrate a Right to take away Life, when not one of them has a Right to take away his own; ſince 'tis certain, as the Gentleman, in *p.* 344. juſtly remarks, that *No Man can give more Authority to another than he has himſelf.* Which Objection my Anſwer has entirely remov'd. Two of your Correſpondents, *p.* 241, 242. ſeem indeed to *imply*, that, which I have more directly laid down, to be the only ſolid Foundation for the Authority of the Magiſtrate over the Life of the Subject, as deriv'd from the People, *viz.* Their having given up to him that Right, which every Man has by the Law of Nature, to defend his Life or Property againſt any one who attacks it. But as this is not expreſs'd in either of their Anſwers, I am perſuaded mine will not be thought unuſeful, to ſet that important Matter in the cleareſt Light; for a Right neceſſarily deduced from the prime Law of Nature, *Self-preſervation*, leaves not the leaſt ground upon which to juſtify the unnatural Crime of *Self-deſtruction*, and takes off all neceſſity of having recourſe to the immediate appointment of God, for the Authority of the Civil Magiſtrate to puniſh with Death; a Diſpute which has been ſtarted on this Occaſion, of no ſmall Importance to be decided.

I believe the Gentleman who thought *Clemens* had puzzl'd thoſe that derive the Authority of the Magiſtrate from the People, wou'd be more puzzl'd, on his Side, to ſhew at what Time, or in what Manner God has given any Authority to Civil Magiſtrates, diſtinct from that which himſelf owns they receive from the People, who, he ſays, *Have a Power of chuſing and aſſigning over this Sovereign Authority to one or many, according to the Conſtitutions of the ſeveral States and Kingdoms in the World.* But how cou'd they do this, if that Authority was not firſt veſted in themſelves? for (as was before obſerv'd) *No Man can give more Authority to another than he has himſelf.* And might not we urge one of thoſe very Texts, to prove that the People have this Authority, which he brings to ſupport the contrary Doctrine? *Gen.* ix. 6. *Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed.* For this is not an Authority given to Magiſtrates, but a Law given to *Noah* and his Sons, and in them to all Mankind: The People derive indeed the Authority to puniſh with Death (and ſo they do the Right of Self-defence, and all other natural Rights) from the immediate Appointment of God, but he has left to them to inſtitute Government, and to aſſign over to their Governors whatever Power is neceſſary for the Safety of the Society. The other Texts, *Rom.* xiii. which the Gentleman builds upon, muſt be underſtood in a Senſe conſiſtent with *Fact*, and it is very evident, as far as we know any thing from Hiſtory, that all the Governments that are, or have been in the World (excepting the particular Caſe of the *Iſraelites*) were of human Inſtitution, whether eſtabliſh'd by Force or by Compact, and muſt be maintain'd either by the expreſs or tacit Conſent of the People. And yet Government is very properly ſaid to be *the Ordinance of God*, &c. as he is the GOD of Order, and Author of that rational and ſocial Nature, of which Government is a neceſſary Conſequence. I am,

Sir, Your humble Servant,

Aberdeen, Sept. 28. 1737. C. C.

A Serious Addreſs to the CLERGY *and* LAITY *of the Church of* ENGLAND.

AS the Clergy of theſe Kingdoms make great Complaints, and with too great Reaſon, of a general Diſpoſition in the Laity to withdraw, or abridge the Maintenance allow'd by the Laws of GOD and Man, to thoſe who miniſter in holy Things, I would beſeech the Reverend Clergy, in the firſt place, to conſider conſcientiouſly, whether ſome Uſages and Omiſſions, ſomething approv'd or conniv'd at by many of their own Order, and appearing, on the firſt View, very inconſiſtent with the Vows and Obligations of Miniſters, do not partly contribute to ſo unreaſonable and criminal Diſpoſitions in the Laity.

I am ſo far from thinking or ſaying, that the preſent Clergy of the Church of *England* are more liable to Cenſure and juſt Objection than their Predeceſſors, that I am perſwaded few Ages ſince the primitive, or, perhaps, no Country but our own, can boaſt of ſo learned, and, generally ſpeaking, ſo regular a Clergy as our Church is now bleſs'd with. But the beſt of that Order are of like Paſſions with other Men, and have their Treaſures in earthen Veſſels; and in ſo great a number of Men, and in ſo general a Corruption of Manners, it can be no breach of Charity to ſuppoſe, that many have more regard for themſelves than the Flock, in taking upon them, and acting in, the Character of Clergymen; and therefore, it is no wonder, if ill-diſpos'd Men throw Aſperſions upon the beſt, and the conſcientious Part of the Laity find too much to lament in the more unworthy.

But I think the following Objections have occaſion'd the greateſt Clamour ever ſince the Reformation, *viz.* An inſatiable Thirſt after Preferments, ſacrilegious Pluralities, unconſcionable Nonreſidence, and even ſtarving of Curates, which are too generally practis'd by Clergymen, tho' diſclaim'd and lamented by the more Conſcientious. And theſe Practices no Conſiderations can reconcile to the plain and ſincere Layman's Sentiments, however a *Wharton*, or other intereſted Caſuiſt may bias the Conſciences of ſome worldly Clergymen.

Now tho' few are fit to inſtruct thoſe who by Profeſſion and Merit are our Inſtructors in CHRIST JESUS, and in the great Things of another World, yet Perſons of almoſt any Capacity, with Charity and Sincerity annex'd, may put others in mind of their Duty in Things of a manifeſt

Obligation: And whether the following Enquiries relate to Things of that kind, I would beg of all the Clergy, and eſpecially of thoſe directly concern'd, ſeriouſly to conſider; and that for the Peace of their own Conſciences, the ſucceſsful Diſcharge of their Miniſtry, and the Salvation of Souls; and (if lower Conſiderations may be admitted) that their judging and correcting themſelves may prevent ſeverer Correction from other hands.

Query 1. Whether the nature of the miniſterial Office, and the ſolemn Stipulation with whith it is undertaken at Ordination, does not oblige every Clergyman to ſtrict and perſonal Labour, for promoting the End of his Miniſtry; or allows any Liberty of delegating and transferring his Charge, unleſs in Caſes of real Neceſſity; and what thoſe Caſes of Neceſſity are?

2. Whether any conſcientious Clergyman (except in ſuch Caſes of real Neceſſity) can be eaſy with feeding the Flock generally and habitually by Proxy, with Food which he neither prepares nor adminiſters; or can be ſo well aſſured of another Man's Ability and Integrity, as he may be of his own?

3. Whether, if his Proxy, or Curate, be thought ſufficient, it be not a manifeſt Injuſtice to lay almoſt all the Labour upon him, and, at the ſame time, to deprive him of almoſt all the temporal Advantages annex'd by Law, the Bounty of our Forefathers, to the Office?

4. Whether if 80 or 100 *l. per An.* be thought too ſmall a Maintenance, or Encouragement for the Rector or Vicar, 15 or 20 *l. per Ann*, can be judg'd any way equal for the Curate and his Family, for buying Books and all other Neceſſaries?

5. Whether a Clergyman's withdrawing himſelf, his Labours and Studies, after ſo ſolemn a Dedication of all to the Intereſts of Religion, and Salvation of Souls, be not more Criminal, and has more of the Guilt of Sacrilege in it, than the Laity's withholding of Tythes and Oblations.

If the Anſwer to theſe and other like Queries, ſhould be in favour of ſome Pluralities and Non-reſidence, it may ſtill further be ask'd:

1. Whether any conſcientious Clergyman can uſe ſuch Liberty, unleſs his Conſcience tell him, that his uſe of it is apparently for the greater Advantage of the Church? And that it may be ſo,

2. Whether every Clergyman is not in Conſcience reſtrain'd from accepting Benefices at unreaſonable Diſtance, and oblig'd to divide his Labours and Reſidence betwixt the two Benefices, ſuppos'd to lie within Compaſs, that is, to officiate in the Forenoon at the one, and in the Afternoon at the other, or alternate *Sundays* at each; and, on the whole, to labour ſo much perſonally in both, that the Pariſhioners may have reaſonable Edification from himſelf, whatever Pains his Curates may take in his Abſence? Conſequently,

3. Whether to abſent generally from one, or both, that the Incumbent may live at eaſe, in Town or at Court, in a State-attendance on a Biſhop's or Nobleman's Table, or Chappel, be not leaving the Flock at Adventures, proſtituting his ſacred Function, and eating the Bread of the Lord without doing his Work? And again,

4. Whether any Clergyman, having ſolemnly promiſ'd at his Ordination, to teach and exhort, as well the Sick as Whole, within his Cure,

and taken the particular Cure upon him, in the Name of the Lord, and on his Knees at Inſtitution, can with a good Conſcience leave that Cure again to a poor Hireling, and meanly become a Curate himſelf in ſome richer Pariſh, for the Addition of 10*l.* *per Annum*, or ſome other leſs juſtifiable Motive?

5. Whether, when two ſmall Benefices lie not convenient for being ſupplied by one Man's Labour, and neither will afford a Competency for a Curate, and at the ſame time an Overplus worth a Pluraliſt's deſiring, ſuch Benefices ſhould not always be kept ſeparate and under the Care of two diſtinct Incumbents, ſince one of them muſt neceſſarily be poorly provided for by a poor Pluraliſt, when no Curate, except one ſcandalous, inſufficient, or very neceſſitous, will accept his 15 or 16*l.* a Year? *A poor Man that oppreſſeth the Poor, is like a ſweeping Rain which leaveth no Food.* Prov. xxviii. 3.

6. Whether every Pluraliſt is not ſtrictly oblig'd to find out a Curate of Integrity and ſufficient Ability, or to make him ſuch, by Advice, directing and aſſiſting his Studies, and lending him Books, *&c.* and to allow him a liberal Subſiſtance; as one half of the Benefice he ſupplies, or more, where a Moiety is not a Competency?

Laſtly, Upon the whole, Whether the Clergyman who is always in queſt of greater Preferment, as if that were the ſole End of his Function, he that is penurious in diſpenſing the heavenly Manna himſelf, who receives 2, 3, or 400*l.* a Year for Service, that, in any reaſonable Eſtimate, deſerves not above 30 or 40*s.* who higgles about holy Offices, and will do no more than human Laws, the Cenſures of the World, and other mean Conſiderations oblige him to, can think himſelf the Follower of thoſe who were *inſtant in Seaſon and out of Seaſon*, who *knowing the Terrors of the Lord perſwaded Men*, and who were *willing to ſpend and be ſpent for the Goſpel of Chriſt?*

I am very unwilling to ask Queſtions of our Right Reverend Fathers the Biſhops, but wiſh their Lordſhips would ask themſelves, whether the Obligations of Reſidence (whenever they can be excus'd from Parliament and Convocations) of perſonal Watching and Labour, of Superintending their Clergy and their eccleſiaſtical Courts, of examining into the Qualifications of the Candidates for Holy Orders, of Confirming parochially, of urging their Clergy to Reſidence, Catechiſing, and other Branches of the paſtoral Office, be not, at leaſt, equally ſtrong on them, as their reſpective Duties are on the Inferior Clergy? And whether the thirſt of Tranſlations, their long Abſences, unreaſonable Commendams, being a Biſhop in one Dioceſe, and a ſubject Presbyter in another, *&c.* can be of good Example to the lower Clergy, or be reconcil'd to the Spirit of the Goſpel, and the ancient Canons?

I would next propoſe ſome Hints, or Queries, to the Conſciences of Laymen, concerning the Share they have in making a corrupt, worldly, and unedifying Clergy, by abuſing the Truſt of Patronage repos'd in them, and thereby making the Conſciences of Clergymen, and Salvation of Souls, a Sacrifice to their Covetouſneſs, by uſing unlawful Means for providing for Sons, or Brothers, and to thoſe Ends keeping up the monſtrous Privilege of qualifying Chaplains, ſupporting a piece of religious Pageantry in their Families at the expence of many neglected Souls, and ſtarved Curates. But I muſt confine myſelf, at preſent, to the laſt

Particle,

Article, *viz.* that of Qualifications (the great Source of Evil in our Church) and here I ſhall offer thoſe Gentlememen the Advice of a Layman concerning it, and hope he will be favourably heard by thoſe Clergy and Laity, ſince he belong'd to the latter himſelf, and has long been admitted as an able Counſellor for the other, *viz.* Sir *Simon Degge*, old Edit. *p.* 40.

" It is to be hop'd that our Noble Lords, when they conſider the great " Damage the Church ſuſtains by Pluralities, the many poor Souls that " are neglected in danger to periſh, the great Diſcouragement it is to " Learned Men, when they ſee many of meaner Worth enjoy two Livings apiece, beſides Prebendaries, Deaneries, *Sine-Cura's*, *&c.* and the " abler and better Men, for want of Friends, is never able to riſe higher " than a poor Curacy of 30 or 40*l.* a Year; when they conſider how " great a Scandal it is to our Church, and it is to be fear'd attended with " a Curſe; I ſay, it is to be hop'd their Lordſhips will become ſo much " Self-deniers, as to lay down this Privilege where they receiv'd it; " certainly a Bleſſing and the Prayers of the poor Clergy wou'd attend it. " But if their Lordſhips ſhou'd not be willing to lay aſide this Privilege, " the Archbiſhops, who have the Power of Diſpenſation, might remedy " it in part, or in all; or his Sacred Majeſty, in denying Confirmation. " God grant all may be done for the good of the Church.

In this Prayer, and theſe Sentiments, all good Men, 'tis hop'd, will concur with this worthy Knight.

Your affectionate Wellwiſher

Nov. 24. 1736. Philopœminus.

On Tythes,

Mr. Urban,

As I have, for ſome Years paſt, been a conſtant Reader of your *Magazine*, I begin to fancy my Knowledge and Underſtanding very much improv'd, and that I am capable of cutting as good a Figure in a few of its Pages, as ſome others you admit to that Honour. On theſe Preſumptions, Sir, I have ventur'd to preſent you with my firſt Eſſay on the Subject of *Tythes*, which I obſerve is become very popular of late; and if you will do me the favour to communicate my Sentiments to the Publick, on that Head, it may encourage me to furniſh you (in a time of Scarcity) with more of my Lucubrations. As I am a Member of the eſtabliſh'd Church, I will not, with the *Quakers*, call *Tythes* an *Antichriſtian Yoke of Bondage*; but as I am a Farmer, and get my Bread by renting Land, unleſs ſome better Arguments are produc'd in favour of them, than what have been of late advanc'd, I ſhall be oblig'd to think them an unequal and intolerable Oppreſſion. That ſoft Gentleman who ſigns *T. B* in his ſecond Letter to *J. H* (in your laſt *Magazine*, *p.* 541.) has put me out of all Patience by the following Paſſages, *viz.* " If the Law " allow'd of Alienations, *&c.* the Title muſt be valid, and nothing but " Superſtition could tempt a Man againſt all Laws to diſpute it, conſidering that he is himſelf no Sufferer by the Alienation. *Pag.* 543. *G.*" " Can the diſpoſal of a Thing by publick Authority, which had no private " Owner be doing Injury to any private Man whatſoever? P 544." Ought they never to return again to the People? The obvious Aſwer is, "They "cannot; the People from whom they were taken are not in Being, their "Heirs cannot be known. Upon the whole then we ſee, that the "Government has ſettled a Maintenance on the Clergy without Injury to "any Man." —— For Goodneſs ſake, Mr. *Urban*, what do theſe Gentlemen mean? Are theſe the beſt Arguments can be brought for Tythes? Why truly I can meet with no other; ſuch confus'd Stuff, with the Law of the Land, is always their *Ultimatum*: But let us reduce this Reaſoning into Facts, and ſee how Juſt, how Equitable and Reaſonable it is. Suppoſe, Sir, I rent a Farm of 100 Acres of Land for 25 *l. per Annum*, on a Leaſe for a term of Years, I buy a Stock, hire Servants, toil early and late, and after diſburſing ſome hundreds of Pounds, and ſeveral Years induſtrious Slavery in Manuring, *&c.* I bring 50 Acres of this Land in ſuch order that it produces a Crop worth 5 *l.* an Acre, a tenth Part of which is carried away, and amounts to 25 *l.* the whole Rent of the Eſtate. But to ſtate the Caſe as juſtly as poſſible, we will ſuppoſe, had not this Land been Tythable it might have fetch'd 5 *l. per Ann.* more Rent, which being allow'd (and 'tis as great an Allowance as can reaſonably be ſuppos'd) will reduce the Tythes of this arable Land to 20 *l.* Now I would ask this Gentleman, whether this Surplus of 20 *l.* ariſing from my own Stock, Pains and Improvement, was ever my Great Grandfather's Property? Whether he could make any voluntary Donation or Alienation of it? Where the Conſideration lies that makes me no Sufferer in the Caſe? Or if 'tis forc'd from me, whether the Government now cannot find a private Owner? Or is the Perſon not in Being from whom it was taken? Or whether this is ſuch a ſettled Maintenance on the Clergy that is without Injury to any private Man? When my neighbouring Tradeſman, with half the Fatigue, perhaps, gets double the Money, receives all the religious Advantages that I do, and pays not a Shilling to the Parſon's Maintenance. I would farther ask theſe Gentlemen, whether I buy my Beaſts, Sheep, Sow, Geeſe, Hens, *&c.* the Cheaper for being Tythable? if not, Pray what Conſideration is made me for ſuch Tythes? I don't write after this manner out of any Diſreſpect to the Clergy; for, as I have been formerly taught, that the great Creator of all Things, who bleſſes our Induſtry with an Increaſe, hath a Right to diſpoſe of it as he pleaſes, and as he once ordained Tythes for maintaining his Service, and ſupport of the Poor, either let the Clergy prove, beyond Contradiction, the preſent appropriation of Tythes to be of DIVINE AUTHORITY, or never trouble themſelves by thinking to amuſe the World any longer with ſuch equivocal and impertinent Arguments, as the validity of ancient Grants or Alienations; when they know, from the nature and reaſon of Things, that Tythes now, never were, nor never could be, in the Poſſeſſion, or at the Diſpoſal of our Progenitors. Conſequently, if there be no ſuch DIVINE RIGHT as is above hinted, tho' theſe Advocates may imagine they can make Black White, or White Black, I am afraid they will never prevail with the Thinking Part of Mankind, to believe any otherwiſe, than that Tything is a very great Iniquity, had it not been eſtabliſh'd by Law, I am, Sir, *Your humble Servant,*

Worceſterſhire, Oct. 31. 1737. RUSTICUS.

On

On the CORPORATION *and* TEST ACT.

SIR,

I Thought enough had been ſaid in my laſt, (*Gent. Mag. Vol.* IX. *p.* 76.) to clear me of the Charge of *Inconſiſtency*, and think ſo ſtill, eſpecially as it is only charged, not proved. I affirm, the *Corporation* and *Teſt Acts*, as they now ſtand, to be oppreſſive and iniquitous Laws, to occaſion an unavoidable Profanation, &c. and therefore ought to be repealed; and yet I cannot ſee it to be the Buſineſs or Duty of Diſſenters to puſh and ſtruggle for the Repeal; becauſe their religious Liberties are untouch'd; becauſe the World cenſures the Motives of their vehement Struggles for it, and this hath diſquieted the Nation; becauſe they have no Warrant for ſuch a Conduct, but may poſſibly err therein; becauſe Providence wrought out every Branch of our preſent Liberty, and can eaſily perfect it if it be the Divine Will; and becauſe, I fear, if obtained, it would fail of accompliſhing many of the valuable Ends hoped for from it. Theſe Conſiderations, for ought that hath yet been offer'd to invalidate them, ſeem to me ſufficient to ſupport and juſtify ſuch an Opinion. But I have freely cenſured the Indolence, &c. of thoſe who are chiefly aggrieved thereby, who are touched in what *ſhould be* a very tender Part, for whoſe immortal Honour it would be unanimouſly to concur in ſeeking the Repeal, and whoſe Endeavours rightly apply'd that way, would bid faireſt for Succeſs, conſiſtently with the Peace of the Nation. Where now lies the *Inconſiſtency?* For my Life I cannot diſcern it; unleſs it had been proved, that what is the Duty of the Legiſlature, and of the Church-Clergy, is equally incumbent on every Diſſenter. And I take it a little unkindly, that my Antagoniſt, *The Conſiſtent Diſſenter*, *Vol.* IX. *p.* 116. (whom, for Brevity ſake, I beg leave hereafter to entitle Mr. *C. D.*) who ſees it in ſo glaring a Light, hath not been ſo kind clearly to demonſtrate it to a weak Brother.

My Remark on his *Uniformity* ſtill appears juſt, notwithſtanding his evaſive Explanation of it. *Uniformity* muſt ſtand oppoſed to what denotes more Forms than one; to expreſs which, if he can find a fitter Term than *Variety*, I ſhall freely conſent. There may be a regular, periodical Succeſſion of like Appearances, or Events, without an *Uniformity*. It is plain to me, that *Conſiſtency* is all he means by it. Such Miſapplication of Words has been the Inlet to great Confuſion, hath led many to contend learnedly in the dark, and others with their own Shadows. But *Uniformity* and *Conſiſtency* are favourite Terms, which ſome Gentlemen wonderfully affect and aſſume, who are blind to their own Arrogance. Should another, with equal Authority and Propriety, ſtile himſelf *Orthodox*, I need not ſay what Treatment he muſt expect from the *conſiſtent Chriſtians* of the Age.

His laſt Remarks are many of them ſo trivial, they ſcarcely deſerve Animadverſion. The firſt I meet with that merits regard is this, That *Paul the Roman inſiſted on his Privileges, while Paul the Chriſtian was one of the humbleſt Men upon Earth.* He ſaid ſo when the Scourge was on his Back, and, as far as concerned corporal Puniſhment and Severities, inflicted contrary to Law, but no farther: And his Advice to the Chriſtian *Romans* was, not to mind high Things, but be contented with mean

Things; for ſo many think τοῖς ταπεινοῖς συναπαγόμενοι ſhould be render'd; *Rom.* xii. 16. as it is in the Margin of ſome Bibles; he exhorts every *Soul be ſubject to the higher Powers*; and tells them, they muſt needs *be ſubject, not only for fear of Wrath, but alſo for Conſcience ſake.*

Mr. *C. D.* wiſely charges me with *want of Conſideration, becauſe, according to my own Idea of the Term* World, *I ſtand excluded from being any Judge as to the Odium the Diſſenters Strugglings infer on them.* — But ſure, if I have either Eyes or Ears, I may, with a moderate ſhare of *Conſideration*, become well apprized of the Judgment others paſs on their Conduct. His Remark on the Judgment of the World, tho' juſt in itſelf, is, I think, nothing to the purpoſe, when we are enquiring only whether their Conduct infers an *Odium* on them or not, and in what degree of Compariſon with the ſuppoſed *Odium* ariſing from theſe Acts.

I intimated "that the Charge of Ambition or Avarice is too much coun- "tenanced by their own Conduct." Well, what then? Why, according to Mr. *C. D.* it follows, that *this* muſt have made them, or, at leaſt, *hath made them odious in my Eyes*. But unleſs the Rules of Logick are lately alter'd, and the Rules of Chriſtianity too, I may ſafely deny ſuch Conſequence. The Weakneſs, or Inadvertency, of a Brother claims my Pity and beſt Advice; but tho' he ſhould fall into the groſſeſt Errors, or fouleſt Sins, or even commit Acts of declared Hoſtility againſt me, I hope I would not hate him. I am ſure Chriſt has taught me otherwiſe. Surely then Mr. *C. D.*'s Concluſion, that *ſuch a Hint is enough to make me odious in the eyes of Diſſenters*, was not well conſidered. I hope they have not ſo learned Chriſt,

If his way of Reaſoning on my third Conſideration be allow'd, it will prove too much; for it will, if I miſtake not, prove the Almighty to be the Author, or, at leaſt, Abettor of the moſt horrid Crimes. I preſume it will be granted me, that it was the Will of God that the Patience of *Job* ſhould undergo a ſevere Trial; he therefore plucked up the Hedge his Providence had made round about him, and all he had, and put all into *Satan*'s Power, his Life only excepted: But if it was the Will of God that *Job* ſhould be tried by whatever Acts of Outrage and Violence the Devil could incite the *Sabeans* and *Chaldeans* to commit againſt him, then, according to Mr. *C. D. there is no avoiding the Conſequence, that it muſt be alſo the Will of God*, that the *Sabeans* and *Chaldeans* ſhould be guilty of complicated Robbery and Murther. A fine Caſuiſt this! It puts me in mind of a certain Gentleman of my Acquaintance, who was, by fits, a little diſorder'd in his Senſes, in which, however, he had ſometimes much more ſprightly turns of Thought than that I am going to relate: This Gentleman went one Day to the Vicar of the Pariſh where he liv'd, and after ſome other flaſhy Expreſſions, took his leave of him in theſe words, *Sir, your Philoſophy is good for nothing, and your Divinity is worſe than your Philoſophy.*

He remarks on my fourth Conſideration, that notwithſtanding *former Interpoſitions of Providence in their favour, the Diſſenters have not the leaſt ground, in future time, to hope for Succeſs on any other way than uſing their own Endeavours.* — It is granted. But what muſt thoſe Endeavours be? Muſt we diſquiet the Nation, and diſtreſs the Miniſtry? Let them be ſuch as the Scripture warrants, and we are agreed: There we are directed to *be careful for nothing, but in every thing, by Prayer* *and Supplication, with Thankſgiving, make known our Requeſts to God.* Endeavours of this kind have been remarkably Succeſsful in former Caſes, of far greater Importance. And when he hath pointed out to me any other kind of Endeavours, warranted by Scripture, in any ſuch like Caſe, I here promiſe, readily and vigorouſly, to concur with him therein.

I might, under this Head, ask him, why he hath not, purſuant to his own Affirmation, and my Demand thereupon, pointed out what other Endeavours were uſed by the Diſſenters for procuring the forementioned Indulgence, Toleration, and Repeal of the *Schiſm-Act*; but I need not ſo poor a Triumph. And in anſwer to his cunning, far-fetch'd Quibble, ſhall only ſay, that a religious Dependance on the Conduct of Providence, well becomes both our Regards to a human Legiſlature, and the divine Footſtool.

Far from giving up my fifth Reaſon, I ſtill inſiſt, that the Repeal of theſe Acts would not fully anſwer ſuch valuable Ends as the ſanguine Hopes of many have ſuggeſted; I mean with reſpect to the Diſſenters. All that have convers'd freely on this Topick, with the moſt puſhing Diſſenters, know, that tho' the Profanation (which, as I have ſhew'd, chiefly concerns the Church-Clergy) is not forgot upon Occaſion, yet the principal and beſt Motive they inſiſt on, reſpecting themſelves, is a more zealous ſuppreſſion of Immoralities, &c. in caſe ſome Branches of the Magiſtracy could be got into their hands. But I ſtill queſtion much, whether, even in this Caſe, this good End would be generally, or in any high degree anſwer'd, for the Reaſons formerly mention'd; and becauſe I have obſerved of ſome Diſſenters, who have been admitted into the Office of a Church-Warden, which in ſome Places occaſions Feaſting and Drinking with other Pariſh-Officers, that, inſtead of making their Aſſociates better, they have themſelves been made worſe by ſuch Communication, and have contracted ill Habits thereby, which have not preſently wore off.

A late Event confirms me in the Opinion, that my ſixth Reaſon is a good one; therefore tho' it be true that Oppreſſion makes a wiſe Man mad, I hope it will be granted, that he is wiſer who bears it with a ſteady Equanimity; and for the other, (I beg Pardon for ſaying) methinks Patience upon force ſhould be a Medicine more than ſufficient.

I am,

SIR,

Yours,

J. O.

TRUTH

TRUTH Aſſerted,
OR, A
DEMONSTRATION
That the *Relations* in Capt. GULLIVER's Voyages are no *Fictions*.
Being an ANSWER to ſome Objections made by a Student at *OXFORD*.

Perergnantis eſt, ut ne quid veri *dicere audeat, ne quid* falſi *non audeat.* CICERO.

By J. WAGSTAFFE, *Eſq*; M.D.

The SECOND EDITION, reviſ'd and enlarg'd

Advertiſement.

IT may be expected that I ſhould ſpeak ſomething concerning this new Edition of Mr. *Gulliver's* Vindication. I had no ſooner publiſh'd my Demonſtration of his Veracity, than it was taught to ſpeak almoſt all the Languages of the *European* World, which I am far from imputing to any Excellence in my Performance, but to the univerſal Reputation which Mr *Gulliver* had obtain'd in foreign Countries: my Enemies may, perhaps, ſay that I have wiſely choſen to join my Name to ſo celebrted an Author, and that I had no other chance to be tranſmitted to Poſterity. I ſhall give no anſwer to ſuch Objectors; let the many learned Men, who have favour'd me with their Teſtimonies, be my only Advocates.

No Man living has a ſtronger averſion to Flattery than myſelf, yet I am not inſenſible, when I am prais'd by the Worthy: *Tully*, who was never ſuſpected of Vanity, confeſſes *quod ea laus vera eſt quæ a laudata proficiſcitur viro*; ſuch Praiſe is an Incenſe that wiſe Men may offer, and modeſt Men receive, with Decency; but be the Conſequence as it may, and let me be accounted vain, yet I rather chuſe to be ſo accounted, than ſuppreſs the excellent Compoſitions of ſo many Perſons of eminent Veracity and equal Learning, who have honour'd me with their Approbation: My Friends will find a ſofter name than Vain-glory for my Conduct, and perhaps, may ſtile it Gratitude, and an act of Juſtice: At the Worſt, Malice itſelf muſt confeſs that I lay an Obligation on the World, tho' at my own Expence, by publiſhing ſuch excellent Poetry.

The firſt Teſtimonial comes from the learned Hand of Mr *Guldensberg* Profeſſor of the *Greek* Tongue in the Univerſity of *Frankfort*: I return him Thanks for his pious Pray'r.

Ὀυαλςαυφίῳ, μεγάλῳ Βρετάννιδος Θαύματι, εὐχαίρειν.
Πᾶσαν ἀλήθειαν Σιπτᾶς ὕψιστε Βρεταννῶν,
Νῦν Σιβαρῶς κῦδος τελινεγιο μένει:
Δηθ' ἐπὶ γῆς ζῶσον ἔνθα μεγάλυνε Βρετάννοις
Γράμμασι, ϗ θνήσκων ἄμβροτον ἴσχε φάος. Ἀμήν.

The next Verſes I pronounce incomparable. It is faſhionable to decry *Dutch* Poetry as mean and inharmonious; but I believe the World will hereafter lay aſide a Prejudice ſo injurious to that polite Nation; they were written by *Minheer Vander Hoot Heerbordt*, Profeſſor of the *Belles Lettres* in *Leiden*.

Ich tandt deiners Herenz guads die
Dant notcht autder Watders Zoet jie;
Undt donſanat Botders Botchez Ich gadt
Gelt radtz vitzen boltzortzen Stadt.

Wonderful Poetry! the Smoothneſs of the Verſes is inimitable! How they charm the Ear? Our Countryman Mr *Girdler*, who Latinizing, or rather Grecizing his name, is better known to the learned World, by the Title of *Perizonius* ſent me the following Tranſlation: I wonder how he kept up to the Spirit of the Original, in ſo literal a Verſion.

Excellent Man! thy Lines more ſweet appear
Than Water-Souchee, or than Herrings, far:
A thouſand Butter-boxes lo! I ſend,
And mayſt thou deign acceptance, learned Friend!

They are written in the Taſte of the Country, the Figures are natural to it; If *Virgil* had been alive, and diſpos'd to have pay'd me a Compliment, he would have drawn his Images from *Italy*, as this Gentleman does from *Holland*. He would probably have ſaid

O! heav'nly Writer! ſuch thy Lines appear,
As murmuring Waters to the raviſh'd Ear!
As to the weary Swain, with toil oppreſt,
Beneath the ſylvan Shade, refreſhing Reſt, &c.

I ought to be proud of the Eulogy of Monſ. *de Verdeau* the Language will ſhew from what Academy it comes.

A cette heure un te peut louer ſans flatterie,
Placer ton nom fameuſe entre le plus grands noms,
La Gloire en mettant l'aile a cette belle vie
Conſacre les encens, que nous te preſentons, &c.

I ſhuuld be tedious if I publiſh'd all the acknowledgments I have receiv'd. I would willingly have pleaſur'd the Reader with theſe from the famous *Wildernouski* of *Petersburg*, to ſhow how greatly thoſe People are *refin'd*, and how polite a Taſte prevails among them; but I cannot gratify his Curioſity for want of *Sclavonic* Types.

The DEDICATION.

To the Right Honourable the Lord DERMAT MACAHOONI of *Garraſedagh* in *Ireland*.

My Lord,

A*S I know the great Value you have long ſet upon* Mr Gulliver's *accurate Voyages, and chiefly for their Veracity, I am aſſured no Preſent can be more acceptable to your Lordſhip, than this Defence of them: I plead the Cauſe of Truth againſt Prejudice and Calumny. And it is with the utmoſt Satisfaction, and Repoſe of Mind, that I have vindicated the Character of an innocent Gentleman, and delivered it down unſpotted to the lateſt Poſterity.*

I have often lamented the hard Fate of all Travellers; they waſte their Days in Hardſhips by Sea and Land, in Storms and Deſerts, and when they return and publiſh their Obſervations to the World, they are generally charg'd with Impoſture: And who are the Perſons moſt liberal in beſtowing theſe Favours? Truly a parcel of idle, ſedentary People, who were ſcarce ever out of the Sight of the Smoke of their own Chimnies! Competent Judges indeed! Who contract a narrow Way of thinking by living, as it were, impriſon'd in their own Cloſets: And imagine, like the Clown in Virgil, *that their own Country Village is comparable to* Rome! *Is not this the Way to diſcourage all noble Adventures, when we ſee an exact and laborious Traveller, after all his Toils and Re-ſearches, rewarded with Ingratitude? I myſelf have been no ſmall Traveller, and have gone thro' as many Dangers and Difficulties as moſt Men living, and, if I may believe many Gentlemen of excellent Judgment in both Univerſities, ſome of them Profeſſors, to whom I have communicated my Obſervations, they would be a great Ornament and Advantage to my native Country, and no ſmall Honour to their Author. But the Spirit of Ingratitude and Defamation, which is now abroad, deters me from thinking of an immediate Publication. I have been in* (1) *Regions, where the Sun ſets at Mid-day, and riſes at Mid-night. I have ſeen Men walking with their Heads downwards like Flies under a Cieling: I have* (3) *eat Oyſters growing on Trees; ſeen* (4) *Hogs with Navels on their Backs;* (5) *been in the Regions of Thunder, and waſhed my Hands in the Clouds of Heaven. I have ſeen* (6) *the Devil's Arſe, and a frightful one it is; and a* (7) *mighty Ditch thrown up by him and his infernal Agents: I have frequently caught him peeping over a certain learned* (9) *Society, and could eaſily, like St* Dunſtan, *have taken him by the Noſe with a Pair of Pincers: or like St* Dominick, *have burnt his Claws with a Flambeau: I have ſeen many* (8) *Edifices of his Erection, all built in the* Gothic *Taſte. He is but a clumſy Architect, his Ruins, or Points of View are moſt remarkable, and I am apt to believe that moſt of our late Connoiſſeurs in that Way build after his Plans, at leaſt, they greatly reſemble his Stile. I have ſailed in* (b) *Veſſels that in the Compaſs of one Year have left the* Sun *behind, the Space of a whole Day; and in others, that notwithſtanding his incredible Speed, were di-*

ſtanced but a ſingle Day. But the Account of all theſe wonderful Occurrences is like to be buried in Oblivion, unleſs the Importunity of Friends to whom I can deny nothing, extorts it from me, and prevents ſuch an irreparable loſs to the curious and learned World.

I have made it my buſineſs to enquire into the Character of Mr. Gulliver, *from his Neighbours, Friends and Relations, and all in general allow him to have been a plain, downright, ſincere moral Man, and one that always abhor'd a Lye: And indeed he ſeems to be ſuch by his Writings; his faithfulneſs appears thro' the whole Work, which is but a Tranſcript of his Life, and a picture of the ſimplicity of Manners, for which he was ſo remarkable.*

I have nothing more, my Lord, to add, but to requeſt the Student in Oxford, *whoſe Prejudices I here combat, and whoſe Name I ſuppreſs, out of tho great regard I pay his Family, that if he, or any other Perſon of that learned Society, ſhall think fit to reply, they do it with Candour and Sobriety, and then they ſhall not want an Anſwer. Railing is ever a ſign of a bad Cauſe and worſe Heart, and has been the Averſion of,*

My Lord, &c.

Inner-Temple, May 1. 1739. Jonathan Wagſtaffe, *M D.*

(1, 2) Antipodes. (3) In the Weſt-Indies, Oyſters in plenty ſtick upon Trees which have been cover'd by the Sea. (4) Pecaries in America. (5) Peak of Teneriff, where the Clouds fly below the top of it. (6) Peak in Derbyſhire. (7) Devil's Dike by Newmarket. (8) Lincoln College in Oxford. (9) Stonehenge, &c. ſaid to be built by the Devil. (10) This happens in ſailing round the World by the Eaſt or Weſt-Indies, in which Voyages a Day is loſt or gain'd.

TRUTH *Aſſerted*, &c.

MY whole Life being ſpent in a continual ſearch after Truth, I think myſelf oblig'd to defend it againſt all Invaſions, eſteeming it a ſhame that Ignorance ſhould find Arguments that Wiſdom cannot anſwer: I expect the Thanks of all the Learned in *England*, I might ſay of all *Europe*, into whoſe Languages this Defence will ſoon be tranſlated, for ſilencing certain Objections againſt a plain matter of Fact, eſtabliſh'd by the almoſt univerſal Conſent of the preſent Age. I was lately in Company with many Ladies of the firſt Rank and Beauty, one of whom had brought with her a young *Oxonian* her Brother, who was pleas'd to entertain the Company by affirming that Mr. *Gulliver* was a meer Ideal Author, his Voyages ingenious Fictions, the amuſements of an idle Hour; and that the whole Univerſity of *Oxford* was of the ſame Opinion. I confeſs I was mov'd to hear that learned Body thus injur'd; had he ſuppreſs'd this laſt Circumſtance, he might have enjoy'd his Errors in tranquility: I had never before heard the leaſt doubt of the reality of Mr. *Gulliver*'s Voyages, and I could not perſwade myſelf that he ſhould receive his firſt Wound from that famous ſeat of Learning; of which I acknowledge myſelf an unworthy Member. I told him, it might ſeem Ingratitude to aim thus at once at his Integrity and Exiſtence, and that it was, as far as in him lay, to annihilate a Perſon who had ſo highly delighted and improv'd the Age; and I earneſtly requeſted him to acquaint me with the Reaſons which had deceiv'd him into this unaccountable Incredulity. He was pleas'd to offer only four Objections, viz.

Firſt, That the diminitive Size of the *Lilliputians*, and,

Secondly, That the exceſſive Stature of the *Brobdingnagians* outrag'd all Probability.

Thirdly, That Mr. *Gulliver*'s Deliverance from that Nation by the aſſiſtance of Eagles, tranſgreſs'd all bounds of Credibility.

And, *Laſtly*, That the Story of *Clavileno*, the wooden flying Horſe, in the Romance of *Don Quixote*, was as credible as the account of the *Houyhnhnms*.

I told him I was before ſatisfied, that no Objection of any weight could be brought againſt the Truths related in thoſe exact Voyages, but was now fully convinc'd of it, ſince ſo bright an Ornament of our learned Academy was able to make no ſtronger Oppoſition; I intreated him to hear my Anſwer without Interruption, and ſubmitted my Defence to the Judgment of that agreeable Aſſembly.

I ſhall not, Ladies, trouble you with a learned or philoſophical Diſſertation about the diminutive Size of the *Lilliputians*: I might obſerve that the hand of Nature is as admirable in the ſtructuse of a Fly, as of an Elephant, and with many famous Philoſophers, both antient and modern, ſolve the Objection by calling the *Lilliputians* a *Luſus Naturæ*, or a ſport of Nature, a Solution that has always been highly reverenc'd in the Academies of all Ages, and unty'd the moſt knotty Intricacies: But as one Proof is better than a thouſand Conjectures, and as Matters of Fact are undeniable, to theſe I appeal, and let Perſons of the greateſt Genius that ever liv'd in the World decide the Diſpute: I begin with *Homer*; this ancient and venerable Author, a Perſon of unconteſted Reputation, ſpeaks of Nations or People almoſt of the ſame Size with the *Lilliputians*, they had their Policies, Arts, Sciences and Wars, as well as the *Lilliputians*; and I am ſtrongly perſwaded, that the preſent Inhabitants of *Lilliput* are a branch of thoſe People, tranſplanted into that newly-diſcover'd Country. The Stature of the two Nations ſhews them to be nearly related, and a few Inches will make but a ſmall Inequality. Thus, *Iliad* the Third in our excellent *Engliſh Homer:*

So when inclement Winters vex the Main
With piercing Froſts, or thick-deſcending Rain,
To warmer Seas the Cranes *embodied fly,*
With Noiſe and Order, thro' the mid-way Sky;
To Pygmy *Nations Wounds and Death they bring,*
And all the War deſcends upon the Wing.

Methinks I ſee Mr. *Gulliver*'s *Lilliputians* in the Perſonages of this antient Nation of *Pygmies!* with equal Importance they reaſon, they buſtle they love, they fight. A mighty Nation drawn in miniature:

—— *Gens cubito, pede vel non altior uno.*

Very few Fragments of the *Pygmæan* Hiſtory have come down to our Age, a Loſs greatly to be lamented! but thoſe few inform us, that they were a People in the extremity of *India*, and liv'd like the *Troglodytes* in Caves of the Earth. *Pliny* in his *Natural Hiſtory*, *lib* 7. *cap.* 2. gives us the dimenſions of this famous People, the moſt gigantick amongſt them were not above three Spans high, *Pygmæi ternas Spithamas longitudine excedunt:* Then he produces a remarkable Inſtance of their Bravery and Policy, *Sagittis armati, inſidentes Arietum, Caprarumque dorſis, verno tempore univerſo agmine ad mare deſcendunt, & Ova pulloſque Gruum conſumunt: ternis expeditionem eam menſibus conficiunt.* What a noble ſight would it be to ſee theſe mighty and terrible Armies, with their Generals at their Head, mounted upon furious Rams and Goats, in full march on ſuch a glorious Expedition? How much Blood do they prudently ſpare by cruſhing their future Enemies in Embrio, and preventing a threatning War? Tho' no Man living has a more laudable Partiality for my native Country than myſelf, yet I muſt think, that the valiant *London* Regiments, even with the Lord Mayor at their Head, do not make a more formidable Appearance; and were they to engage in Battle with theſe Warriors, I ſhould tremble for the Conſequences.

I might now ask, if any Doubt remains concerning this eminent Nation of the *Pygmies?* If there does, I refer to that great Maſter of Reaſon the renowned *Ariſtotle*, and his Authority will be deciſive: Thus he writes in his Hiſtory of Animals, *lib.* 8. *cap.* 12. ἐστι δὲ ὁ τόπος περὶ ὃν οἱ Πυγμαῖοι κατοικοῦσιν, οὐ γὰρ ἐστι, τοῦτο μῦθος, ἀλλ' ἐστι κατὰ τὴν ἀλήθειαν, γένος μικρὸν μὲν, καὶ αὐτοὶ, καὶ οἱ ἵπποι. Can a fuller Confirmation be given of Mr. *Gulliver*'s Veracity than this Paſſage of the learned *Ariſtotle?* Does Mr. *Gulliver* relate that the Beaſts of *Lilliput* were proportion'd to the Size of the Natives? *Ariſtotle* affirms the ſame of the *Pygmæan* Horſes: The hand of Nature is always regular in all her Productions, and adapts the Creatures of every Nation to ſerve the Uſes and Benefits of the Inhabitants; *Ariſtotle* obſerv'd this order of Things in the *Pygmæan* State two thouſand Years ago; and Mr. *Gulliver* relates, that the ſame Order proceeds in *Lilliput* at this Day. So that the Captain's Veracity ſtands upon a level with that of the Philoſopher, and you cannot condemn the one without involving the other in the ſame Condemnation;

A curious Poem, celebrating the heroic Actions of the Pygmies is fallen into my hands, and I ſhall oblige the Company with part of it.

Quà radiis Phœbi propitioribus India ferret,
Pygmæum quondam ſteterat, dum fata ſinebant,
Imperium ——

I cannot read the hard Fate of one of their famous Generals without Lamentation: It is to be wiſh'd that the Poet had given us his Name, that it might have been as immortal as his Actions.

Jamque acris inter medias ſeſe arduus infert
Pygmeadum Ductor, qui majeſtate verendus
Inceſſuque gravis, reliquos ſupereminet omnes
Mole gigantæâ, mediamque aſſurgit in ulnam.

What Slaughter did this little *Achilles* make amongſt his Enemies? till, alas! ---- pardon, Ladies, theſe virtuous Tears! ------ he was ſnatch'd away in the midſt of Victory, and then the Battle turn'd, and his Army was utterly overthrown.

------- *Ingens, & formidabilis Ales*
Comprendit pedibus pugnantem, & triſte relatu,
Suſtulit in cælum, Bellator ab unguibus heret
Pendulus. -------

With this Hero fell the Pygmean Empire, and, like the *Parthian*, *Aſſyrian* and *Roman* States, is now no more!

Sic Pygmæa domus, multos dominata per annos,
Tot bellis defuncta, gruum tot læta triumphis,
Funditus interiit -------

Such, alas! is the end of all human Glory!

You ſee, Ladies, there have been *Pygmies*†, why then may there not be *Lilliputians?* You may ſay that no Man ever ſaw them but Mr. *Gulliver*. What then? Muſt he therefore be an Impoſtor? Let me inſtance in the diſcovery of *America*; was the Perſon who firſt landed in *America* an Impoſtor, becauſe he was the firſt Diſcoverer? All the World now knows that there is an *America*, and probably when the courſe of Navigation to *Lilliput* is better ſtudied, it may ſoon, by the Lights which Mr. *Gulliver* has already given us, be as much frequented as the *American* Coaſts. If it be objected, that the Territories of *Lilliput* are remote; and that Mr. *Gulliver* was wiſe in placing them at ſo great a diſtance to prevent a diſcovery. It may be anſwered, that the *Pygmean* State is fix'd by *Ariſtotle* and other Hiſtorians in an equal remoteneſs, but that the Advantage lies entirely on the Captain's ſide, who was an eye-witneſs of what he relates, the others probably truſted to Tradition.*

Thus we find the *Pygmæan* Fame ſpread over the old World, it reach'd our native Country, and ſo fill'd us with Admiration, that our beſt Authors have adorn'd their Writings with it. Does not *Milton*, in that ſerious and admirable Work, *Paradiſe Loſt*, plainly refer to this powerful People, and allude to their renowned Wars:

-------- *That ſmall Infantry*
War'd on by Cranes --------

And afterwards fix the place of their Empire:

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† It may eaſily be imagin'd, that after ſome notable Victory gain'd by the *Cranian* Armies, they carried off ſome of their Priſoners, a few *Pygmæan* Gentlemen and Ladies, and planted them as a Colony on the *Lilliputian* Shores; and that in proceſs of Time they became a populous and mighty Nation. I will not affirm, that this was exactly the Fact, but it bears the ſtrongeſt Marks of Probability.

* When I made my Enquiries about Mr. *Gulliver*'s Character I learned a great Anecdote from Mr *Thomas Hartford*, Surgeon in *Redriff*, who married the Captain's youngeſt Daughter *Joanna*: He told me had frequently heard his Father-in-law ſay, that her *Lilliputian* Majeſty was a perfect Beauty: He uſed to call her his Queen of Hearts, from the reſemblance ſhe bore to that amiable Picture on our Cards: She once offer'd to come over with him into *England*, not out of an unworthy affection to his Perſon, but out of a laudable Deſire to ſee the famous Nation of *Great-Britain*: He added, that the Captain, while in *Lilliput*, kept the Secret inviolably, leſt it ſhould have reach'd the Royal Ear, and diſturbed the matrimonial Union.

——— *The Pygmæan Race*
Beyond the Indian Mount ———

Is there a Man of Senſe in *Great Britain* who diſputes the Excellence of *Milton?* Is not his Reputation eſtabliſh'd beyond all Contradiction? And does not this great Man plainly ſpeak of the *Pygmies?* 'Tis true, he liv'd at a great diſtance from the *Pygmæan* Age, and ſo he did from the *Babylonian!* but therefore did *Babylon* never exiſt? In ſhort, his Name gives a Sanction to their Story, and he becomes, in ſome degree, anſwerable for the Truth of it, by adopting it, and inſerting it in his moſt valuable Lucubrations: He that propagates a Fraud is an Accomplice in it.

Beſides, What if I ſhould undertake to prove demonſtratively, that we in *Great-Britain* have been honoured with the production of an illuſtrious Perſonage of a lower Stature than the *Lilliputians?* I ſee, Ladies, you are ſurpriz'd, but ſuſpend your Wonder, the Task is not difficult: Who has not heard of the immortal Mr. *Thomas Thumb* and his glorious Actions? There is ſcarce a pretty Eye in all *Great-Britain* that has not frequently been clos'd with Odes recording his memorable Exploits: Is he not the favourite of every Nurſery, which may properly be ſtil'd the firſt School, or Academy of Knowledge and Erudition? Who knows but that thoſe great and immortal Princes *Edward* III. and *Henry* V. were firſt fir'd to a thirſt of Glory by hearing his valorous Atchievements? And, perhaps, we owe *Creſſey* and *Agincourt* to a Flame kindled in their Infant Boſoms by the lofty Poems that celebrated his Glory. And I ſubmit it, Ladies, to your impartial Judgments to determine, whether his Hiſtory be a Truth or a Fiction? If it were a Fiction, Can it be imagin'd that the venerable Nobles of the Realm, and the virtuous, learned, and judicious Order of Eſquires, thoſe Lights and Ornaments of it, would ſuffer their Offspring to imbibe a Fable and Fiction with their earlieſt Milk? No, no, they are too wiſe to permit it! Error is apt to ſtrike deep Roots in a youthful Imagination: Is it then to be conceiv'd, that they would plant ſo noxious a Weed in a Soil ſo fruitful, only to be at the trouble of eradicating it? 'Tis certain they would not act ſo inconſiſtently: And therefore this Argument is concluſive and unanſwerable; for you cannot give up the Hiſtory of Mr. *Thumb*, without diſparaging the Judgments of the greateſt Perſonages of the Land, highly renown'd for deep Learning and ſolid Underſtandings, and without defrauding your native Kingdom of the ineſtimable Honour it derives from your illuſtrious Countryman.

Quod procul a nobis flectat Fortuna gubernans.

Now the *Lilliputians* were Giants in compariſon of our Hero; yet who doubts of his exiſtence? —— Then long live and flouriſh the renown'd *Lilliputians!* And may the Memory of Mr. *Thumb*'s heroic Actions deſcend from Nurſery to Nurſery, and continue to delight and improve our lateſt Poſterity!

Neither is the *Thummian* Family extinct at this Day; Do we not ſee Hundreds of it ſtrutting about the Streets of *London*, and by an erect Gate and Look of Deafince vaunting their important Littleneſs? This is not out of Vanity, but to honour themſelves by a laudable Imitation of their great Progenitor: 'Tis true they are now ſhot up into ſome Inches of greater Altitude; but this happens by their Intermarrying with taller Families: But, in my Opinion, what they gain in Stature they loſe in Glory, as they leſs reſemble their noble Anceſtor.

I hope, Ladies, Mr. *Gulliver* ſtands clear in your Judgments, with regard to the *Lilliputians*, I proceed now to defend him with reſpect to the *Brobdingnagians*.

They are, ſays the Gentleman, of an immoderate Size! But does this diſprove their Exiſtence? Are there no Mountains becauſe there are Mole-hills? The whole Objection ariſes from meer Pride and Self-flattery; we are willing to make our own Stature the Standard of human Perfection; Strange Prejudice! As if the contemptible Shrub were more beautiful than the tall Cedar! I have long been of Opinion, that the Race of Men in our Clime has gradually dwindled for ſome thouſand of Years: How many Bones and Coffins have been dug up in diſtant Nations of an exceeding Size? And I would aſk this plain Queſtion, If the Earth has produc'd in other Countries Men greatly ſuperior to us in Stature, in former Days, why may it not ſtill produce ſuch Inhabitants in our Days, in more happy Climes? Or, in other words, Why may there not now be *Brobdingnagians*? But Examples are the ſtrongeſt Arguments: Let us therefore once more conſult Authority: See again the immortal *Homer*, *Odyſſ.* 11. ℣. 375.

> *Hence* Ephialtes, *hence ſtern* Otus *ſprung*,
> *More fierce than Giants, more than Giants ſtrong:*
> *The Earth o'erburthen'd groan'd beneath their weight*,
> *None but* Orion *e'er ſurpaſs'd their height.*
> *The wond'rous Youths had ſcarce nine Winters told,*
> *When high in Air, tremendous to behold,*
> *Nine Ells aloft they rear'd the tow'ring Head*, &c.

Here we have a lively Picture of the modern *Brobdingnagians*,

> —— *Patris vel montibus æques.*

And you will, Ladies, have ſome Idea of theſe wonderful Perſons, by imagining you ſee *Marcley-Hill* once more taking a fancy to travel to find out a new Situation: This celebrated Author goes on to tell us, they pil'd Hills on Hills, *Oſſa* and *Pelion*, on *Olympus*, all Mountains of vaſt Dimenſions. Here I fix my Foot, and reſt the Veracity of Mr. *Gulliver* on that of *Homer*: Does Mr. *Gulliver* ſpeak more largely of his *Brobdingnagians*, than *Homer* of *Otus* and *Ephialtes*? Why then muſt *Homer* be believ'd, and *Gulliver* called an Impoſtor? This is ſtrange Partiality! Let it be conſider'd, that the Giants of *Homer*, at the Age of nine Years, were meer Babes, and yet were about eleven Yards high: Now ſuppoſing they had lived to Manhood, would they not have grown up to the noble Stature of the *Brobdingnagians*? and upon Marriage would they not have propagated a Race as large as They? I muſt here, Ladies, beg leave to offer a Conjecture highly probable, relating to the origin of this wonderful Nation: It is obſerv'd, that in *America* there are Animals unknown to the old World; But why are they there ONLY, ſay the Curious and Inquiſitive? Why have they not ſpread over the habitable Globe? I anſwer, Earthquakes or Inundations may have ſeparated the new World from the old, and by the interpoſition of Seas, confin'd them to their native Regions. And why, ſay ſome, have we no *Brobdingnagians?* The ſame Reply will be a ſufficient anſwer: They are cut off from the reſt of the World by the interpoſition of the Ocean. Suppoſe *Orion* and his Family, or any of his Deſcendants, or any other of the Stock of the old Giants, were driven, like Mr. *Gulliver*, by ſtreſs of Weather, on the *Brobdingnagian* Coaſts, they would naturally ſettle there, and loſing their skill in Navigation, by finding no want of it, they muſt neceſſarily be cut off from all Communication with other Regions; but then would they not People their new Habitation with Giants, or *Brobdingnagians?* Undoubtedly they would! Is it not evident, that if Mr. *Gulliver* had been pleaſed to carry Mrs. *Gulliver* along with him to *Brobdingnag*, he would have multiply'd his Kind by Sons and Daughters of his own Dimenſions? This will not be deny'd. Why then ſhould it be imagin'd that a *Brobdingnagian* Lady ſhould be leſs fruitful in Procreation than Mrs. *Gulliver?* I lay great Weight on this Obſervation, becauſe it gives as probable an account of the origin of this Nation, as almoſt any Hiſtory gives of the peopling other Kingdoms; and a much better than that of the learned *Athenians*, who boaſted themſelves to be Αὐτόχθονες, or *Coæval* with their Country. To add more Arguments is as unneceſſary as to prove, that the Sun ſhines at Noon-day; otherwiſe I might call in to my aſſiſtance that grave and antient Writer *Heſiod*; he was an excellent Genealogiſt, and largely deſcribes the Strength, Stature, and Pedigree of the Giants, thoſe antient *Brobdingnagians*: I might quote the great *Virgil*, to ſhow that *Polypheme* equal'd or exceeded the *Brobdingnagians*, for he aſſures us, that he waded into the *Ionian* Seas, and that the Waters ſcarce reach'd his Sides. This exactly agrees with the Deſcription of Mr. *Gulliver's Brobdignagian*, who purſued the Boat that landed him on that Coaſt. Now when two Authors, who could not poſſibly write in concert, thus minutely agree in Circumſtances, it is an infallible Proof that both conſulted Veracity.

Having now ſettled this Point beyond all Exception, I addreſs myſelf to the third Objection of my ingenious Antagoniſt, which is, That the manner of Mr. *Gulliver's* Deliverance by the Eagle is incredible.

But, Ladies, permit me to ask, Why incredible? The Objection ſuppoſes, that no Eagle could be ſtrong enough to bear Mr. *Gulliver* and his Cage or Houſe thro' the Air, to ſuch a diſtance as the Captain mentions; but does the Gentleman imagine that a *Brobdingnagian* Eagle is of the ſame Size and Strength with the *European?* But I wave this Anſwer, and will not act like moſt Diſputants, who evade the Difficulty they cannot clear: I will have recourſe only to authentic Hiſtory: Who has not heard of the Eagle that bore *Ganymedes* the *Trojan* to Heaven? Why then might not an Eagle bear Mr. *Gulliver* a far leſs way? Who doubts but that an Eagle carried *Jupiter* and all his Thunders? Every School-boy learns from many excellent Authors, that Chariots are drawn thro' the Air by Peacocks; nay, even by Doves and Sparrows:

——— καλοὶ δὲ σ' ἆγον
Ὠκέες στρουθοὶ, πτέρυγας μελαίνας
Πυκνὰ δινεῦντες ἀπ' ὠρανῶ αἴθερος διὰ μέσσω.
Σαπφω.

I ſhall add but one Inſtance more, but that lying within the compaſs of our own Knowledge will be deciſive: I ſhall mention but two Hiſtorians, both eminent Writers; the one Author of an excellent Treatiſe, ſtil'd, *Le Monde dans la Lune*; the other, *Paulus Venetus*; who both ſpeak of a Bird in the Iſland of *Madagaſcar*, the Feathers of whoſe Wings are twelve Feet in length, and which takes up an Horſe and his Rider, as eaſily as one of our Kites takes up a little Mouſe. Here is ample Proof of the Probability of Mr. *Gulliver*'s Tranſportation, and being an hiſtorical Fact, I ſhall not throw away Words in defending it; if it be queſtion'd, I ſhall only deſire the Objector to take a Voyage to *Madagaſcar* to cure his Incredulity; but earneſtly requeſt him to beware of this dangerous Animal, leſt by fatal Experience he be made ſenſible of Mr. *Gulliver*'s Veracity.

I ſhall now, Ladies, ſoon releaſe your Patience, by diſpatching the laſt Objection, which is, That the account of the *Houyhnhnms*, in *Latin Hinnientes* is utterly incredible.

I preſume the Gentleman takes Offence becauſe Mr. *Gulliver* indues the *Houyhnhnms* with the faculty of Speaking, and thereby places them in a ſtation of Dignity equal to Man, the glory of the Creation: But wherein lies any Abſurdity? Do we not daily hear Parrots ſpeaking articulately? Have we forgot the ſenſible Converſation between old Prince *Maurice* and a Parrot, taken from the Prince's own Mouth by our Embaſſador Sir *William Temple*? This Parrot, amongſt other notable Obſervations, ſaid, *I know you to be a great Prince from your majeſtic Air.* And are not our own Magpies and Starlings equally diſcerning and judicious? As they hang in our Streets at *London*, they, as it were, read the Looks of the Paſſengers, and from obſerving their Countenances, with an audible Voice, pronounce this Gentleman *Rogue*, and that Lady *Whore*. And can any one doubt but that they often ſpeak Truth? Now if all theſe kinds of Birds are allow'd to ſpeak, and to reaſon, why muſt Horſes be deny'd the like Privilege? Are they not more docile and tractable than moſt other Creatures? and if leſs perfect Animals learn to ſpeak, Why not they? Whence was it that the Poets of former Ages choſe the Horſe, or *Pegaſus*, for their Patron? Undoubtedly becauſe they were well acquainted with his ſuperior Sagacity. He was their Inſpirer, they honour'd him, they invok'd him: He open'd their *Hippocrene* for them, from whence they deriv'd all their noble Enthuſiaſm and divine Fury: And at this day are any Poets ſucceſsful unleſs he bears them on his Wings:

> *Above our low and groſs Abodes,*
> *To mount o'er Stars and talk with Gods.*

If I had been unacquainted with the Gentleman's great Proficiency in polite Literature, I might have entertain'd a Suſpicion, that he had forgot ſome of the *Greek* and *Latin* he had learn'd at School: Has he not read the Speech of *Xanthus*, the Steed of *Achilles* preſerv'd by the incomparable *Homer*? *Iliad*. 19. *v*. 453.

> Achilles! *yes! this day at leaſt we bear*
> *Thy Rage in ſafety thro' the Files of War:*
> *But come it will, the fatal Time muſt come,*
> *Nor ours the Fault, but God decrees thy Doom:*

Not thro' our Crime, or ſlowneſs in the Courſe,
Fell thy Patroclus, *but by heav'nly force.*
No! —— could our ſwiftneſs o'er the Winds prevail,
Or beat the Pinions of the Weſtern Gale;
All were in vain! ------ the Fates thy Death demand,
Due to a mortal and immortal Hand.

Few Men can equal the ſtrong Senſe and beautiful Expreſſion of this Steed of *Achilles*; he Reaſons, he Moralizes, he Propheſies! Here we have the true *Pegaſeium melos!* Now, if all this was perform'd by *Xanthus*, why might it not by the *Houyhnhnms?* I ſhould overwhelm the Gentleman with Authorities were I to quote *Livy*, who recites the Speech of an Ox, *Roma, tibi cave.* *Pliny* tells us, *Lib.* 8. *c.* 45. that it was a common thing for Oxen to ſpeak: *Eſt frequens, in prodigiis priſcorum, bovem ſpoke locutum.* *Oppian*, Cyneg. 1. agrees with *Homer* about the Horſe of *Achilles*:

With human Voice inſpir'd, his Steed deplor'd
The Fate depending dreadful o'er his Lord.

Can a fuller Vindication of Mr. *Gulliver* be expected, who is thus amply ſupported by the unexceptionable Teſtimony of former Ages? Does not *Virgil* ſpeak of *Pecudes loquentes?* And the divine *Homer* aſſures us, *Odyſſ.* 12. *v.* 464. that when certain Oxen were ſlain,

------------ *Along the Ground*
Crept the raw Hides, and with a bellowing Sound
Roar'd the dead Limbs, the burning Entrails groan'd.

Now if theſe Oxen could perform theſe ſurpriſing Wonders when dead, is it to be imagin'd they could not ſpeak articulately when alive? If they could roar and bellow without the Organs of Sound, undoubtedly they ſpoke when they had them.

I might here plead the Authority of the moſt excellent *Æſop*, who gives us the wiſe Speeches, and profound Inſtructions of various Animals: But he is ſuſpected to have been a Fabuliſt, and I would by no means, in this ſerious Controverſy, diſhonour my Cauſe, by referring to a Perſon, who, as many judge, wrote chiefly from Invention: I want no ſuch Supports, I only deſire to be heard impartially.

Beſides, What Scholar is there who has not read and admir'd the learned *Herodotus?* That Father of Hiſtory aſſures us, in his *Euterpe*, that in *Greece* two Pigeons gave out Oracles with an human Voice, and were honour'd with Temples Who has not heard of the vocal and oracular Oaks of *Dodona?* How Maſts of Ships cut out of that Grove gave audible Reſponſes? A certain Gentleman, that ſhall be nameleſs, imports annually large quantities of the ſame Timber; and Images made of it retain the ſame Faculty at this Day, to the no ſmall emolument of *True Believers.* But I ſay no more -------- I am not fond of being ſeiz'd by an Inquiſition. ------- The reſult of all is this, That if we allow articulate Speech to various Creatures, even to the Stock of a Tree, it is very unreaſonable to deny it to an Horſe; and therefore Mr. Gulliver is Rectus *in Curiâ.*

And here innumerable Arguments pour'd in upon me; I could ſcarce reſtrain the torrent of Eloquence that flow'd into my Imagination: But it ſhews the skill of an Orator to know when to leave off; and he is often as much to be praiſed for what he does not ſay, as for what he ſays: I therefore check'd the Impetuoſity, and choſe rather to be correct than copious.

I will, therefore, Ladies, conclude the whole Diſpute, by asking what Temptation Mr. *Gulliver* had to Falſify? Is not Truth as eaſily ſpoken as a Lye? Did he gain a Fortune? No, his Family is far from abounding. Did he gain Reputation? Undoubtedly he deſerv'd it: But the preſent Debate is a Proof that he ſuffers by being ſuſpected of Falſhood. So that nothing could poſſibly have extorted a Relation liable to Objection, even from the Novelty of it, from a Perſon of Mr *Gulliver*'s good Senſe, but the force of Truth: *Magna eſt Veritas & prævalebit*. And I hope I ſhall be believed when I declare that the ſame Motive alone induces me to undertake his Vindication. I am not related to his Family, I never had the Honour of his Acquaintance, or ſaw his Perſon: Nor am I biaſs'd by any lucrative Motives: I act upon nobler Principles, and think it preferrable to all Rewards to defend Truth, for the ſake of Truth; let the mercenary be Rich, let me be Honeſt.

And now, Ladies, having laid before you the Evidence, I wait for the Verdict: I have uſed no flowers of Oratory, like our popular Demagogues, who ſpeak to the Ear, not the Heart, and flatter the Imagination to deceive the Underſtanding: I have deliver'd my Sentiments in a plain unaffected Stile, which is the only Ornament that Truth deſires: Falſhood delights in Diſguiſe, and loves to be conceal'd: Real Beauty wants no Paint, it only needs to be ſeen to be admir'd; Such little Arts are only us'd to cover Deformity. ------- But I will detain you no longer: The Cauſe is of great Importance, no leſs than the Reputation of an innocent Man who now ſleeps with his Anceſtors, and cannot ſpeak for himſelf; of a Perſon who, becauſe he has diſcovered a new World, for that ſole Reaſon lies under the imputation of an Impoſtor.

The Company were unanimous in their Sentiments, and aſſerted the Veracity of Mr. *Gulliver*; but added, that they ſtill lik'd *Old England* beſt, and would never be perſuaded to chuſe either a *Lilliputian* or *Brobdingnagian* Husband.

A LETTER *concerning the new Preachers in* New-England.

SIR, *Boſton, Sept.* 28. 1741.

THE Religious Commotions in the Colony of *Connecticut* being very uncommon and extraordinary, it is thought proper to give the Publick ſome account of them. In general, things appear in two very different and contrary Aſpects, and Men are greatly divided in their Opinion, according as they happen moſt Intenſely to view the one or the other. On the one ſide, theſe religious Commotions have produced a general Concern upon the Minds of Men, a Reformation from ſome Vices and Follies, and ſome ſeem to have paſſed through a ſaving Change; and ſo far all good Men rejoice. But, on the other hand, many things appear in a quite different and contrary Aſpect. Some Miniſters pretend to immediate Impreſſions from the Spirit to leave their own People a long time, and to travel about Preaching every Day in the Week, and by virtue of ſuch Commiſſion they ſuppoſe they have ſufficient Warrant to go into other Mens Pulpits, or at leaſt into their eſpecial Charge, without their Deſire or Conſent; and they have laid aſide their Studies, Notes and Preparations, upon Pretence of being immediately Influenced and Impreſſed by the Spirit what to preach; and ſome of them have declared, that almoſt all they Preach is by the immediate Impreſſion of the Holy Ghoſt, putting a long chain of Thoughts into their Minds, and Words into their Mouths. And their main Deſign in Preaching ſeems not ſo much to inform Mens Judgments, as to terrify and affright their Imaginations, and by awful Words and frightful Repreſentations to ſet the Congregation into hideous Shrieks and Outcries. And to this end, in every Place where they come, they repreſent that God is doing extraordinary Things in other Places, and that they are ſome of the laſt hardned Wretches that ſtand out: That this is the laſt heavenly Call that ever they are likely to have: That they are now hanging over the Pit of eternal Deſtruction, and juſt ready, this Moment, to fall into it: That Hell fire now flaſhes in their Faces; and that the Devil now ſtands juſt ready to ſeize upon them and carry them to Hell; and they will oftentimes repeat the awful Word, *Damn'd! Damn'd! Damn'd!* three or four times over. This frequently frights the little Children, and ſets them to ſcreaming, and that frights their tender Mothers and ſets them to ſcreaming, and by degrees ſpreads over great part of the Congregation; and forty, fifty, or an hundred of them all ſcreaming together, makes ſuch an awful and hideous Noiſe as will make a Man's Hair ſtand on end. Some will faint away, fall down upon the Floor, wallow and foam; ſome Women will rend off their Caps, Handkerchiefs, and other Cloaths, tear their Hair down about their Ears, and ſeem perfectly bereav'd of their Reaſon. After a little while, commonly next Day, ſome will come perfectly to their right Mind, and have no remembrance of what is paſt: But ſome are ſuddenly fill'd with Extaſies, Raptures and tranſports of Joy, and an infallible Aſſurance; and generally with a bitter, cenſorious and uncharitable Spirit againſt all ſuch as have not experienced theſe Raptures, or that don't look upon them as Evidences of an extraordinary and miraculous Converſion. When they are once thus enlighten'd, they pretend to a Spirit of diſcerning, and by comparing Experiences, can tell who are Converted and who not, with ſo much Certainty as that they cannot be deceived in one Inſtance in a hundred: And on them whom they judge Unconverted, they very freely beſtow the Epithets of *Phariſees*, *Hypocrites*, and the like. And it is their profeſs'd Principle to turn out all unconverted Miniſters, and to make a general Separation *between the Precious and the Vile*. Hence they have openly condemn'd ſeveral Miniſters as carnal old Phariſees, tho' nothing appears of Error in their Doctrine, or Scandal in their Lives; but have been ſhining Examples of Piety, and ſome of them Pillars in the Church; and have charged their People to withdraw from them, and go and hear converted Miniſters, or ſet up private ſeparate Meetings among themſelves; and accordingly many Churches ſeem to be upon the Point of dividing and breaking into Pieces. Mr. *D*— *p* of *Long-Iſland* is the moſt remarkable Inſtance of this kind: He has travel'd from *Stonington* to *New-Haven* about 80 Miles, and condemn'd almoſt all the Miniſters, particularly that ſhining Example of Piety and *Pillar of our Churches* the aged and venerable Mr. ADAMS; and commanded his People to withdraw from him; and accordingly a conſiderable number of the Communicants lately withdrew from him, as being a *carnal old Phariſee*. In many Places where he comes, few or none will go to hear him; and wherever he can gain any conſiderable Party he puts a ſtop to all ſerious Concern and vital Piety, by turning all Religion into Parties and Quarrels. At *New-Haven* he and ſome other Miniſters and young gifted Brethren, held forth every Day on the Commencement Week, and generally continued till 10 or 11 o' Clock at Night, and then a great part of their carryings on was not by Praying, Singing and Preaching upon a Text as uſual; but one would make a ſhort Prayer, then another give a Word of Exhortation, then another a Word of Exhortation: Then one would propoſe a Pſalm, then another a Prayer, then another a Word of Exhortation, and ſo on, without any certain Order or Method, ſo that in one Meeting of two or three Hours, there would be, it may be, 20 or 30 diſtinct Exerciſes carried on by 9 or 10 diſtinct Perſons; ſome ſtanding in the Pulpit, ſome in the body of Seats, ſome in the Pews, and ſome in the Gallery; and oftentimes ſeveral of them would ſpeak together: So that ſome Praying, ſome Exhorting and Terrifying, ſome Singing, ſome Screaming, ſome Crying, ſome Laughing, and ſome Scolding, made the moſt amazing Confuſion that ever was heard. Mr. *D*------ in almoſt every Prayer vents himſelf againſt the Miniſter of the Place, and often declares him to be an *unconverted Man*, and ſays that *Thouſands are now curſing of him in Hell for being the Inſtrument of their Damnation*: He charges all to pray for his *Deſtruction* and *Confuſion*: He frequently calls him an *Hypocrite*, a *Wolf in Sheep's Cloathing*, and a *Devil incarnate*: And uſes ſuch vile and opprobrious Language, as that had it been done by any other Man he would have been immediately ſent to the Workhouſe. I think that few or none of his greateſt Admirers undertake peremptorily to juſtify theſe things. But they have conceived ſuch an extraordinary Opinion of his Holineſs and Succeſs, as that they ſeem to ſuppoſe that he has ſome extraordinary Aſſiſtance or Commiſſion to do that which may not be done by any other Man.

The Reverend Truſtees of the College and other Miniſters at the Commencement, being greatly concern'd about theſe Proceedings ſent to Mr. *D*------ and his Party to deſire a Conference with them in the Library, but receiv'd dilatory Anſwers. Once a Meſſenger came and ſaid he ſuppos'd Mr. *D*---- would be there preſently; whereupon the Gentlemen waited about two Hours, and then ſent another Meſſenger, who return'd an Anſwer, That Mr. *D*------ reckon'd it his Duty to ſtay where he was. Whereupon the Miniſters went Home, as thinking all farther Attempts would be fruitleſs. On the next Sabbath he drew off a Party and held a Meeting in a private Houſe.

Mr. Facio's *ANSWER to the Objection taken from the Motion of Comets, of their Bigneſs, and of their Number; and how greatly their near Paſſages or Shocks are to be feared.*

1. A Conſiderable Objection offers itſelf againſt my Theory concerning the Syſtem of the World; which Theory will be greatly confirmed, if I give a juſt Anſwer to that Objection. I propoſe it as follows, *How can it be poſſible that the Aſtronomical Calculations ſhould ſo exactly repreſent the wonderful Motions of ſome Comets,* (for inſtance of that Comet which appeared in 1680) *by ſuppoſing each Comet barely to deſcribe, according to the Laws of Gravity, a long elliptical and unmoveable Orbit, having its Focus in the unmoveable center of the Sun: If the Earth (to which that Comet for a long time was nearer than to the Sun) contained more Matter than the Sun itſelf?*

2. To this I reply, That the ſame Objection wants an Anſwer from other Aſtronomers as well as from me. For ſurely my Demonſtrations prove at leaſt, and the Moon's Dichotomies evince, That the Earth is conſiderably bigger and denſer, in reference to the Sun, than Aſtronomers did ſuppoſe. And yet Sir *Iſaac Newton* himſelf, in the niceſt Calculations of the Places of Comets, neglects wholly the Situation of the Center of Gravity of the Solar Syſtem; even tho' he aſſerts, *p.* 408, that that Center may ſometimes be at the changeable Diſtance of near the Diameter of the Sun from the Sun's Center; and this even towards oppoſite Parts of the Heavens. Therefore that Objection coming from other Aſtronomers has no force againſt me, till they themſelves have anſwered it, as well as my former Demonſtrations.

3. However I ſhall give, tho' but in part as yet, the following Anſwer, which is unexceptionable. Let the Bodies of the Sun, of the Earth, of the Moon, and of the Planet or Comet be called reſpectively S, T, L, P. I have demonſtrated univerſally, That in a Syſtem of two Bodies or Globes, ſuppoſe the Sun S and the Earth T, from whoſe Centers any Point P whatſoever is diſtant by any Intervals x and z reſpectively; if the Gravitation in every Point P of the Solar Syſtem be toward the Globe S as $\frac{S}{xx}$, and toward the Globe T as $\frac{T}{zz}$; Thoſe two united Gravitations will tend to one given or determinate Focus F placed in the common Center of Gravity of the two Bodies or Globes S and T, whether theſe Bodies or that Focus be at reſt or not at reſt; and whether their Diſtance from one another remains the ſame or no. This Propoſition agrees, or is the ſame with the 61ſt Prop. of Sir *Iſaac Newton's Princ. p.* 164.

4. And if inſtead of the two Bodies or Globes T and L, of the Earth and the Moon, be ſubſtituted an equivalent Globe, which I call G, having its Center in the common Center of Gravity of the two Globes or Bodies T and L, and its Maſs equal to both their Maſſes: Then according to the 65th Prop. the Centers of the three Bodies S, T, and L may move in Ellipſes accurately. And each Center of the two Bodies S and G will deſcribe equal Areas in equal Times, about their common Center of Gravity F; or about the Center of Gravity of the three Bodies S, T and L.

5. If

5. It is known that by our Aſtronomical Theories, notwithſtanding the Motion of the Earth, we account very well for the Motions of the Moon, as if the Sun and the Earth were both at reſt, and the Center of the Moon deſcribed her Orbit upon an unmovable Plane.

6. Likewiſe the apparent Motions of Comets may be, and have often been accounted for, by ſuppoſing that the Center of the Comet deſcribes equal Areas in equal Times, in an unmovable Parabolical or Elliptical Orbit, about the Sun conſidered alſo as unmovable; tho' the Centers of the four Globes or Bodies of the Sun, the Earth, the Moon and the Comet revolve alſo in their movable Orbits, being attracted toward the Center of Gravity of the Solar Syſtem, that is toward their common Focus, which I call O.

7. For ſince any Globe or Body P is always driven or attracted directly toward O; therefore whatſoever Line P Q V the Center of that Body may deſcribe by any Compoſition of the Forces or Gravitations to which that Body is expoſed, the Areas deſcribed by the Center of the Body P about the ſaid Focus or Center of Gravity, whether F or O, will always be proportionable to the Times of their Deſcription. (See *Newt. Princ. Prop.* 1. & *Prop* 61. & *Schol. Prop.* 17.) But that hinders not the Centers of Comets moving at the ſame Time, according to the known Laws of Gravity, in unmovable parabolical or elliptical Orbits, about the Center of the Sun, conſidered alſo as unmovable. Now this amazing Aſſertion deſerves to be demonſtrated more particularly; which I do as follows: Beginning with a Syſtem of three Bodies only, as S, T and P, or the Sun, the Earth and a Comet; and ſuppoſing the Comet P to be either exceeding ſmall, or elſe of an exceeding rare Contexture; ſo that the Focus F be ſenſibly upon the Line S T.

8 I ſay then that while the Center of ſuch a Comet P deſcribes an unmovable Orbit P Q V about the unmovable Focus S, according to the known Laws of Gravity, that Center of the Comet often may and will neceſſarily at the ſame Time deſcribe equal Areas about another Focus or common Center of Gravity F or O placed upon the Line S T or S G, *viz.* if that Line falls within a Cylinder, &c. erected upon the Orb P Q V P.

9. For let R Q P X be the Tangent of the Orbit in P: And let the three Parallel Lines S R, F P, T X cut the ſaid Tangent in the Points R, P and X: And taking P Q as infinitely ſmall, or as a momentaneous Fluxion; the Areas Q S P, Q F P, Q T P will be as the parallel Lines S R, F P, T X. And by conſequence if the movable Area Q F P, deſcribed in equal Times, be always repreſented by an Unit; that Unit will be to the Area deſcribed about S, as F P to S R: And that Unit will be to the Area deſcribed about T, as F P to T X.

10. Let Z be the movable Point where the Line T F S and the movable Tangent P R interſect each other; And let Z S be called *y*. And while the Center of a Comet deſcribes for inſtance the Orbit P Q V, if the Fluxion P Q be always ſo taken, upon the ſeveral Parts of the Orbit P Q V, that the Area P Q F be conſtantly equal to an Unit, we ſhall have theſe Proportions; *y* . S R : : *y* + S F. F P : : *y* + S T. T X. From whence it follows, that S F is to S T; as F P — S R, to T X — S R. But S F is to S T in a determinate Proportion. And ſo likewiſe ought

to be by conſequence F P—S R equal to T X—SR. And ſince the Thing is really ſo, as it is evident by the Figure; therefore the aforeſaid original Proportions involving *y*, from whence this true Concluſion is derived muſt be true alſo. And ſo is it likewiſe, if inſtead of the Globe T and the Focus F we ſubſtitute the aforeſaid Globe G and the Focus *F* placed upon the Line S G. And if the Comet P be ſuppoſed to have too great a Weight to be neglected; then inſtead of the Focus *F* we ſhall have upon the Line *F* P a new Focus O, for the common Center of Gravity of that whole Syſtem of the four Bodies S, T, L, P.

11. And by conſequence at the ſame Time that the Center of the Comet deſcribes equal Areas about the Focus S conſidered as unmovable; the ſame Center may deſcribe alſo equal Areas about the unmovable or movable Focus F or *F*, and likewiſe about the Focus O. And if the Quantity of the Deſcription of the Areas be diſturbed on one hand, by the further Increaſe of the Number of the Celeſtial Globes, which are very numerous in the Solar Syſtem; ſo on the other hand that Quantity will remain determinate in Nature; and will be in a great meaſure preſerved nearly the ſame in my Theory, by the ſmalneſs of Comets, or by their weak Denſity; or, according to Sir *Iſ. Newton*, by the Globes S and G not being unmovable, but expoſed to be agitated by the ſame Laws. as the reſt of the Globes in the Solar Syſtem. And thus far the Objection itſelf propoſed in *N*o. 1 *p*. 61. is anſwered. For when the Convexity of the Orbit is turned toward the Focus F or O, I do not find that the Comets Motion can be accounted for in the like manner, without taking notice of the Centrifugal Forces produced by the Revolution of the Globes about the Focus F, or *F* or O.

12. As to the Difference between the Suppoſitions that the Sun and the Earth be at reſt, or that they do revolve together with the Moon [*or with a Comet*] about a common Center of Gravity, the Reader may alſo ſee how Sir *Iſaac Newton* would account for it in his *Princ. p.*432.

13. From what I have demonſtrated here, it follows that the *5th Prop.* of Sir *Iſaac Newton* may ſeem imperfectly ſolved. He finds indeed one Focus S of the Orbit wherein the Center of the Body P revolves: But, by what precedes, it appears that in the Syſtem of the World, when that firſt *Focus* is found, there may likewiſe be found, under certain Suppoſitions, an infinite Number of other *Foci* F or *F*, about which a *very ſmall or very rare Body* P may deſcribe equal Areas in equal Times, as well as about the Focus S.

14. For ſuppoſing S to be the unmovable Center of the Sun, let another unmovable Center T of another Globe be placed in any proper Place within the infinite rectangular Cylinder whoſe Baſis is the Orbit P Q V, and let the attracting or impelling Forces towards the Centers of the Bodies S and T be as in the Syſtem of the World; that is, as the *Bodies* S and T directly, and the Square of the Diſtances from *their* Centers reciprocally: And I ſay that the Body P, *if its Maſs be very ſmall*, may alſo deſcribe Areas proportional to the Times about F the common Center of Gravity of the Bodies S and T, as well as about the Center or Focus S. For, *if the Maſs of the Body* P *deſerves to be conſidered*, then the Areas deſcribed about the common Center of Gravity of the four Bodies S, T, L and P, or of the three Bodies S, G and P will be proportional to the Times.

15. And if the Bodies T and S, or G and S do revolve about their common Center of Gravity, this, by means of the centrifugal Forces generated thereby, may ſupply the Suppoſition of the Bodies S and T, or S and G being at reſt. For otherwiſe they would fall towards one another; unleſs we ſuppoſe them to be kept aſunder by ſome other Powers; as, for inſtance, by ſome inflexible Lines, or Bars, *&c.*

16. Here I muſt warn the Reader to beware of abſurd and inconſiſtent Objections: For if we ſuppoſe a Syſtem compoſed only of theſe four Bodies, the Sun, the Earth, the Moon and a Comet, then the Comet muſt deſcribe equal Areas in equal Times about *F* the common Center of Gravity of the four Globes; and its Orbit muſt have its Concavity turn'd toward *F*. And, according to the Place where you ſuppoſe the Comet to be at any one Time, with its proper Direction and Swiftneſs, the Comet's Orbit becomes determined, by Sir *Iſaac Newton*'s *17th Prop.* But if the Orbit be Elliptical and encompaſſes the Sun; and if at the ſame time the Cylinder perpendicular to the Orbit, and whoſe Baſis is the Orbit itſelf, can never encompaſs or contain the Earth, then the Comet muſt be in the nature of one of the inferior Planets; which Suppoſition, by conſequence, would be abſurd. For we know but two inferior Planets *Venus* and *Mercury*. Likewiſe if that Cylinder ſhould always encompaſs or contain the Earth, but ſhould always leave out the Sun, then the Comet muſt be like the Moon; that is, it muſt be a meer Satellite of the Earth; which Suppoſition is abſurd alſo. For if this was the Caſe, the Comet would always be within reach of our Obſervations; as one may eaſily demonſtrate, by determining the Stereographic Spherical Surface, in which the Gravity towards the Sun is equal to the Gravity towards the Earth.

17. Therefore the ſaid Cylinder, perpendicular to the Orbit of any Comet, muſt be capable of encompaſſing at once, ſometimes or always, both the Sun and the Earth; tho' the Earth may ſometimes ſtand without, or on the convex ſide of the Cylinder.

18. Sir *Iſaac Newton* did ſometimes quote to me this Paſſage of *Origen*, concerning the celeſtial Globes or Earths, ΦΘΕΙΡΕΣΘΑΙ ΔΕ ἘΠ' ΑΛΛΗΛΟΙΣ ἘΜΠΙΠΤΟΝΤΑΣ: That they are, or may be deſtroyed, by falling foul upon one another. The Comet of 1680 paſſed, on the 11th of *November*, about four times nearer to the Interſection of the Great Orb with the Plane of that Comet's Orbit, than I reckon the Center of the Moon to be diſtant from the Center of the Earth. So the Earth and the Moon did then eſcape a moſt dangerous Viſit, by the Comet's paſſing thro' that threatened Place, when the Earth was yet at about a Months diſtance from it.

19. For by the Principles of Aſtronomy, ſuppoſing the Sun to be at reſt, the Planes of the Ecliptic, and of the Orbit of the Comet are nearly unmovable: And a bare change of the Poſition of the Diurnal Axis of the Earth, from whence depends each Equinox and each Solſtice, cannot hinder the Earth and the Moon from being expoſed every 575th Year to the *Paſſages* of that Comet. And *they* would at laſt, probably, become fatal, but that it is poſſible that the ſaid Comet may ſooner be diſſipated into Vapours; or fall into the Sun, and there be conſumed, before it does break in upon the Syſtem of the Moon and of the Earth. But the Danger from any other known Comet cannot be prevented in this laſt manner.

20. Let us conceive the Planes of the Orbits of the Six Primary Planets, the Earth being reckoned for One of them. And if we conſider only the 22 Comets, whoſe Orbits are ſufficiently known; then we find 44 Interſections of the Orbits of theſe Comets with each of thoſe Planets; which make 264 Interſections in all. Beſide the proper Interſections of the Orbits of ſuch Comets as are yet unknown, and which probably may with the former amount to about 70 or 100, and their Interſections with the Plane of the Ecliptic to about 140 or 200.

21. And let us mind that the Gravitation of the Comets toward the Planets, and of the Planets toward the Comets, is very great when they come near each other; and particularly when the Comets come near *the Earth* and *the Moon*, *whoſe* Bigneſs and Denſities I have demonſtrated to be very much greater than is commonly ſuppoſed. And again let us mind that the ſaid Gravitation expoſes ſo much the more the Earth and the Moon, and the other Planets, to the near Paſſage, and even to the Shock of Comets.

22. Beſides, let us conſider on one hand that the Comets pierce thro' thoſe Six Planes more or leſs obliquely, and ſo make each time in them as it were an Oval Breach or Hole, and often a conſiderably long one; And on the other hand, that theſe Breaches or Holes are almoſt all of them crowded among or within the Orbits of the inferior Planets, *Mars*, the Earth, *Venus* and *Mercury*.

23. And if One would take the pains to mark down as I have done, the ſeveral Places of thoſe Holes (for Inſtance in Mr. *Whiſton*'s Scheme of the Solar Syſtem) he could not but be filled with Dread and Amazement, at the View of thoſe eminent Dangers from Comets, to which thoſe four or five Inferior Globes are expoſed. This the Ancients ſeem to have likewiſe underſtood, when their Aſtronomers ſuppoſed the Comets to be of ſo miſchievous a Nature; according alſo to this Verſe of *Virgil. Non alias* diri *toties fulſere* Cometæ.

24. However, here is a threatening and moſt dangerous Scourge which may well frighten many People into the deepeſt Repentance, if ever Aſtronomers by their Obſervations at a Return of the *Comet* of 1680, or of any *other*, do foreſee that the Comet muſt needs paſs very near the Earth. And the greater is the Sun's Parallax, the greater as alſo the Number of the Days during which our lower Syſtem of the Earth and of the Moon is expoſed to eminent Danger from the Paſſage of the Comet of 1680, as well as of ſeveral others.

25. From theſe Reflections, ſome Queſtions ſeem naturally to ariſe, I. Whether a very long undiſturbed Diſpoſition of the Solar Syſtem, or at leaſt of the Earth, the Moon and the three Inferior Planets, would not be a Proof of the Newneſs of the Creation in general; or at leaſt of of the Creation of ſome of theſe Inferior Globes, or of ſome of the Comets?

26. II. Whether thoſe Inferior Planets can eſcape, for many Thouſands of Years to come, the dangerous Effects of the Shocks or near Paſſages of Comets; unleſs the Divine Providence will interpoſe, and over-rule the ſettled Laws of the Heavenly Motions?

27. III. Whether the Ruggedneſs of high Mountains, and the many Petrifications of Fiſhes found in them be not a Proof that

the Earth has actually ſuffered from one or many Shocks or near Paſſages of Comets, before the Creation of Man?

28. IV. Whether, ſetting aſide any myſtical and if you will true Senſe, *Moſes* his own Account of the fourth Day, taken in the popular Senſe, would not imply that the fixed Stars, beginning then to become viſible to the Earth, had been really created, not only during ſome Part of the Night of the Fourth natural Day, but even much longer before? Since the Rays of Light require much more than one Night's Time, to come from the fixed Stars to the Earth; and eſpecially in the *Newtonian* Syſtem? For otherwiſe the *Rays of Light*, by which the fixed Stars, chiefly the farther moſt Ones, became then viſible, *muſt have been* coming to the Earth, long before the fixed Stars themſelves were created.

29. The Sun's Parallax being known, we may know nearly the *real Bigneſs* of all the Comets whoſe Orbits have been or will be conſtructed: And we may know *it* exactly, when their periodical Times are known. For we want only that the apparent Diameter of each Comet be but once [or ſeveral times] carefully obſerved; eſpecially in or near the Comets Perigee. Wherein Aſtronomers ſeem to have been too negligent.

30. However, becauſe an Example will give more Light to this Diſcourſe, I ſhall ſhew how I calculate the Bigneſs of the Comet of 1680, from what I remember I did myſelf obſerve. Whereby it will appear, That the Diameter of that Comet was but equal to 0.06 Parts of the Diameter of the Earth.

31. Suppoſing, as one may do according to my Theroy, that the Suns Parallax might be of $138\frac{1}{4}$ Seconds: And that the Semidiameter of the Earth was to the real Semidiameter of the Comet of 1680 as 100 to 6: Then ſaying As 100 is to 6, ſo are $138\frac{1}{4}$ Seconds to $8''{,}325$; this laſt Number will be the Semidiameter of the Comet ſeen from a Diſtance equal to the Diſtance betwixt the Centers of the Earth and of the Sun. And again, ſuppoſing that the Comet, when I obſerved it near its ſecond Perigee, did, by a Teleſcope, appear no bigger than *Jupiter* commonly does; which was really the Caſe: At which Time I reckon that the Diſtance of the Comet from the Center of the Earth, was to the Diſtance betwixt the Centers of the Sun and of the Earth, as 53 to 100 nearly: Then ſaying 53 is to 100, as $8''.325$ to 15.1 Seconds This laſt Number, as ſeen from the Earth, comes forth for the apparent Semidiameter of the Comet, when I ſaw that Comet as big as *Jupiter* commonly does appear. Now that very Number of Seconds 15,1 being often the mean apparent Semidiameter of *Jupiter* very nearly; it follows that the real Semidiameter of the Comet was but $\frac{6}{100}$ Parts of the real Semidiameter of the Earth very nearly; as I had ſuppoſed it, after I had firſt ſeen the Reſult of only two falſe Suppoſitions.

32. And from thence it is manifeſt how exactly the real Bigneſs of Comets may be found out from accurate and proper *Data*.

33. But according to Sir *Iſaac Newton*, who makes the Diſtance of the Sun at leaſt about 13 times greater than I do; I muſt conclude that the Diameter of the Comet of 1680 would have been to the Diame-

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ter of the Earth, nearly as 78 to 100. Tho' according to his Conjecture p. 517, this be probably one of the ſmalleſt, or even the very ſmalleſt Comet of all. And in general the Danger from the Paſſage, or from the Shock of Comets, becomes much greater according to him than to me. For the Diameters of *Comets*, as well as their Swiftneſs, come forth at leaſt 13 times greater, and the Breaches, which *they* make in the Planes of the Orbits of the Planets, become at leaſt 13 times longer and 13 times broader, to him, than to me; while the Bodies of the Earth and of the Moon remain the ſame; their Diſtance from one another changing likewiſe very little.

34. Sir *Iſ. Newton* did admirably ſhew how to determine the Orbits of *Comets* about the Sun, and *their* Swiftneſs in thoſe Orbits. But here you have the firſt juſtifiable Eſtimation of the Bigneſs of a Comet; and a general Method to know *quanti ſint, how big they are*, according to *Seneca*'s Expreſſion. I did hope that Dr *Halley* (who had collected all the neceſſary Memoirs and Helps for determining exactly or nearly the Bigneſs of all the Comets, whoſe apparent Diameters have been obſerved and their Orbits deſcribed) would let the World know how great their Globes muſt be, ſuppoſing the Sun's Parallax of what determinate Quantity he pleaſed. For that would be ſufficient in order to know their Bigneſs according to Sir *Iſaac Newton*'s Theory; or elſe according to mine. In the mean while it appears by what precedes, That the Semidiameters of the Earth and of the Moon being ſuppoſed of 100 and of 29,57 Parts reſpectively, the Semidiameter of the Comet of 1680 comes forth but of 6 Parts. Tho' according to the *Newtonian* Syſtem we might infer that the Semidiameter of that Comet was of about 78 Parts.

35. It is probable that the Danger, which the Comets expoſe the Earth unto, is multiplied in Proportion to the Number of the *Comets* contained in the Solar Syſtem. And we may tolerably conjecture *their Number* as follows: Tho' this, for ought I know, was never attempted before. What is certain is that the Comets, that come within reach of our Obſervations, do ſeem not to be much fewer than 70 or 100.

36 Their Number may be gueſs'd at, by the Frequency of their coming to their Perihelium; and together by a reaſonable Eſtimation of the mean Length of their Periodical Revolutions.

37. As to their Frequency; it appears, by Experience, that about Twelve Orbits of Comets may be obſerved Aſtronomically in One hundred Years; ſo that thoſe Orbits may be deſcribed, in conſequence of the Obſervations. But many Comets do paſs, either wholly unperceived; or at leaſt not ſufficiently obſerved by our Aſtronomers. The Comets, that appeared in 1607 and 1661, perform their Revolutions in 75½ and in 129 Years: And they deſcend much lower than the Orb of *Venus*. Upon both which accounts, they ought to be the more eaſily perceived; *viz.* as moving more ſlowly; and as receiving a greater Light from the Sun. But yet (in the Syſtems of the Comets) their Revolutions in 1380½ and 1456; and in 1403; are not mentioned. Other Comets, perhaps ſmaller or darker, or more unconveniently

placed, and at leaſt ſwifter, and more remote from the Sun, may ſti more eaſily paſs unobſerved. Upon the whole it maybe ſuppoſed that 26 or 30 Comets may alway come in 100 Years to their Perihelion.

38. As to the mean Periodical Time of the Revolution of Comets in general; the ſhorteſt of all ſeems hitherto to be of 75½ Years; and the longeſt, of 575½. The mean Number is 325½ Years. And the mean proportional is 208½. But it is not impoſſible that ſome Comets may ſpend above 600 Years in one Revolution.

39. In the following Table, to be continued as far as you pleaſe, you may chuſe, at Diſcretion, in the Column A, the Number by which you think you may beſt expreſs how many Comets come to their Perihelion in 100 Years. And in the uppermoſt or lowermoſt Line, you may chuſe another Number expreſſing the mean Number of Years that you will allow to Comets for their Revolution. And, in the Area of the Table, you will find over againſt thoſe two Numbers, how many Comets there muſt be, in the Solar Syſtem, in conſequence of your Suppoſitions. For inſtance, If 20 (or 30) Comets do come in 100 Years to their Perihelium; And if their mean Revolution be performed in 350 Years; Then the Table gives 70 (or 105) for the whole Number of Comets.

A	100	150	200	250	300	350	400	450	500	550	600
10	10	15	20	25	30	35	40	45	50	55	60
11	11	16	22	27	33	38	44	49	55	60	66
12	12	18	24	30	36	42	48	54	60	66	72
14	14	21	28	35	42	49	56	63	70	77	84
16	16	24	32	40	48	56	64	72	80	88	96
18	18	27	36	45	54	63	72	81	90	99	108
20	20	30	40	50	60	70	80	90	100	110	120
22	22	33	44	55	66	77	88	99	110	121	132
24	24	36	48	60	72	84	96	108	120	132	144
26	26	39	52	65	78	91	104	117	130	143	156
28	28	42	56	70	84	98	112	126	140	154	168
30	30	45	60	75	90	105	120	135	150	165	180
	100	150	200	250	300	350	400	450	500	550	600

40. *Mercury*'s periodical Revolution is about 122 times ſhorter than that of *Saturn*. But hitherto the ſhorteſt Period for Comets ſeems to be but about 8 times ſhorter, than their longeſt Period And if there be 70 Comets in all; the mean Difference between their Revolutions ſeems to be but of 7½ Years or thereabouts. But if there be 105 Comets; that mean Difference ſeems to be but of about 5 Years.

41. The *Spheroids*, *whoſe* longeſt Axis is terminated by the Apſides, and *in which* the Planets and their Satellites move about their Primary Planets, do not interſect one another. So theſe Globes are in no Danger of hitting one againſt another, tho' they revolve nearly in the ſame Plane. But it is not ſo with the Comets. For inſtance the Comet of 1680 is ſuppoſed by Sir *Iſaac Newton* to aſcend higher than the generality

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nerallity of Comets. And if they did revolve in the Plane of the Ecliptic, they would, moſt of them, in each Revolution, paſs twice thro' the Circumference of the Great Orb, and indanger greatly our lower Syſtem of the Earth and of the Moon. The like may be ſaid of *Mars*, and of the other Planets and the Planes in which they revolve. Moſt wiſely therefore did kind Providence place the Centers of the Orbits of the Comets in great and different Latitudes; and in different Longitudes; in reference to an Eye placed in the Center of the Sun. As, on the other hand, by making ſome of them Direct, and ſome of them Retrogade, She does moderate and counterballance their Actions upon the Planetary Syſtem, and upon one another.

42. Of the ſaid Comets, ſome may now and then be obſerved from the Earth in their Tranſit under the apparent Disk of the Sun. And theſe curious Obſervations, which can be made only when the Sun ſhines, might be left, with Promiſe of a proper Recompence, to the Care of that Multitude of Officers and Seamen unoccupied in the Royal Hoſpital at *Greenwich*; where a ſufficient Number of proper Witneſſes are always at hand; and from whence Notice might be immediately given to the Royal Obſervatory. Now if there be about 100 Comets; their mean Revolution being ſuppoſed of 300 Years, I reckon that by a *Medium*, a Comet may be ſeen in the Disk of the Sun, once in about 800 Days.

43. How precarious then, upon the whole, conſidering the intire Theory of Comets, is the State of Mankind! How dependent upon God's immediate Goodneſs, Foreſight and Providence! And how eaſily, how ſuddenly and naturally, may this Globe of our Earth, and ſome other Celeſtial Globes, with the Creatures that are in them, be made ſevere Examples of His Juſtice; as well as the Globes of the Comets themſelves! For nothing ſeems to hinder the Comets from being inhabited: Since in the Perihelies of thoſe that come neareſt to the Sun, ſuch a Cloud or Chaos of mixt or even watry and incombuſtible Vapours may be raiſed, as may obſtruct wholly the Sight of the Sun; and prevent not only his vitrifying or melting, but even his heating immoderately the Surface of the Globe. Thus, near our Tropics, the Winter or cloudy Seaſon is, when the Action or Power of the Sun is ſtrongeſt there.

44. In Proceſs of Time, as the Orbits and Periods of Comets may be diſcovered and ſettled more and more; the whole Number of obſervable Comets contained in the Solar Syſtem will or may in like manner be diſcovered more and more exactly: Till, after about 1500 or 2000 Years, the whole Multitude of thoſe Comets, that may be eaſily ſeen from the Earth, becomes compleatly or very nearly known. Which mournful Knowledge Aſtronomers have had ſufficient Time to make themſelves Maſters of, but ſeems to be reſerved for Poſterity.

Reviſed and amended: *Worceſter*, March 1, 1742.

Nic. Facio Duillier

POST.

POST-SCRIPT.

I think it neceſſary to add to my Diſcourſe about Comets, a certain Criterion, by which it may commonly be known, which Comets are dark Bodies like the Earth or the Moon, having no other Light but what they reflect, after having received it from the Sun: Or elſe which Comets may be fiery Globes, or at leaſt Globes ſhining by their own proper innate Light, tho' not altogether of a fiery Nature. For it is only by Obſervations, that theſe different Kinds can be diſtinguiſh'd.

And indeed, upon ſecond thoughts, I muſt conclude that the Comet which appeared in 1680, did ſhine by its own proper Light not borrowed from the Sun. For I have been myſelf a Witneſs, that it appeared like an entire Globe of Light, when otherwiſe it ought to have appeared with *Phaſes* like *Venus* or the Moon.

Likewiſe, on the 21*ſt* of *March*, when the Comet which has appeared this Year was ſeen very near the North Pole, it ſeemed Globular, to ſome Perſons who ſaw it from our Garden with a four Foot Teleſcope: And it darted its Tail, ſparkling by fits like a fixed Star; as alſo Mr *Dunbarty Junior* did obſerve. From whence we may probably conclude That it was a Globe of Fire; or at leaſt a Globe ſhining by its own proper Light.

Worceſter,
April 10, 1742.

Nic. Facio Duillier.

On SUICIDE.

From the French *of M.* De Voltaire.

COL. *Philip Mordaunt*, Couſin-Germain to the famous Earl of *Peterborough*, (who uſed to boaſt he was the Man who had ſeen the greateſt Number of Courtiers and Kings) was a young Man of Quality of about 27, well made, whoſe Birth and Genius gave him room to expect the greateſt Advantages. He had placed all his Happineſs in a Miſtreſs, by whom he was paſſionately beloved. Yet in theſe Circumſtances, he took a ſudden Diſtaſte to Life, writ ſeveral Letters to bid his Friends farewel, and compos'd ſome Verſes, † expreſſing his Determination to die by his own Hands. Accordingly he ſhot himſelf through the Head, for no other Reaſon, but that his Soul was tir'd of his Body; and he thought, when a Man was weary of his Lodging, it was time for him to leave it. He ſeemed to chuſe Death, only becauſe he had no longer a Reliſh for his Happineſs.

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† *I have never been able to ſee a Copy of theſe in* English, *the Meaning of the laſt "Stanza run thus* "Opium *may be ſerviceable to the Wiſe on this Occaſion; "but in my Opinion, a Brace of Balls and Reſolution will do much better."* —— *In one of his Letters he had this Expreſſion. "Life has given me the Headach, and I "want a good Church-Yard Sleep,* ——*to ſet me right."*

The deplorable Caſe of *Richard Smith* (another Suicide) aroſe from a quite different Cauſe. This Perſon was tempted to deſtroy himſelf, by the Reflection on his Misfortunes. He ſaw himſelf reduced from Wealth to Poverty, and the Calamity of this Reverſe heighten'd by Sickneſs. He beheld a Wife whom he lov'd, involv'd in remedileſs Miſery with himſelf; all that Fortune had left them, was a helpleſs Infant in the Cradle. * In this Condition the unhappy Couple came to a joint Reſolution of ending their Troubles at once. After a ſad Embrace, they firſt killed the Child, and then hung themſelves (kneeling by each other) to the Top of the Bed. I don't remember any Inſtance of Suicide attended with ſuch tranquility of Execution as this. Their Letter to Mr *B--d--y*, their Couſin, was as remarkable. Amongſt other Paſſages it contained this. ——— " We believe (ſay they) God " will pardon us, we have quitted Life becauſe we were ruin'd, paſt all " Remedy; and we have killed our Child, leaſt he ſhould be as wretch" ed as ourſelves. "

It is odd, that after taking away their Child's Life, thro' a pretended Pity, theſe People writ to a Friend to take Care of their Dog and Cat. It is probable they thought the Charge of the one of more Conſequence than the Care of the others.

All theſe tragical Stories which fill the *Engliſh* News Papers, have given Strangers room to think, that Suicide is more common in *England* than elſewhere. I queſtion, however, whether *Paris* does not afford as many Inſtances of this Kind of Folly, as *London*? — at leaſt if our *Gazettes* kept an exact Regiſter. But by the Wiſdom of our Government the publick Papers are better regulated, and the Calamities of private People concealed from the View of Scandal. All that I will venture to ſay, there is no great Danger this Infatuation ſhould ever become epidemical: *Nature* has taken Care to keep it in due Bounds. *Hope* and *Fear* are two powerful Agents ready to ſtop the Hands of *Suicide*. It is to no purpoſe to tell us of Countries, where a Council was eſtabliſhed, to grant the Citizens a Permiſſion to kill themſelves, on hearing their Reaſons for it. I either doubt the Fact, or believe thoſe Magiſtrates had very little Buſineſs.

There is one Thing appears a little more extraordinary on this Subject, which in my Opinion, merits an attentive Enquiry. The antient Heroes, both *Greek* and *Roman*, in their reſpective Civil Wars, frequently practiſed *Suicide*; and yet in the modern Commotions of *Europe*, I mean thoſe of the *League* in *France*, and the *Guelph* and *Gibeline* Jars in *Italy*, we don't find one Chief that kill'd himſelf. I own, that theſe laſt were Chriſtians, and that the Principles of a Catholic Warrior, and a Pagan Hero, are widely different; but I want to know why theſe Chriſtian Generals, whom their Religion with-held from deſtroying their own Lives, made no Scruple of poiſoning, aſſaſſinating, or beheading their Enemies. Are not ſuch Actions as contrary to Chriſtianity as *Suicide* itſelf?

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* *See this Cataſtrophe with the Letters at large, in the* Gentleman's Magazine *for April*, 1732. p. 722.

To reſume the Argument.—— How comes it, that *Brutus*, *Cato*, *Caſſius*, *Anthony*, *Otho*, and ſo many other great Men of Antiquity, have dy'd ſo reſolutely by their own Hands, while our modern Heroes have patiently been led to Execution; or languiſhed out Life in tedious Impriſonment? Some pretend to ſay, that theſe Antients wanted true Courage, that *Cato* acted like a Coward, and that it would have been more heroick for him to have ſubmitted to *Cæſar*: Theſe Thoughts may do in an Ode, or ſerve to embelliſh an Oration. —— But it is certain, that a violent Death calmly determined upon, is ſo far from being a Mark of Puſillanimity, that it is a Victory over Nature. Such an Action is a Proof of Rage, not of Weakneſs. When ſuch a Man falls into a Frenzy, we don't ſay he is feeble, but that his Strength is ſupernatural, and the Effect of his Diſeaſe.

The Pagan Religion forbade *Suicide* as expreſly as the Chriſtian. By their Mythology, there was a particular Place of Puniſhment in Hell aſſign'd to thoſe who were criminal this Way, as appears from this Paſſage in *Virgil*.

Proxima deinde tenent mæſti loca, qui ſibi lethum
Inſontes peperere manu, lucemque peroſi
Projecere animas;—quam vellent æthere in alto
Nunc & pauperiem, & duros perferre labores!
Fata obſtant, triſtique Palus innabilis undâ,
Alligat & novies Styx *interfuſa coërcet.* —— Virgil.

The ſecond Place of theſe ſad Realms of Night,
Is kept for thoſe, who raſhly quit the Light;
Who ere they reach their Life's appointed Date,
Pour out their Souls—— and cut the Thread of Fate!
And ſick of Sorrows, ſent by Heaven's Decree,
Preſume with impious Courage to be free;
Now doubly loſt;——and doom'd to endleſs Pain,
They wiſh to bear the Load of Life again!
Fain would they to rejected Day return,
Tho' ſure to ſuffer, and tho' fix'd to mourn?
Fruitleſs Regret! remedileſs Deſpair!
Heaven diſſipates the wild Requeſt in Air!
Their dread Abode eternal Darkneſs bounds,
And Styx *with ninefold circling Wave ſurrounds.*

Such was the Fate of *Suicide*, according to the Pagan Religion, and yet in ſpite of theſe infernal Penalties it denounced, it was reckoned a Point of Honour to die this Way, ſo contradictory are the Manners of Men ſometimes to their Principles.——Thus *Duelling* is unhappily creditable amongſt us, tho' equally repugnant to our Religion, and forbid by Reaſon and by our Laws. If *Cato* and *Cæſar*, *Antony* and *Auguſtus*, did not decide their Quarrels this way, it was not becauſe they had leſs

Courage, than our *French* Heroes : If the D. of *Montmerency*, the Mareſchals of *Marillac de Thou*, or St. *Mars*, choſe rather to be led to Execution, like Highwaymen, than to kill themſelves, as *Brutus* and *Caſſius* ; it does not follow they had leſs Fortitude, or Senſe of Honour than the *Romans?* The true Reaſon is, that *Suicide* was then the Faſhion at *Rome*, and *Beheading* was the Mode at *Paris*. The Women on the Coaſts of *Malabar* and *Coromandel*, burn themſelves on their Husbands Funeral Pile. Have they more Reſolution than *Cornelia*, or the *Roman* Matrons ? No, -- but it is the Cuſtom of that Country for the Women to expoſe themſelves to the Flames that conſume their Husbands.

Opinion, Cuſtom, o'er Mankind preſide,
Thro' Life they rule us, and in Death they guide!

ODE *fait le* 30 Juin, 1742. Par M. de *Voltaire* : A la Louange de la REINE de HONGRIE, &c.

(*See* Gentleman's Magazine, Vol. XII. p. 383).

I.

FILLE de ces Héros que l'Empire eut pour Maîtres,
Digne du Trône Auguſte où l'on vit tes Ancêtres,
Toujours prè de leur chûte, & toujours affermis,
Princeſſe Magnanime,
Qui jouit de l'eſtime
Des tous tes Ennemis.

II.

LE Françcois généreux, ſi fier & ſi traitable,
Dont le goût pour la Gloire eſt le ſeul point durable,
Et qui vole en aveugle où l'Honneur le conduit,
Inonde ton Empire,
Te combat & t'admire,
T'adore & te pourſuit.

III.

PAR des Nœuds étonnans l'altière Germanie,
A ſes puiſſans Rivaux malgré ſoi réunie,
Fait de l'Europe entière un objet de pitié,
Et leur longue Querelle
Fut cent fois moins cruelle
Que leur triſte Amitié.

IV.

QUOI ! des Rois bienfaiſans ordonnent les Ravages ;
Ils annoncent le Calme, en formant les Orages ;
Ils prétendent conduire à la Félicité
La Nation tremblante
Par la route ſanglante
De la Calamité !

V.

O Vieillard vénérable, à qui les Deſtinées
Ont de l'heureux Neſtor accordé les années,
Sage, que rien n'allarme, & que rien n'éblouit,
Veux-tu priver le Monde
De cette Paix profonde
Dont ton Ame jouit ?

VI.

Ah ! s'il pouvoit encore, au gré de ſa Prudence,
Tenant également le Glaive & la Balance,
Fermer, par des reſſorts aux Mortels inconnus,
De ſa Main reſpectée,
La Porte enſanglantée
Du Temple de Janus !

VII.

Si de l'Or des François les Sources égarées
Ne fertiliſoient plus le lointaines Contrées,
Rapportoient l'abondance au ſein de nos Remparts,
Embelliſoient nos Villes,
Arroſoient leurs Azyles,
Où languiſſent les Arts.

VIII.

Beaux Arts, Enfans du Ciel, de la Paix & des Graces,
Que Louis en Triomphe amena ſur ſes Traces,
Ranimez vos Travaux ſi brillans autrefois,
Nos Mains découragées,
Nos Lires négligées
Et nos tremblantes Voix.

IX.

De l'Immortalité vos Travaux ſont le Gage :
Tous ces Traitez rompus & ſuivis du Carnage,
Les Triomphes d'un jour, des Momens célébrez,
Tout paſſe, tout retombe
Dans la Nuit de la Tombe ;
Et vous ſeuls demeurez.

X.

Le Ciel entend mes Vœux, un nouveau Jour m'éclaire ;
L'Ame du Grand Armand qui vous ſervit de Pere,
Pour animer vos Chants reparoît aujourdhui ;
Rois, ſuivez ſon exemple ;
Vous, Prêtres de ſon Temple,
Soyez dignes de lui.

EXTRACT *of M.* Maupertuis's *Letter, in Relation to the Comet, of* March 1742.

—— *Tu ne quæſieris—ſcire nefas.* HOR.

ON the 2*d.* of *March* M. *Grante* diſcover'd at the Obſervatory Royal a Comet, which for ſome time engroſſed the whole Converſation of *Paris*. It appear'd indeed, an Age too late to give any Conſternation; and yet perhaps, no Epocha could be more ſeaſonable for its being reſpected this Way, if we conſider the important Revolutions which have preceded, or thoſe which may follow it. Thanks to good *Deſcartes*, our Times are more enlightened, than to imagine that the Aſpect of a Comet has any Influence on the Deſtiny of Monarchs, or the Affairs of *Europe*. Thoſe who were moſt troubled about it, were only uneaſy, it took up ſo great a Share in the publick Converſation. In return it has produced this Letter, which is more than ſufficient to balance their Complaints. It is addreſſed to a Lady, who had aſk'd it of Mr *Maupertuis*, and whoſe Commands he thought it his Duty to obey.

Our Author begins with mentioning the high Eſteem Comets have been regarded with in all Ages. ' Not a Century ago, ſays he, Aſtrology was the prevailing Taſte at Court and City. The Aſtronomers, ' Naturaliſts and Divines of all Ages, agreed in looking on Comets as the ' Signals of the moſt important Events. The celebrated *Tycho* (*Brahé*) ' treats all who diſbelieve this Article as guilty of Impiety.

' Strange! that Comets after being ſo long the Terrors of Mankind, ' are fallen into ſuch Diſreputation, that we don't ſuppoſe them fit for ' any thing but giving People Colds.

' To prove that Comets have really a ſecret Influence over terreſtrial ' Affairs (our Author who does not enter into a metaphyſical Diſquiſition ' of the Point) thinks it neceſſary, that this Influence ſhould be authoriſed by either Revelation, Reaſon, or Experience, which is by no ' means the Caſe.

' Nor have the Opinions, relating to the Nature and Origin of Comets, been leſs ſtrange than the Effects aſcribed to them.

' *Kepler* conceiv'd them to be a Kind of igneous Monſters that ſported ' in the Air, as Whales do in the Ocean; others ſuppoſed them celeſtial ' Meſſengers to foretel ſome approaching Calamity. Others believe them ' only tranſient Appearances, or Phenomena cauſed by the Reflection ' or Refraction of Light.

' *Ariſtotle* aſſerts, they are Meteors form'd by the Exhalations of the ' Earth and Water, and this Sentiment prevailed as long as the Peripatetick School had its Reign.

' The *Chaldeans* (according to M. *Maupertuis*) had juſter Notions of ' Comets, which they regarded as perpetual Stars, or rather a Kind of ' of planetary Bodies, of whoſe Courſes they had formed ſome Calculations. *Seneca* (as quoted by him) is of the ſame Sentiments, and ' ſpeaks of theſe celeſtial Luminaries in a Manner ſo agreeable to the preſent Theory, that one would be apt to think he had preſaged all that later Experience and Obſervations have diſcovered.".

We ſhall now Examine what M. *Maupertuis* himſelf ſays of Comets from his own Knowledge in Aſtronomy and Geometry.

‘ In order to illuſtrate this Subject, as Comets form a Part of our general Solar Syſtem, the Author gives us a ſhort View of it, in a clear and diſtinct Light. We ſhall only take that Part of it, which is neceſſary for underſtanding the Subject in Queſtion.

‘ We will ſuppoſe the general Syſtem of the World, known to moſt of our Readers, even thoſe of the fair Sex, many of whom have acquired the Knowledge of the abſtruſeſt Parts of natural Philoſophy and Phyſick.

‘ The Planets then deſcribe Ellipſes about the Sun, who does not fill the Centre of their Orbits, but is placed in a Point we call the *Focus*, *i. e.* which is nearer the Extremity of one part of the Curve than the other, and is ſo much nearer in Proportion to the Elongation of the Ellipſis. On this Account it is, that the Planets in certain Parts or Points of their Orbits, which we term their *Perihelion*, approach nearer the Sun, than in other Points, which are called their *Aphelion*. But as the Ellipſes which our Planets, viz. *Mercury*, *Venus*, the *Earth*, *Mars*, *Jupiter* and *Saturn*, deſcribe around the Sun, differ but a little from Circles, we never loſe ſight of them in the Courſe of their periodical Revolutions.

‘ Comets differ from Planets only in this, that in their Courſes round the Sun, who is their common Focus, they form Ellipſes extremely oblong of various Degrees. Conſequently they take up in their Revolutions a much longer Space of Time than the Planets, and this in Proportion to the Length of their Ellipſes.

‘ This Elongation of the Comets with regard to their Orbits, joined to the Slowneſs of their Revolutions, has prevented, hitherto, our coming to any Certainty as to the exact Time of their Returns. We never loſe ſight of the Planets, becauſe they never go beyond ſuch a Diſtance; whereas the Comets are only viſible to us during that ſhort part of their Courſe which lies near the Earth, the reſt being ſpent in the moſt diſtant Regions of the Heavens, during which they are entirely loſt to us. So that when a new Comet appears, we have no other way to know it again, than by examining what Comets have appeared before at ſuch certain Periods of Time, and comparing their Courſe with that of the new Comet, if we can make any certain Obſervations upon it.

‘ It is by this Method, that we have probable ground to believe, that the Comet of 1682 finiſhes its periodical Revolution in 75 Years, for we find in 1607 there appear'd a Comet, which ſeem'd to have the ſame Motion, another in 1531, and a fourth in 1456, ſo that it is likely all theſe Comets were one and the ſame. This will be yet more certain if it ſhould re-appear in 1757 or 1758.

M. *Maupertuis* inſtances the Example of two other Comets, whoſe Revolutions have been calculated, but the Proofs do not ſeem ſo ſtrong.

It is only from Obſervation and Time that we can hope to bring the Theory of Comets to Perfection, but as to the Courſe of any particular

Comet, we may be more certain. Subject to the ſame Laws that direct the other planetary Bodies, no ſooner a Comet appears and has mark'd its Orbit in any known Point of the Heavens, but we may by Theory determine its Progreſs, and with regard to thoſe Comets that have hitherto been carefully obſerved, the Event has verify'd the Calculation.

Of this we have a remarkable Proof in the Comet of 1664. Mr *Caſſini* after a few Obſervations exactly foretold the Rout it held, which we ſhall relate in the Words of our Author himſelf.

‘ He (M. *Caſſini*) was ſo ſure of his Syſtem, in reſpect to Comets,
‘ that after his firſt two Obſervations taken the 17th and 18th Nights in
‘ *December*, he boldly mark'd out, to the Queen, on the celeſtial Globe,
‘ theCourſe it would take; after a fourth Obſervation, made on the 22d,
‘ he aſſerted it was not yet in its neareſt Proximity to the Earth, which
‘ on the 23d, he predicted would happen on the 29th, and (tho' at that
‘ Time it exceeded the Moon in Swiftneſs, and ſeem'd likely to make
‘ the Tour of the Heavens in a ſhort Time, he aſſerted that it would
‘ ſtop in *Aries* from which it was then but two Signs diſtant, and after
‘ reſting there, would move in a retrograde Direction to that which it
‘ had held. Many laugh'd at theſe Predictions, and were incredulous
‘ enough to maintain that the Comet would cheat the Philoſopher, but
‘ when they ſaw it fulfil his Calculation, they were glad to recant their
‘ Error.

We have already remark'd with our Author how much Comets are fallen into Diſeſteem with reſpect to their Influence, in return M. *Maupertuis* is willing to make them ſome Recompence for this Loſs by giving them Credit another way. According to him, as phyſical Cauſes, they are capable of producing the moſt important Events. The celebrated Mr *Halley*, who has calculated the Orbit's of 24 Comets from aſtronomical Obſervations, has concluded from thence, that they move in all Directions, ſome in the Order of the Signs, others in a retrograde Courſe, their Circles interſecting the Earth's Orbit in all Points, and having nothing in common, but being deſcribed around the Sun as their mutual *Focus*.

‘ In ſuch a Variety of Motions, it is eaſy (ſays our Author) to ſee
‘ how poſſible it is for a Comet to meet ſome Planet, or even our Earth
‘ in its way, and produce the moſt terrible Effects. The bare Ap-
‘ proach of two ſuch vaſt Bodies would occaſion violent Alterations in
‘ their Motions, either by the Attraction they would exert towards each
‘ other, or by the Compreſſion of their Atmoſpheres. The leaſt that
‘ could happen in this Caſe, would be no leſs than to change the Situa-
‘ tion of the Axis and Poles of our Globe. That Part of the Earth
‘ that now lies under the Equator, would be turn'd to the Poles, and
‘ *vice verſâ*.

Nor have we leſs to fear from the Tails of Comets than their Bodies themſelves. Theſe are probably only immenſe Torrents of fiery Exhalations or Vapours, which the ſolar Heat forces from their Bodies. Now a Comet may paſs ſo near the Earth, as to overwhelm us in this igneous Train, which it draws after it, or in an Atmoſphere of the ſame Nature which ſurrounds it.

TheMotion of the Earth may otherwiſe, by theſe means, be ſo chang'd, as to convert it into a Comet itſelf. Another Accident which if not ſo fatal. would be at leaſt as humbling to our terreſtrial Planets, would be, if ſome large Comet, by coming too near it ſhould force it from its Orbit, and ſubject it to make its Revolution round it. In this Caſe the Earth becoming the Satellite of this Comet, would be conſtrain'd to attend her to the Extremities of the Heavens. By the ſame Means a Comet might rob us of the Moon, and happy if we eſcape ſo cheap. The worſt would be if a Comet by its ſhock ſhould cruſh us to Pieces.'

Thus we ſee that M. *Triſſotin* had been leſs ridiculous if he had plac'd a *Comet* inſtead of a *World* in theſe Lines *Moliere* makes him ſpeak, Scene 3. Act 4. of the [*Femal Pedants*] learned Women.

Je viens vous annoncer une grande nouvelle,
Nous l'avons, en dormant, Madame, echappé belle:
Un *Monde* prs ède nous a paſſe tout au long,
Eſt chû tout à travers de notre Tourbillon,
Et s'il eût, en chemin, rencontré notre Terre,
Elle eût été briſée en morceaux comme verre.

' If our Earth (proceeds M. *Maupertuis*) has as yet ſuffer'd none of ' theſe dreadful Cataſtrophies, it has at leaſt felt ſome Effects of the ' Force of Comets. The Marks of petrify'd Fiſhes and Shells, found ' in Places vaſtly diſtant from the Sea, and even on the Tops of ' Mountains, are inconteſtable Marks of ſome of theſe Events.

An ingenious *Engliſh* Author (Mr *Whiſton*) advances, that the natural Cauſe which God made uſe of to produce the Deluge was the ſame Comet which appear'd in 1680, which approached ſo near the Sun that it received a Heat 28 Millions of Times greater than what the Earth had from the Sun. In tracing back from the Appearance of this Comet in 1680, he finds another appear'd in 1106, another in 531 or 2, and another at the Death of *Julius Cæſar* 44 Years before *Chriſt*. All theſe Comets, which he concludes the ſame, keep a Period of 575 Years, and the 7th Period upwards, from 1680, falls exactly in with the Year of the Deluge. Mr *Whiſton* thinks that the mutual Attraction of the Earth and this Comet, changed the Figure of the former, and, by lengthening it towards the latter, broke the external Cruſt or Surface of the Earth, and made way for the Waters contained in the great Abyſs to overflow the Earth. The ſame Author imagines that a Comet, perhaps the ſame in its Return from the Sun, will occaſion the Conflagration that is to conſume the Earth at the Day of Judgment.

Some may call theſe Ideas of Mr *Whiſton Vigilantis Somnia*, or learned Reveries. The Reader may ſee what M. *Mairon* has ſaid on this Subject in his Treatiſe on the *Aurora Borealis*.

According to M. *Maupertuis*, theſe phyſical Powers of the Planets demand ſome Reſpect to be paid them, yet we don't find they are very formidable at preſent, except to ſuch Philoſophers as Mr *Whiſton*. Were they really ſo, it is impoſſible to perſwade the Bulk of Mankind, that Bodies ſo minute to the naked Eye, can ever produce ſuch great Events. Men eaſily ſwallow Things contrary to Reaſon, but it is hard to perſuade them their Senſes deceive them. M. *Maupertuis* however thinks proper to diſpell our Fears on this Occaſion by theſe Reflexions.

The Duration of Life, ſays he, is ſo ſhort, and the Knowledge we have from Experience, that no ſuch Accident has happened for ſo many thouſand Years, are ſufficient to prevent our Dread of being either the Witneſſes or Victims of ſuch a Calamity. Terrible as Thunder is, its Fall is leſs to be apprehended by each Individual from the ſmall Space he occupies in the Extent where it deſcends. In like manner the ſhort Portion of Time we enjoy in that Eternity in which theſe great Events happen, annihilates to us the Danger, tho' it does not alter the Nature of Things.

M. *Maupertuis* is not ſatisfy'd only with comforting his fair Correſpondent, and diſpelling her Apprehenſions. He finiſhes his Letter yet more agreeably by giving her Hopes; he tells her that a Comet by a ſlight Shock may ſo alter the Axis of our Globe, as to procure us a conſtant Spring, or, by gently changing its Orbit, make it deſcribe an exact Circle round the great Source of Light and Heat. We have obſerved a large Comet may deprive us of the Moon, but if it be ſmall, it may in its turn ſerve us as a ſecond Moon. Perhaps the one we enjoy at preſent was originally a Comet, who by approaching too near us, was preſs'd into our Service.

To conclude, even the Tail of Comets is a Plunder may enrich us. We may happen, without any ill Conſequences, to appropriate one of theſe as a Ring, like that of *Saturn*, which (according to our Author in his Treatiſe upon the Planets) is only the Remnant of a broken Comet's Tail.

In this Letter M. *Maupertuis* has abridg'd the Theory of Comets in a Manner ſo agreeable, clear and eaſy, that the Piece appears to be the Work of a Philoſopher, who is equally known for his Genius and Politeneſs, as for his profound Knowledge as an Aſtronomer and Mathematician.

F I N I S.

Miſcellaneous Correſpondence:

CONTAINING

ESSAYS, DISSERTATIONS, *&c.*

ON

VARIOUS SUBJECTS,

Sent to the AUTHOR of

The *Gentleman's Magazine*,

Which could not be conveniently inſerted at length,
in that Work, or properly abridged;

INCLUDING,

I. Baptiſm by Dipping.
II. View of the *Levant*, by C. *Perry*.
III. The Power of the civil Magiſtrate, by *R. Tate*.
IV. The Story of *W. Longbeard* in the Reign of *Richard* I.
V. Extracts of Letters about the New-light People in *New England*; and a Preachment by one of them.
VI. A Vindication of Mr *John Fox* and of his Acts and Monuments.
VII. Account of *John Smith*, the firſt *Engliſh* Anabaptiſt.
VIII. *Buchanan*'s and *Johnſton*'s *Latin* Paraphraſes of the Pſalms compared.
IX. A Tranſlation of the Dialogue between *Hiero* and *Simonides* from the *Greek* of *Xenophon*, by Queen *Elizabeth* in her own Hand writing.
X. The Form of the laſt Page of her Writing exactly engraved.
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LONDON:
Printed for EDWARD CAVE, at St *John's Gate*.
M.DCC.XLIII.
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NUMBER II.

Of BAPTISM *by* DIPPING:

IT is a Peculiarity of the *Engliſh* Anabaptiſts, or a Shibboleth of their Party, to miniſter Baptiſm by laying Men and Women on their Backs under Water with convenient Garments upon them, and ſaying, I baptize thee in the Name of the Father, *&c.* or I baptize thee in the Name of the Lord *Jeſus Chriſt*. This they confidently aſſert, is plainly contained in the Holy Scripture, is the Ordinance of *Chriſt*, and an eſſential Part of the Sacrament of Baptiſm: So that Baptiſm adminiſtered otherwiſe, is not duly adminiſtered according to *Chriſt's* Ordinance, but is void and of none Effect. To prove this odd and ſingular Opinion of theirs: *Benjamin Keach* inſtructs his ignorant and unlearned Readers, that learned Men who underſtand *Greek* tell them, that the *Greek* word *Baptizo* properly ſignifies to *drown*, *plunge*, &c. but he diſhoneſtly conceals from them, their likewiſe Saying, it properly ſignifies to *waſh*, *cleanſe*, &c. which is done without *dipping* or *laying the whole Body under Water*. Thus we waſh or clean our Heads and Faces by pouring Water upon them. In ſeveral Tranſlations of the New Teſtament the word *Baptizo* is commonly left untranſlated; but in the firſt *Engliſh* Tranſlation it is render'd *fullubte* or *foulwhite*, and *John* the Baptiſt, *Johannes ſe fullutere*, the foul-whiter. This is agreeable to the Scripture Notion of Baptiſm; that it is an outward and viſible Sign of our being obliged by it to *cleanſe* ourſelves from all Filthineſs both of Fleſh and Spirit. But now 'tis well known, that Linnen is cleaned or whited by being laid on the Graſs and ſprinkled with Water, or hung on Pins and having Water flung againſt it. The Baptiſm of the Holy Spirit is always repreſented in the New Teſtament as done by *pouring out*, *ſhedding forth*, and *falling upon* thoſe who were baptized with it; the two Evangeliſts St *Matthew* and St *Luke* tell us, that when our Lord was baptized with the Holy Ghoſt, the Heavens were opened to him, and the Holy Ghoſt deſcended in a bodily Shape like a Dove upon him; this bodily Shape, or viſible Form, was Fire which hover'd about our Lord's Head as a Dove does when he lights, or pitches upon the Ground. After the ſame Manner are the Apoſtles repreſented as baptized with the Holy Ghoſt and with Fire, on the Day of Pentecoſt: *There appeared unto them cloven Tongues like as of Fire, and it, the Fire, ſat upon each of them, and they were all filled with the Holy Ghoſt.* It is further obſerved, that St *Mark* ſays, *Jeſus* was baptized of *John* in *Jordan*; but he does not ſay, that *Jeſus* was laid on his Back of *John* in *Jordan*. The Hiſtory of *Chriſt* written in *Perſic* relates the Manner of his Baptiſm thus: *The Lord* Jeſus *entered into the Sea, and* John *with all Humility baptized him with his Hand, and waſhed him by caſting Water on his Head.* This *Sebaſtian Serradius* obſerved, was more reſpectful than handling his Body. *Acts* ix. 22. The Account given by St Luke of the Baptiſm of St *Paul* by *Ananias*, in *Judas's* Houſe at Damaſcus,

[illegible]
…tioned by the ſame Hiſtoria
their Backs under Water with conv
in his *Apoſtolical Hiſtory* tells us,
Joſias juſt before his Martyrdom, l
flagon Pot, to which the Executi
The ſame Manner of baptizing was
pears by their ſtill ſetting their Infan
and pouring the Water on them. B
Church, who converted the *Picts* and
ty, were the Rites of it introduced he
Britons, &c. differed in many Things
ticularly as to the Time of keeping *Eaſ*
ing. By the Council of *Cealchyth*, the
baptize any by pouring Water on their
they were uſed thus to baptize. I only
baptizing uſed by the foreign Anabaptiſts,
Men and Women whom *they* Baptize *kn*
not *ſtand*. The learned *de Dieu*, indeed,
tion'd Hiſtory of *Chriſt* into *Latin*, and
that it is certainly a *doubtful Thing* how
ignorant and unlearned Fathers of the Co
ſerted, that *John* dipped *Jeſus* three tim
ſay, that *John* laid him on his Back un
Hiſtory of *Naaman*, *Eliſha* is reported t
ſeven times; and *Naaman* is ſaid to have
ſeven times in *Jordan*: Can any one th
Back under the Water ſeven ti
Church of *Rom*

ſprinkling Water on the little One, or *dipping* him into it *three times*, or at leaſt *once*. At our happy Reformation was this Manner of Baptiſm continued; thus was the Rubric of the firſt *Engliſh* Liturgy expreſſed; *Then the Prieſt ſhall take the Child in his Hands, and aſk the Name: And naming the Child ſhall* dyppe *it in the Water* thryſe; *Firſt*, dypping *the right Side*; *Second, the left Side*; *The third tyme*, dypping *the Face towards the Font, and if the Childe be weake it ſhall ſuffice* to power Water upon it. *And lette them not doubte, but, that the Childe ſo baptized is* lawfully *and* ſufficiently baptized, *and ought not to be baptized again in the Church*. Compare this now with the following Aſſertions of the *Engliſh* Anabaptiſts, *The Way and Manner of the diſpenſing this Ordinance of Baptiſm*, * *the Scripture* holds out *to be* dipping, *or plunging* the whole *Body under Water*: *The* right *and* only *Way of gathering Churches, is to baptize, that is in* Engliſh *to* dip, immerſion *or* dipping *of the Perſon* in *Water is neceſſary to the due Adminiſtration of the Ordinance of Baptiſm*; and judge, if it be probable, that *this* is *plainly contained* in Holy Scripture. The two learned Doctors *Bucer* and *Wiclif* ſpoke the common Senſe of Chriſtians when they ſaid, That our Lord *Jeſus Chriſt* preſcribed unto us in his Word the *Subſtance* only of the Holy Miniſtry of his Word and Sacraments, and granted to the Churches, the Ordinance of all other Things which belong to the comely and profitable Adminiſtration of them: That it matters not whether the Perſons baptized are *dipped once* or *thrice*, or have Water *poured on their Heads*, but, that we muſt do according to the Cuſtom of the Place where we live.

ANONYMUS.

P. S. The two Evangeliſts, St *Matthew* and St *Luke*, tell us, that *John* the Baptiſt aſſured thoſe who came to his Baptiſm, that *he indeed baptized them* in *Water*, but, *that* JESUS CHRIST *who was to come after him*, he *would baptize them* in *the Holy Ghoſt and* in *Fire*, *Autos humas baptiſei en pneumati hagio kai puridi*, now it is certain, that they who were baptiſed *in* the Holy Ghoſt and *in* Fire, were not laid on their Backs under them, but the *Holy Ghoſt* is ſaid to be *poured out upon them*, and the *Fire* to *light on* and *ſit upon them*; is not this a plain Proof, that theſe two Evangeliſts did not uſe the word *Baptize* to ſignifie *laying Men on their Backs*, or thus *dipping* them all under Water, but to *pour* Water upon them. Accordingly, tho' St *Matthew* expreſſed the Baptiſt's Words, *I baptize you* in *Water*, *en hudati*, St *Luke* expreſſes them, *I baptize you with Water*, *Ego men hudati baptizo humas*. Is it not as natural now to underſtand the Evangeliſts as meaning, that *they* had Water *poured* on them who were baptized *in* or *with* it, as, that the *Holy* Ghoſt and *Fire* were *ſhed* or *poured* on thoſe who were baptized *in them*?

The *Engliſh* Common-Prayer-Book orders Baptiſm to be adminiſtered by once dipping or pouring Water upon the Perſons baptized. But the Puritans, who were afterwards called Preſbyterians and Independents, uſed only pouring on Water or ſprinkling, and moſt commonly the latter. In Oppoſition to *them*, not to the Church of *England*, whoſe Baptiſm he never renounced, the learned Mr *Joſeph Mead* obſerved, (in a Diſcourſe of his to prove, that by Water in Baptiſm is figured the Holy Spirit, not

the

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* *In the ſecond Edition of this Confeſſion, theſe words*, the Scripture holds out, *and the word* Whole, *are omitted.*

, it ſeems, is h
Hiſtory of the Engliſh Ba
ſucceeded *Luther* in the M
who wrote the Lives of the
at *Meydelberg*, by *John Ge*
informs us, that *Simon Hei*
of Divinity, in which he w
Wittembergenſis *Primarius.*
adverſa valetudine quotidie ſi
culter profuit. Itaque cum,
amplius non poſſet, Lutherus, t
nicis Evangelia ejus loco pro con
poſtremum vitæ ſuæ diem cla
Bugenhagius, *qui 36 ipſos anno.*
in ejus vita dicetur. In his Liſ
Reverſo ex Pathmo Luthero, *ſu*
[Bugenhagius] *ſuffectus eſt in lo*
Wittembergenſis *deſignatus; qua*
temporum † varietate annos 36 gu

In the next Page he tells you, t
his Hiſtory, after the Recital of t
in *Germany*, ſays, ' that this is ſu
' had been the Cuſtom and Prac
' from the very Beginning.' But
inference is not made from the
there ſaid, were ſuſpected to be a
&c. and who did not riſe upon a rel
Riſe of a Sect at *Zuiccaw*
Proſelyt

Le Blanc aſſures us, that *Baptiſmus Infantium perpetuo Eccleſiæ Orthodoxæ conſenſu probatus,*—and is *ſecundum perpetuum Eccleſiæ Chriſtianæ morem.* So the learned *Robert* Lord *Brooke,* ‘ I could never find, *ſaid he,* the *Beginning* and *firſt Riſe* of this Practice, whereas it is very eaſy to track Hereſies to their firſt riſing up and ſetting foot in the Church.’ Now, as Dr *Courayer* has obſerved in his Anſwer to Card. *Tencin, Toute le monde ſait, qu' en matiere de faits une depoſition conſtante & uniforme forme une demonſtration.*’ However, 'tis on ſuch Demonſtration which Chriſtians have depended, in their owning or receiving the Books of Holy Scripture: Becauſe of their Authority *there was never any Doubt* in the Church, and as they are *commonly received.*

Your very knowing and learned Correſpondent further obſerves, that ‘ both *Scapula* and *Stephens*—do tell us in their Lexicons, that *Baptizo* from *Bapto* ſignifies *mergo, immergo,* &c. that Mr *Leigh,* in his *Critica Sacra,* ſays the native and proper Signification of the Word is to *dip* into the Water, and alſo ſays, ſome would have it to ſignify *waſhing*. I have not *Stephen*'s Lexicon, but in *Scapula*'s I read thus: Βαπτίζω *mergo, ſeu immergo ut quæ tingendi aut abluendi gratia aquæ immergimus.* Item, *abluo, lavo* Marci 7. & Luc. 11. *apud Chriſtianos autem* βαπτίζειν *de ſolenni illo Myſterio initiationis dictum, qua* Chriſto *initiamur, nomen ſuum retinet. Nam baptizare dicimus.* Βαπτισμος & Βαπτισμα *merſio, lotio, ablutio, ipſe immergendi item lavandi ſeu abluendi actus.* Marci 7. where the Evangeliſt mentions baptizing of Cups, and Pots, and Tables.

Mr *Leigh*'s Words are, ‘ The word *Baptize,* though it be derived from βαπτω *tingo,* to dip or plunge into the Water, and ſignifieth primarily ſuch a Kind of waſhing as is uſed in Bucs, where Linnen is plunged and dipt: Yet it is taken *more largely* for any kind of *Waſhing,* rinſing or cleanſing, even where there is no *dipping* at all, as *Matt.* iii, 11, xx. 22. *Mark* vii. 4. x. 38. *Luke* iii. 16. *Acts* i. 5. xi. 16. 1 *Cor.* x. 2. It is put, I. generally; for *waſhing, Luke* xi. 38. *Heb.* ix. 10. *Mark* vii. 4. βαπτίζονται, they baptized themſelves. *Chriſt* no where requireth *dipping,* but only *baptizing*; which word (as *Heſychius, Stephanus, Scapula* and *Budæus,* the great Maſters of the *Greek* Tongue, make good by very many Inſtances and Allegations out of Claſſic Writers) importeth no more than *ablutio* or *waſhing,* which may be done without *dipping*. II. *Figuratively*; to plunge into great Afflictions. *Matt.* xx. 22. *Mark* x. 38. *Luke* xii. 50. III. The word *Baptize* is put to *ſprinkle* or *waſh* ones Body ſacramentally. *Matt.* iii. 11. IV. It is taken for the whole Work and Action of the Sacrament of Baptiſm as *Matt.* xxviii. 19. V. To waſh the Conſcience ſpiritually. *Matt.* iii. 11. *Acts* i. 6. VI. The *native* and *proper* Signification of it is to *dip* into Water, or to *plunge* under Water. *John* iii. 22, 23. *Matt.* iii. 16. *Acts* viii. 38.’ But neither of theſe Places or Texts of Scripture prove this; the Baptiſt and *Jeſus*'s Diſciples might baptiſe thoſe who came to their Baptiſm ſtanding *in* the Water without dipping them. But this great Man informs you, that *Eraſmus* oppoſed Baptiſms ſignifying *waſhing*. But this is a Blunder owing to his not underſtanding what *Beza* ſaid; St *Mark* obſerves vii. 3. that the *Phariſees* and all the *Jews,* except they *waſh* their Hands oft, eat not: And, that when they come from the Market, except *they waſh, they* eat not. The Word here rendered *waſh is in the Greek* baptized; and ſo it is in the *Latin* Vulgate. But Beza tranſlated it, *were waſhed*; and to juſtify his ſo doing, he obſerved in a Note, that *Eraſmus* rightly thus alter'd it, *cum de ſolenni illa ablutione non agatur cui longa jam conſuetudine Eccleſiarum omnium dicata & conſecrata eſt Baptiſmi appellatio.* Don't you think now, that this learned Correſpondent of yours had not much Reaſon to pronounce ſo peremptorily as he does, that *Immerſion* or *Dipping* is the very thing of Baptiſm, not an Accident, but an Eſſential ſo abſolutely neceſſary, that it cannot be the Act or Ordinance without it? So true is the Obſervation, that *Doubts lie in* knowing Breaſts.

PHILO CROSBYE.

P. S. Philo-Mag. tells you, that ' if *J. L.* another of your Correſ-' pondents, be acquainted with the Hiſtory of thoſe Times, in which ' ſometimes ſick or dying People were baptized by having Water ſprink-' led or poured on them in their Beds, he can't but know, that the Va-' lidity thereof was much queſtioned, and it was greatly doubted, if the ' *Virtue, Force* and *Energy of the Sacrament* attended thoſe Aſperſions, ' *&c.* and, that it was not fair in him to ſuppreſs this.' But here is Darkneſs which may be felt. To what Purpoſe were they thus baptized in their laſt Moments, if their being ſo, ſignified * nothing? But the Occaſion of this Blunder ſeems to have been *their* being denied Ordination who were thus baptized: The Reaſon given for which was, that their Faith was not *voluntary*, but as it were of *Conſtraint*. Such were not to be truſted with the Miniſtry of the Word, who had ſhewn themſelves ſo far *aſhamed* of the Goſpel of *Chriſt*, as careleſsly to defer their Baptiſm to ſuch a critical Moment as a dangerous Sickneſs, when they might have had it ſooner, had it not been their own Fault; eſpecially at a Time when God had ſet forth the Miniſters of the Church laſt, as it were, appointed unto Death: When they were made a Theatre unto the World, and to Angels and unto Men: When they were treated as *Fools* for *Chriſt*'s Sake, as weak and deſpiſed: When they both hungered and thirſted, were naked and buffeted, and had no certain dwelling Place. Theſe were Trials not to be overcome, but by a hearty Deſire to have and enjoy what *Chriſt* has promiſed, and a ſincere Love of what he has commanded; and a ſtrong and vigorous Reſolution *by any Means to attain to the Reſurrection of the Dead.* However, there was this Exception to this general Rule, unleſs his ſubſequent Faith and Diligence, who was thus baptized in Time of Sickneſs, recommended him, or elſe the Scarcity of Men made it neceſſary to Ordain him.

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* They believed one Baptiſm for the Remiſſion of Sins.

A VIEW of the LEVANT, *&c.*

By *C. PERRY,* M. D.

Folio, Pages 524. *beſides Preface, Liſt of Subſcribers, Cuts and Index.*

IT has long been the Complaint of inconſiderable and unſucceſsful Authors, that their Labours have not met with due Encouragement;

Ploravere ſuis non reſpondere favorem
Speratum meritis.

But the Work now before us is a remarkable Inſtance, that a Writer of real Genius and Erudition need not deſpair of a favourable Reception from the Public: Witneſs the ſplendid and learned Names of both Sexes *, which crowd the Liſt of Subſcribers prefixed to theſe Travels; a Liſt ſcarce equalled by any of late Years, ſince that to the celebrated (tho' prohibited) Tragedy of *Guſtavus Vaſa*. Such illuſtrious Suffrages in its Favour ſecure it from the Attacks of nibbling Critics, or at leaſt place the Author above the Neceſſity of attending to them.

His great Modeſty appears from the Title Page, where he only profeſſes to attempt to treat of the Antiquities and other Contingencies of *Conſtantinople*, *Syria*, &c. and tho' the Contents of his Chapters embrace, we may ſay, the whole Circle of Science, his running Title is no more than *of the Ottoman Empire.*

Dr *Perry*, towards the beginning of his Preface, contradicts, tho' with due Deferencce, *our Countryman Mr Profeſſor* Greaves, upon the Subject of the Pyramids. And indeed that learned Author has miſtaken the true Shape of the largeſt of them, (which the Doctor has diſcovered to be a *ſquare Cone*) and has likewiſe miſſed a moſt pertinent Obſervation, that the Egyptian *Architects*, contrary to thoſe of *Laputa* (*and others the ſame*) *begin to build from the Bottom, regularly and gradually, ab imo ad ſummum.* The Doctor ſeems to have been favoured, (we preſume from the Secretary,) with an unpubliſhed Volume of the *Memoirs of the Academy of Sciences*, whence he gives us a long Extract of Father *Sicard*; whoſe View of *Egypt* the Curious have only been able to find in the *Letters* of the *Miſſionaries.*

He deſigned to viſit many other Places as *Samos, Delos, Delphos, Arges*, to all which we ſuppoſe, *Euphonia gratiæ*, he chuſes to give the ſame Termination.—but two Motives prevented him from complying *with the Impulſes of his Curioſity*; Firſt, the Badneſs of the *Roads and Danger of Robbers in the Winter Seaſon*; and Secondly, *the Heat and Ardour of his Deſires was cooled and aſſwaged by ſome Accounts, which he received from one of his Retinue, that there was nothing to be ſeen there.*

Another Inſtance of his Modeſty and Judgment appears in ſubmitting his Manuſcripts to *ſeveral Men of Senſe and Letters, ſome of whom read over ſome Part of it and ſome others*; and at the ſame Time in not acquieſcing to tally, *tho' he did in ſome Meaſure*, in their Objections to *ſome rapturous and exſtatic Expreſſions, which, he informs us, were well reliſhed by ſome others*, ſome of whom we deſire to be eſteemed. In mentioning the *Egyptian* Hieroglyphics, our Author beſtows a ſingular Commendation on the learned Mr *Warburton*, (who, we doubt not, will be pleaſed with this Teſtimony *a laudato viro*) where he ſays, *we expect abundantly more from that Rev. ingenious Gentleman, than we ourſelves or any other Perſons we have met with ſeem capable of performing.* He concludes the Preface by expreſſing his Gratitude to *ſome noble Perſonages by Name, for their* MEDIATION *and* INTERCESSION; and as to the Reſt, contents himſelf *with paying them the Tribute of his ſecret and mental Acknowledgements only.*

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* We are the leſs to wonder at the Number of the Fair Sex in his Liſt, when, in the midſt of his Theological Diſcourſe upon *Iſis*, he takes Occaſion to pay them ſo handſome a Compliment: "Woman is acknowledged univerſally to be the moſt excellent and perfect "Kind of Being upon Earth." P. 450 Note by the Journaliſt.

With Regard to ſeveral of the Subjects contained in this Book *e. g.* the Conſtitution of the *Turkiſh* Government, his chronological Deduction of the *Ottoman* Kings, his Chronicle of the *Mamlucs*, the *Egyptian* and *Abbaſide* Caliphs, we have (to uſe our Author's Words upon a like Occaſion,) for *the Sake of the Connoiſſeurs, whoſe Libraries are, generally ſpeaking, furniſhed with Books in that way, choſen to leave them entirely out.*

We ſhall proceed to ſatisfy the Curioſity of the Public, and enable it to form an Idea of our Author's Taſte and Manner, by laying before it ſome Specimens under four general Heads, his Deſcriptions; Reflections; Religions, Political and Natural;—Erudition, and Style.

We cannot ſet out better, than with the Picture the Doctor gives of a remarkable Curioſity in the Way to *Tripoli.* It is a Rock in the Dog River; *which, as Fame goes, was once* de facto *a Dog, but was miraculouſly tranſubſtantiated, or, as ſome ſay improperly, metamorphoſed into a Rock of the ſame Form*, P. 138. But the Part, wherein he diſplays his maſterly Talent, is amongſt the Ruins of *Old Egypt*; and thoſe we preſume may be ſome of the Paſſages objected to by the Doctor's Friends, and ſo judiciouſly preſerved by him. Speaking of the Temple of *Carnac* or *Luxor il Kadim*; he ſays, *We went a Shore, and marching along, with great Avidity, directly to it, we found the moſt ſtately, magnificent and ſurprizing Temple, that ever Eye beheld. 'Tis impoſſible to think, ſpeak, or write of this Edifice without Tranſport and Rapture; for, its Splendor, Glory, and Magnificence are ſuch, as are truly unſpeakable, and perhaps unconceivable.* P. 341. and lower—*Good God! How were we aſtoniſhed, raviſhed and tranſported at the Sight of this! This ſurely was emulating, if not equaling cæleſtial Glory and Splendor.* P. 342. The *Egyptian* Sculpture particularly affects our Author; upon that Subject (to uſe a favourite Word of his,) *he thus explores*; P. 350. *You ſee in divers Places, Perſons mounted on Cars of War laſhing the Horſes, aud driving on with unſpeakable Fury, and ſome Diſtance before them you ſee the vanquiſhed Foes agonizing and dying in an infinite Variety of moſt moving Poſtures.- We muſt confeſs never to have ſeen Death* (ſays he, as much a Phyſician as he is,) *in ſo many exquiſite, and ſuch affecting Shapes. This alone would afford an ample Field for the Painters to take Leſſons from; and this perhaps is the beſt School they could go to. In this Temple were ſeveral large female Statues, as appears from their Fragments,* &c.

A Traveller, who has the Faculty of deſcribing in ſo lively and pictureſque a Manner, makes us not regret, that, as he confeſſes, he had no Painter with him, nor was himſelf ſkilled in the Art of Drawing. Thoſe Qualifications may be of Uſe in a *Le Bruyn*, or a *Nording*, but are ſuperſeded by the Imagination and Vivacity of our Author: He has however, given us one Deſign, which is a *correct Chart of the* Nile. It is indeed an Original. He has placed *Alexandria*, *Roſetta*, and *Damietta* (contrary to the erroneous Opinion of vulgar Geographers) entirely within Land, and gives the *Nile*, inſtead of the ſeven Mouths of the Anticnts, none at all; ſo that when ever the cruſading Humor is revived to *recover or rather to gain this Land*, as the Doctor piouſly wiſhes, P. 6 and 7, it is to be hoped the *Chriſtians* will reſtore the Communication between thoſe Places and the Sea.

Our Author ſeems to be an equal Maſter of the *Chriſtian* and *Egyptian* Theology. Of the former he ſays (P. 390.) *that the Reſurrection of all*

Bodies, as inſinuated in Holy Writ, and as typified, or rather ſpecified by our Bleſſed Savior, is to happen and muſt be compleated on one certain Day, &c. The latter, he confeſſes, *degenerated by Time into a little innocent Superſtition; for Men's Opinions are as liable to Excreſcencies, as the Bodies of Animals, Trees, and Plants; and though God held them in Abomination, as not being of the Type and Eſſence of ſtrict Purity and Truth; yet ſince he had not been pleaſed to manifeſt himſelf to thoſe People, as he did to the* Jews, *ſo that may plead in Apology for them.* P. 391, 393.

He goes further than an Excuſe, and even ſhews a Reſemblance between the two Religions. *Thoſe Notions* (ſays he) *and Practices of the antient* Egyptians *ſeem to have been typical of the bleſſed Trinity.* P. 454. And in this he is authorized by the deeply-learned Dr *Stukeley*, who not only demonſtrates the moſt orthodox Form of this Doctrine to have been known and embraced by the *Druids* here, but alſo that it was brought originally from *Egypt* by *Abraham's* Friend, *Hercules Tyrius*, and his Son, that Patriarch's Godſon. *

As for political Reflections, we do not find any in *Machiavel*, or Cardinal *de Rets* of equal Depth with the following. *'Tis owing to theſe mutual Jealouſies, Animoſities and Diviſions, that the whole Country is kept in Peace, Quiet and Subjection.* P. 158.

Of political Arithmetic take this Specimen; *a curious Calculator has ventured to give an Eſtimate of the Number of their Aſſes and Moſques, both morally, tho' not equally, impoſſible to be known.* P. 232.

Natural Obſervations are the peculiar Province of a Phyſician; nor has our Author been ſparing of them. *Let the Wind*, ſays he, *P.* 273. *blow where and as long as it liſts, if it is not charged with Clouds, it will never produce Rain*; a Truth no Naturaliſt will pretend to controvert. The following may admit ſome Doubt; *if the keen northerly Winds with us ſerve to actuate and irritate the rational Faculties, and ſo promote the Exertion of them, the ſouthern Gales of this Clime, on the other hand, ſerve to maturate and ripen them; without which Help many bright Thoughts, and Flowers of keeneſt Wit, might have remained in Embryo, or have been buried in Oblivion to all Eternity.* Few Perſons have enjoyed the Benefits of both Climates; the Faculties of our Phyſician by a ſingular Felicity ſeem equally *irritated* and *maturated*.

Our third general Head was Erudition, and his Intelligence in Matters of the higheſt Antiquity is very extenſive and particular: *We are well aſſured* (ſays he, poſſibly from ſome Hierogrammatic Gazette of *Pharoah's* Court) *that in the Time of* Joſeph *there were ſeven Granaries, each like unto what we now ſee.* P. 230. He likewiſe aſcertains, P. 480. the Study and Dormitory of *Hippocrates*.

He diſcovers P. 492. many Cities of the Name of *Athens*. *But however,* ſays he, *the* Athens *in Queſtion was ſtyled, by way of Eminence,* Athena Attica, (a Writer, who had never been upon the Place, would have given it a plural Termination) ſo *that in paſt Ages, as well as the preſent, whenever* Athens *was ſpoken of without any explanatory Epithet, this was always underſtood.* In P. 122. he has an Anecdote of no leſs Conſequence relating to our own Hiſtory; that St *George's* Church at *Lydda* was built by King *Edward* the Confeſſor in a Pilgrimage to the Holy Land. All our Hiſtorians are unpardonable in having paſſed over ſo re-

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* *See* Stukeley's Abury.

markable a Particular in the Life of that pious Prince, and having only ſent two of our Monarchs, *Richard* and *Edward* the Firſt, to the Holy Land.

He gives a Derivation of *Jupiter Ammon*, P. 353. which has eſcaped all the Etymologiſts; "*We ſet out for* Arment *to viſit the celebrated Temple* "*there, which, as ſome ſay, was dedicated to* Jupiter:" *Hence* Jupiter Arment, *or, according to the modern corrupt Expreſſion*, Jupiter Ammon.

The Doctor, like other great Authors, has a Peculiarity in his Spelling; what our vulgar *Italian* Travellers call the *mal Aria* (the bad autumnal Air about *Rome*) he calls the *mal Areum*; what common Books of Antiquity write the *Panathenæa* [the *Athenian* Games] his critical Nicety corrects into *Panathenæſe*; and for *Quadriga*, [the four Horſe Chariot] he, *ſuo periculo*, reads *Quadrigium*.

Though the Doctor profeſſes not to enter minutely into the Conſideration of Medals and Intaglias, yet he ſhews his Taſte and Value for them in a Digreſſion, which is one of the moſt curious Parts of his Work; we ſhall reduce it to a *ſhort Calculus*. He obſerves *the great Uſe of metallic Coins is from the Phyſiognomies of antient Heroes in* general, or *their ſeveral Lines and Features in particular.*—To form a *Judgment how far theſe outward and viſible Characters may be ſuppoſed to indicate their great Actions and Virtues*, P. 515. he exactly enumerates, P. 517. *the chief People among the Antients, who ſtruck Medals*, viz. *the* Hebrews, *the* Punics, Greeks *and* Romans, *to whom ſome add the* Barbarians. He is no leſs exact in diſtinguiſhing the different Sorts of Rings, worn by the different Ranks of Men *in primitive Times*; *Prieſts had their Gods, Princes and Heroes their Paramours*, Citizens their Founders, *People in common their Fathers, Grandfathers*, &c. P. 516.

This Extract has already grown ſo large under our Hands, that we can by no means do Juſtice to the Doctor's Style; ſhould we cite every ſhining Turn of Expreſſion, every *Verbum ardens*, we muſt tranſcribe from every Page. His favourite Figure is Amplification, P. 154. *They* [the *Egyptians*] *generally unite and are unanimous in oppoſing the Views, Deſigns, Power and Authority of the Baſhaw.* Again, *many and great Commotions, Intrigues, Troubles and Treacheries.* P. 164.

Sometimes he deſcends, *leviore Plectro*, to the Familiar; as, *the whole is a damned Lie.* P. 219. *Mr* Lucas *is a Lyar, and the Truth is not in him*, 363. *As great as* John *of* Gaunt, *and as big as Bull-beef*, P. 224. At other Times he raiſes the meaneſt Things; a *fine Path way, juſt recovered from the Diſhonours of a Shower of Rain.* P. 225. *Was obliged to ſtand under the Adoption of ſcurrilous Language.* P. 222.

He no leſs excells in the Metaphor; we ſhall give but one Inſtance, and that taken from his own Profeſſion. Speaking of the Depravities and Diſtemperatures in the Government of *Egypt*, he ſays; *tho' the redundant Humors being thus diſcharged, the Plethora is aſſwaged, for a Time*; *yet as the original Stamina, leven, or morbific Principle, yet remains inherent in the Conſtitution*; *ſo it will daily vegetate and increaſe, till a Sufficiency is heaped up to form and produce another Fit*, P. 155.

This Work is defective only in two Particulars, ſome Pages of commendatory Verſes at the Beginning, and a compleat Index at the End. The former was ſupplied to a celebrated Traveller of the laſt Age, *Tom Coryat*, by ſome of the moſt ſhining Wits and greateſt Perſonages of the Time; thoſe of our Days have uſhered in their Travels with a more ſubſtantial Encouragement; and we have attempted a Supplement to the Index.

We cannot take leave of our Author without the Reflection, that ſince learned Men, as he has moſt judiciouſly obſerved of Phyſicians, may be divided into *real* and *nominal*, notwithſtanding all the Cavils of thoſe, who ſpending their Time idly at Home, envy Travellers that Fame, which they have ſo dearly purchaſed and ſo juſtly deſerved, it will eaſily appear from this faithful, though ſhort Abſtract of his Work, to which, alaſs! the ingenious Author belongs.

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N. B. *To the Errata at the End of the Doctor's Preface add the following.*

Page 16. of the Pre. for *Seigniore Quariſſimo*, read *Seigniore Queeriſſimo*,

* *

Mr *URBAN*, *May* 3, 1743.

AS I was, the other Day, caſting my Eye carefully over your *Miſcellaneous Correſpondence*, I perceived ſome Perſon of *Aberdeen* (a Lady I ſuppoſe, by your Advertiſement in the *Magazine* for *March* p. 168.) had remarked on an Expreſſion of mine, which you thought proper to publiſh, (*Gen. Mag*. Vol. VII. p. 344.) wherein I had aſſerted, *that* Clemens *had certainly puzzled thoſe that hold, that the civil Magiſtrate derives all his Authority from the People.* Now this ingenious Lady ſays, *ſhe believes I ſhould be more puzzled, to ſhew at what Time, or Manner,* *God has given any Authority to civil Magiſtrates diſtinct from that which I own they receive from the People.*——But ſhe is miſtaken, I do not own, that the Magiſtrate receives his Authority from the People. If God gives Authority to do a Thing, and leaves it to others to chooſe who ſhall do it, ſurely the Authority is wholly from God, and the Choice of the Agent belongs only to Others. This Miſtake therefore happens for want of diſtinguiſhing between the Authority, or Power, of Magiſtracy, and the Appointment of him, or them, that ſhall execute it; the Former is from God immediately, the Latter is from the People, by his Appointment.

Let me clear this up by a parallel Caſe,—All Parties of Chriſtians hold, that the Authority of Goſpel-Miniſters is immediately from our Lord *Jeſus Chriſt*; yet all hold that the Deſignation of Perſons to execute this Miniſtry is from Men; and the only Diſpute among them is, what Men have the Power of chooſing, ordaining, &c.——Well, but ſays Mrs *C. when God ſays*, whoſo ſheds Man's Blood, by Man his Blood ſhall be ſhed; *this is not an Authority given to Magiſtrates, but a Law given to the Sons of* Noah, *and in them to all Mankind.*——I am ſatisfied this Lady does not ſee the Danger of this Aſſertion, and therefore I will here diſcover it.

Firſt then, this makes all Men Magiſtrates originally, and upon this Footing every wicked Wretch that has murdered another may aſſert, that he never aſſigned over his Authority to the Magiſtrate, and from hence what Evils might not ariſe? But the Text only ſays, *By Man his Blood ſhall be ſhed*, and from hence it is plain ſuch Power is given; it does not ſay by *what Man*, therefore the People muſt have the Power of chooſing where God does not name one himſelf; now as God has directly fixt upon ſome Perſons and not all, to exerciſe this Authority in a Theocracy of his appointing, and has elſewhere declared, that he approves of thoſe choſen by others, and that they have *their Power from him for this very Purpoſe*; and as he has forbidden all other Perſons whatſoever to avenge themſelves, the Civil Magiſtrate's Authority is eſtabliſhed beyond all manner of Contradiction, and if other Perſons meddle with the Sword they will certainly periſh by it. But

Secondly, To ſay the Magiſtrate's Authority was originally given to all Men will give Occaſion to wicked Wretches (of which Number there is ſome in all Ages) to deſpiſe their Governors,——*We give them their Authority, and they are our Servants.*——But this is falſe; God gives them their Authority, and they are his Servants in ſo high a Poſt, that even *the Angels who excell in Power and Might never bring a railing Accuſation againſt them.*

But the main Difference between Mrs *C.* and me lies in this,——She holds, that God has given this Authority by the Law of Nature, and deduces it from the prime Law of *Self-Preſervation.*——But I think the Foundation is too weak to ſupport the Superſtructure: Let *A*, *B*, and *C* be three Men and *D* the common Judge of all; then, I ſay, if *A* riſes up againſt *B*, and *B* kills *A* in his own Defence, here *B* acts conſiſtent with the prime Law of Preſervation and cannot be deemed a Murderer: But if *B* kills *A* without Cauſe and *C* riſes up, without Authority from *D*, and kills *B*, becauſe he killed *A*, tho' he never attempted any Thing againſt him; How does *C* act conſiſtent with this Law? Does he not uſurp the Authority of D? and ought he not to anſwer for it?——If it be ſaid that *D* could *not poſſibly* be appealed to, as being at a Diſtance, &c.——I anſwer, that no ſuch Caſe can happen between God and Men; and therefore no Man can defend ſuch Conduct by ſuch a Plea.

On the Contrary, I hold, that the Civil Magiſtrate has his Authority given him by a poſitive Law, and theſe are ſome of the Reaſons I have for it.——Firſt, The very Authority of Magiſtrates implies Evil-doers to be puniſhed, and that implies a State of Sin; but this was not the primitive State of Mankind, and therefore no Law of Nature can be the Rule of Action in this Exigence. Secondly, The Laws of Nature are eternal and immutable, and no Man can juſtly be puniſhed for acting agreeable to them; but Mankind were threatened with a Puniſhment ſeven Times worſe than *Cain's*, if they kill'd him, though he was a Murderer and had killed his own Brother. Dares any one aſſert, that God threatned to take this Vengeance when no Fault could be committed?—I believe this ingenious Lady dares not. But you need no Information, and I have filled up my Paper.

Your humble Servant

R. Yate.

◆ ◆

The Story of William Longbeard, *in the Reign of King* Richard I. A. D. 1196. *from* John Brompton's *Chronicle, Col.* 1265. *and* William *de* Newburg's *Hiſtory, Vol. II. p.* 559. *Edit.* Oxon, 1719.

William Longbeard was born at *London*, and had his Name from his long Beard, which he therefore nouriſhed, that he might appear more diſtinguiſhed and remarkable at Church and in his Preaching. He was a Man of good natural Parts, of ſome Learning, uncommonly eloquent, and of an innate Forwardneſs and Male-pertneſs of Diſpoſition and Manners, and deſirous of making his Name great; and therefore began to contrive and attempt great Things. He had obtained the Favour of ſome of the Magiſtrates of the City of *London*, and by ſecret Workings, and envenomed Whiſpers among the common People, in which he ſuggeſted to them how unworthily the * Poor were treated through the Inſolence of the *Rich*, ſo enflamed them with a Love of *immoderate Liberty*, that, as if they had been bewitched with Charms, they were ſo entirely joined to him, that there were of the Natives of *London* † *fifty two Thouſand* who were at his Beck, and obeyed him as the common Provider for the Poor. Having thus got ſo great a Number of Followers, as one zealous for the poor People, he began in every Congregation to oppoſe the Nobility, pretending, that their Wealth did much Hurt. He called himſelf the Saviour of the Poor, and loudly thundred that the Haughtineſs of the Mighty ſhould ſoon be bridled. On this Account he took the following Text. *Iſaiah* xii. 3. *Therefore with Joy ſhall ye*

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* *The Poor receive the Goſpel; I deſire to have no greater Portion than the Prayers of the Poor. Whitefield's* Journal I. p. 15, 21. When *Chriſt* ſaid, the *Poor* have the Goſpel preached to them he ſeems to have meant not only the Poor in Eſtate, but the Poor in Spirit, or thoſe who are of an humble and teachable Mind.

† I really believe no leſs than 20,000 were preſent. *Bleſſed are the Eyes which ſee the Things which ye ſee.* Journal III.

ye draw Water out of the Wells of the Saviour; and thus began: 'I am the Saviour of the Poor. Ye Poor, who have experienced the hard Hands of the Rich, draw ye now out of *my* Wells the Waters of ſaving Doctrine, and that with Joy, becauſe the Time of your Viſitation is now come: For I will divide the Waters from the Waters. For the Waters, are the People; I will therefore divide the lowly and faithful People from the Proud and Perfidious: I will divide the Elect from the Reprobate as the Light from the Darkneſs.' The King being out of the Land, the Archbiſhop of *Canterbury* was left Guardian of the Realm. He therefore, by the Advice of the Peers, ſummoned *William* to anſwer to the Things objected to him. He accordingly made his Appearance at the Time and Place appointed, but ſo entrenched by the Mob, that the Archbiſhop was ſo terrified as to diſmiſs him. On this two *London* Citizens, having informed of his being to be found alone, an armed Force was ſent to take him, but one of the Citizens, who had detected him, *William* himſelf killed with a Pole-ax, and the other his Accomplice ſlew. However, *William* himſelf immediately fled to the neighbouring Church of St *Mary le Bow*, where he had a Mind to defend himſelf as in a Caſtle, for a Time, hoping, tho' in vain, that his People would ſeaſonably appear in his behalf and reſcue him. But though *they* were ſorry for his being in ſo much Danger, yet on Account of the Hoſtages which the Archbiſhop had obliged them to give, as a Security of their keeping the Peace, and for fear of the Soldiers which they ſaw, they did not run together for his Deliverance. *William* was therefore, ſummoned to come out of the Church, and, on his refuſal, was forced out of it by the Application of Fire and Smoke. As he was going out a Son of that Citizen, whom he had killed, wounded him in the Belly with a Knife. Being thus taken, he was, according to the Judgment of the Court, firſt torn to Pieces by Horſes, and then hung upon a Gallows with *nine* of his Aſſociates who would not leave him. But they who were concerned with him, not only defamed the Archbiſhop as a Murderer, but, that they might wipe off the Diſgrace of his Conſpiracy, and prove his Judges wicked Men, by Art and Craft ſought, that *William* might have the Name and Glory of a Martyr and Worker of Miracles. For this Purpoſe, it was reported, that a certain Prieſt, a near Kinſman of his, had put the Cord wherewith he was bound under one ſick of a Feaver, and, that he immediately recovered. On this Report the People by Night ſtole away his Gallows, and ſcraped up the Earth beſmeared with his Blood as ſomewhat ſacred, and of Uſe to cure Diſtempers: And, on its being diſperſed further abroad, Multitudes of fooliſh and inquiſitive People flocked together. A mad Multitude always kept Watch there in the Night-time, who reviled and abuſed the Archbiſhop, as they honour'd the Party deceaſed: And to ſuch a Height was the Error, thus begun, a-growing, that it was like to have bewitched ſome prudent People, if they had not more cautiouſly remarked the Things, which they had known to be done by *William*.—However, the Archbiſhop excommunicated the Prieſt, who was the firſt Author of this unhappy Deluſion, and placed a Guard of Soldiers at the Place, with Orders to drive away by Force any who came thither on the above-mentioned Account. And thus, within a few Days, the Engine of the forged Superſtition fell, and the *popular Opinion* was appeaſed and quieted.

◆ ◆

Mr *Urban*,

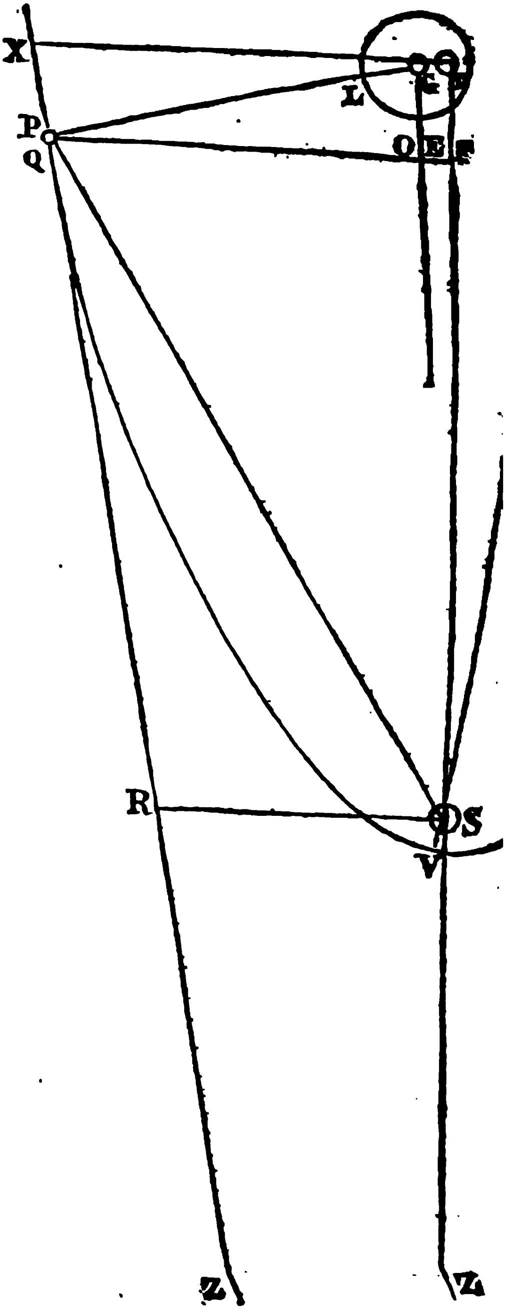
SINCE the Figure belonging to my Diſcourſe about Comets is wanting in your *Miſcellaneous Correſpondence*, I ſend it now to you, and deſire that it may be printed, with theſe Words added to it; Let this Figure face the 61ſt. or the 70th Page of the *Miſcellaneous Correſpondence.*

The Errata and chief Amendments are contained in the following Table.

Page 61. lin. 2. *Comets. Of their Bigneſs: And of their Number. And* | In the laſt Line F muſt be Italic.

N° 5. lin. 4. Orbit nearly upon | 7. 5. F or *F* or O, | 7. 11. I endeavour to do | 8. 5. F or *F* or O | 8. 5. or S G or SO; | 8. 7. PQ VP, whoſe Axis is VSA. | P. 63. l. 1. *Dele* equa | 11. 14. F or *F* or O, | N° 13. Let this Paragraph have only the three firſt Lines And let its laſt five or ſix Lines ſtand for the 14th Paragraph; and lin. 4. read F or *F* or O, about which a *Body* P | And ſo let the whole 14th Paragraph be omitted

ſo



is uſeleſs. | 16. 4. *F* or O | 20. 5. Planes: | 24. 6. is alſo | P. 66. l. 2. Comets, whether ſince or before | P. 68. l. 3. always | 39. 11. (or 105) | P. 70. l. 15. to me and to ſome Perſons |

1. As to the Comet of 1680 I cannot but think the Inference of Mr *Whiſton* to be very probable, when he concludes that its Paſſage near the Earth was the Phyſical Cauſe of the Deluge. And the ſingular Care of the Spirit of God in mentioning not only the Year and the Month, but alſo the very Day of the Month, upon this Occaſion, ſeems to have deſignedly paved the Way for that wonderful Diſcovery, and for a Confirmation of Divine Revelation; whether that very Comet, or any other, occaſioned the Deluge.

2. Hitherto I know of no Comets that did ever appear with Phaſes like *Venus* or the Moon. And ſo they ſeem to me all of them to be ſo many fiery Globes, or Globes ſhining by their own proper Light, and not by a Light borrow'd from the Sun. Therefore the Comet of 1680 in its Return or Deſcent towards the Sun may poſſibly occaſion the Conflagration of the Earth. But in its Return from the Sun, it will always paſs very far from the Earth. Accordingly the 38th Line of the 78th Page of the *Miſcellaneous Correſpondence* contains a manifeſt Error, which ought to be corrected.

3. If it be thought improbable, That ſo ſmall a fiery Globe as the Comet of 1680, emitting every 575th Year ſo vaſt a Tail, ſhould have laſted ſo many Revolutions: It may be anſwered, Firſt, That this Comet may probably have decreaſed in each of its Periods. And ſecondly, That as the Sun ſeems not to decreaſe, though a prodigious Quantity of material Rays of Light flows continually from it; in like manner the fiery Globes of Comets may be nouriſh'd by the Æther, or by the decayed Rays of Light attracted by them. Of which decayed Rays there ſeems to be no want, throughout the Infinity of Space.

4. The main or over-ruling Power, in the vaſt Syſtem of the Sun, muſt be attributed to the Sun itſelf, in conſequence of its being by much the largeſt Globe; and not to the Earth, though her Body be much more denſe, and contains more Matter than does the Body of the Sun. Accordingly I did, ſome Years ago, determine the Stereographic Sphere, in whoſe Surface the Attractions or Gravities towards the Sun and towards the Earth are every where equal. Which Determination I am ſorry cannot conſiſt with ſome Things publiſhed by two Members of a Royal Academy. My Demonſtration being ſhort, clear, and univerſally confirmed by aſtronomical Obſervations; if you are diſpoſed to print it, I will ſend it to you, Sir, and leave it to the Examination of Others.

5. It is granted by Aſtronomers, That the Center of any Comet, and of any Primary Planet, deſcribes about the Center of the Sun equal Areas in equal Times, in an Elliptical Orbit, whoſe Focus is the movable Center of the Sun, and whoſe Axis is always directed ſenſibly to the ſame Point of the Heavenly Sphere. And this is found true in Fact, though the Centers of the Sun, or of any Primary Planet or Comet are at the ſame time attracted directly towards O the Focus of the Solar Syſtem; which Focus is owned to be different from the Center of the Sun, and, according to my Demonſtrations, is ſeven or eight times nearer to the Center of the Earth than the Center of the Sun itſelf. Some of thoſe Demonſtrations are al*ready printed. I have ſtill* by me not a few more. And all of

them are conſiſtent with one another, and with the ſound Part of Sir *Iſaac Newton*'s Theory. And in particular the Diſtance of G the Common Center of Gravity of the Earth and Moon from O, (that is, from the Center of the Solar Syſtem, about which both G and the Center of the Sun do revolve) is found in Feet, by the very ſame Rule which Sir *Iſaac Newton* has eſtabliſhed; as well as by many other Ways. Now that compounded Attraction or Gravity towards O imports alſo neceſſarily an equal Deſcription of Areas about the Focus O. And the Poſſibility of ſuch a Duplicity of Foci is plainly owned by Sir *Iſaac Newton*. This Anſwer to the Objection drawn againſt me from the Theory of Comets, would be ſufficient, without any further Demonſtration.

I am, SIR, yours, &c.

April 27, 1743. N. FACIO DUILLIER.

◆ ◆

Extract of a Letter from a Gentleman in York *in the County of* York, *to the Reverend Mr* —— *in* Boſton, October 15, 1741.

——I Am next * to inform you what has happen'd here ſince laſt Lord's Day was ſev'nnight, when the Rev. Mr *W——d* of *Biddeford*, preached here concerning the *Miraculous Deſcent of the Holy Ghoſt, on the Day of Pentecoſt*.———He was very pathetick, and mov'd the People to expect and pray for the like *Deſcent*, in all its Effects; the *cloven Tongues* only excepted: And before the Exerciſe was over, ſundry Perſons ſaid they experienc'd the *Ruſhing mighty Wind*, &c. and were *filled* ſo full of the *Spirit*, that they cried out, *it is enough Lord*, &c. this put the Audience into ſome Confuſion, and ſundry Perſons were affected, but in different Ways; ſome with utmoſt Terror, fancying all the Terrors of the *inviſible World*, were *viſibly* ſet before them: So that they could deſcribe the Shape and Colour of the *infernal Spirits*; the Tortures of the Damned, &c.——Others were ſtruck dumb, and remain'd ſo many Days, under the greateſt Diſtreſs——others were violently, as they ſaid, aſſaulted by the *Devil*, who threatened to tear them in Pieces; others, as they thought, fell into Trances, and were tranſported to Heaven, and ſaw the Glories of it, and could give a particular Deſcription of its Scituation, Inhabitants and Exerciſes, and had full Aſſurances of their Title to that bleſſed Place. The Generality of them had a harder Taſk to go through; remaining *under Darkneſs* three, four, ſix or eight Days, before they received any Light or Joy, and ſome continue ſtill in the ſame diſtreſſed Condition. They that have not *got through*, as they call it, generally complain of *Reaſon*, as their greateſt Hindrance in coming to *Chriſt*: This would often contradict their *Faith* and *Viſions*, and put them into utmoſt Diſtreſs and Perplexity; till they had quite *caſt it away*, with all the Doctrines of Religion, that ſeem'd to be built upon it;——Then the Doctrines of *Election, Reprobation, irreſiſtible Grace, imputed Righteouſneſs, Juſtification by Faith alone*, &c. were, as they imagin'd, gradually clear'd up to them, and freed of their ſeeming Abſurdities. Some would diſcourſe on them with a little Freedom, but as ſoon as they were preſſed

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* *Miſcell. Correſp.* N° I, p. 58, *and ſee* Gent. Mag. Vol. XI. p. 651, Vol. XII. p. 60.

In any Argument, they'd ſtart, and with ſome Abhorrence tell you——That's *carnal Reaſoning*——We are afraid of it——We have caſt away *Reaſon* ſome Days ago——And are afraid, you are an Inſtrument of *Satan* tempting us to Unbelief——And tho' they expreſſed the greateſt Reſpect and Concern for you, dar'd not hear you talk a Word of what they call *Reaſon*——They had the ſtrongeſt Evidences, they ſaid, of their *Election, Juſtification*, &c. Some were preſent with *the Lamb*, and ſaw him write their Names *in the Book of Life*, and could deſcribe the *Book, Character, Hand and Pen.*——They are free and open in relating their Experiences, and ſtrongly urge the Spectators *to come and ſee* this wonderful Work of God; they earneſtly pray for the Converſion of all.——And encourage the greateſt Sinners, to improve this remarkable Day of Grace, they appear heartily rejoiced at the Preſence of any of their old Acquaintance, in Hopes they'll ſhare with them, in this uncommon Effuſion of the Spirit, ſuch an one as, they fear, is ſcarce to be expected in any other Place; they lay aſide their Farming and other Employments, notwithſtanding the Seaſon of the Year, ſo that the People of the neighbouring Towns were obliged to gather in their Harveſt: Some of them profeſs to *have all Things in common*, and all chearfully and conſtantly attend the publick Worſhip, and Preaching, that has been carried on among us, every Day ſince the Work began. The Number of the affected is now about 150, of all Ages and both Sexes, but chiefly Females, and of the younger ſort; and is daily encreaſing. They are, for the moſt Part, orderly at publick Worſhip, but as ſoon as it is over, give a Looſe to their Paſſions and Affections, and expreſs themſelves in a very uncommon Manner——ſome groan——ſome cry——ſome ſcream——ſome pray——ſome ſing——ſome laugh——ſome ſwoon——ſome leap and dance: And ſome of the Miniſters officiating, have been ſo elevated thereat, that they have profeſſed themſelves at a Loſs, to know whether they were on Earth, or in Heaven: And it is ſo very loud, it may be heard at a conſiderable Diſtance, and has affrighted many Strangers in their Approach to the Town: They ſoon withdraw to private Houſes, or the Streets, and continue thus to vent themſelves, 'till their Warmth is a little abated. While they are in Darkneſs, or as ſome phraſe it, in the Pangs of the *new Birth*, they generally appear to be in the greateſt Agonies imaginable, and by their Countenances, Groans and Shriecks, would move the Compaſſion of the moſt obdurate, and draw Tears from a Rock:——But as ſoon as they are *born again* or *got through*, as they phraſe it, their Countenances change, and they appear full of Joy.——Young and old of both Sexes praiſe the Lord aloud in any Place or Company.——Sing Pſalms——And behave towards thoſe of their Number, that are under Darkneſs, in a Way ſo mighty joyful, that to me it appear'd a little cruel;——For they laugh at 'em——Banter 'em——Clap 'em on the Back——And ſhew ſo many Tricks and antic Geſtures, that were it not for their religious Talk, and the many Aſſurances they give of their Adoption; one would be apt to think them truly frolick or diſtracted. They readily anſwer almoſt any Queſtion; but in a Way peculiar to themſelves——If you aſk why they are ſo merry? they'll anſwer——They are *full of the Spirit*, and are *glad in the Lord*——How are they certain they have the Spirit? Or when it came? *They felt the Ruſhing, &c.* and ſtill *feel* the Spirit.——Now they *know that Chriſt is formed in them*; they *feel* him——And *feel* the Love of God in their Breaſts, glowing with ſpiritual Ardor, *&c.*——They in Diſtreſs, are frequently tormented, with the Imaginations of the Devil's attending them, in the moſt frightful Shapes, and deſcribe him in the moſt horrid Manner. But as ſoon as they are got through, they treat him with utmoſt Contempt, and ſtill the Power of ſeeing, or perceiving him in all his Approaches to 'em, they accoſt him more like a Toad, or a little ugly Dog, than the Prince of the Power of the Air.——Various are the Sentiments of People, concerning the Cauſe of theſe Things; ſome aſcribe them to an over-heated Imagination, or enthuſiaſtick Brain.——Others call it a plain Delirium, or proper Diſtraction, but the Miniſters of this, and the neighbouring Pariſhes who daily carry on the publick Worſhip here, doubt not to aſſure us, it is the Work of the Spirit of God, and the moſt wonderful of the Kind that has been known in the Country: The Converſions they ſay, are quicker and clearer than thoſe at *Northampton*, and the Joy of the Believers, much greater, and their extatic Flights much higher. Some ſay, nothing like it has appeared ſince the Apoſtles Days.——But theſe are Points ſomewhat myſterious to me, and which I ſhall not undertake to determine: I've therefore only given you a true, ſhort, and general Account of Facts, and pray your Advice."——

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Extract of a Letter from a Gentleman of unqueſtionable Veracity in Hopkington, *to his Friend in* Boſton, *dated* March 1. 1742-3.

THERE has ſuch extraordinary Things happened lately in an adjacent Town, and in this Town alſo, of which I have been an Eye and Ear Witneſs, that I thought it would be acceptable to you to have the Account of. Laſt *Thurſday* at *Mendon* there was a Meeting, the Miniſters that carried on the Service of the Day, were Mr *Prentice* of *Grafton* and Mr *Bliſs* of *Concord*, and one *Byram*, a young Man from *Scituate*. *Bliſs* preached in the Morning (which was the only part of the Day that I attended) He began in a low and moderate Strain, and went on for ſome Time in the ſame Manner; but towards the Cloſe of the Sermon, as it was called, he began to raiſe his Voice, and to uſe many extravagant Geſtures, and then began a conſiderable groaning amongſt the Auditors, which as ſoon as he perceiv'd, he raiſed his Voice ſtill higher, and then the Congregation were in the utmoſt Confuſion, ſome crying out in the moſt doleful Accents, ſome howling, ſome laughing, and others hugging, and *Bliſs* ſtill roaring to them to come to Chriſt, they anſwering, *I will, I will, I'm coming, I'm coming*. I muſt confeſs it ſo ſhock'd me, that I was oblig'd to leave the Place, for the Surprize was ſo great, that I believe had I ſtay'd much longer I ſhould have fainted; but thoſe that tarried the Afternoon, and the next Day, ſay the Confuſion was much greater. The laſt Lord's Day there happened much ſuch a Confuſion in the Time of publick Worſhip in this Town. While Mr *Barret* was in his Sermon, towards the Cloſe, a Boy belonging to the New-light People began to cry out in a very extraordinary Manner, which as ſoon as Mr *Barret* perceived, he ſtop'd from preaching, and ſpoke to the Friends of the Lad, deſiring that if he could not compoſe himſelf, that they would take him out, that he might not diſturb the Congregation: Upon that the Boy hallowed out, *It is not I, but you, Mr* Barret, *that makes the Diſturbance.* Upon that our Juſtice ordered the Conſtable to take the Boy away, and the Conſtable attempting to obey his Orders, ſeveral ran to reſcue the Boy, and declared, that if he touch'd him, *he ſhould have his Brains knock'd out:* And ſeveral more of the Congregation cry'd out, and a Woman jump'd up on the top of a Pew and began to *Exhort*, and ſcream'd out, that *ſhe ſaw the Devil.* * A little Girl (who has lately been in a *Trance*) ſays to her *Aunt, you are miſtaken, it is Jeſus Chriſt!* And then in ſeveral Parts of the Houſe they cry'd out, *The Glory of the Lord is come down, and Chriſt is come amongſt us.* Mr *Barret* behav'd like a Chriſtian in the midſt of all this Confuſion. When he ſaw it was not poſſible to perſwade them to Order, he left the Meeting-Houſe and retired to his own, with a great Number of the Congregation, where he concluded the Service of the Morning with Prayer; and for an Hour and half after we left the Meeting, there was nothing but ſinging, praying and exhorting. Theſe Things you may aſſert for Facts.——

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* The Girl hinted at to have been in a Trance, ſays, ſhe was carried to Hell, and a Perſon whom ſhe ſuppoſes was *Chriſt*, took her by the Hand, led her out, and carried her up to Heaven, and ſhewed her the Book of Life, where ſhe ſaw a great many Names, among which were her Miſtreſs's, and that the Book wanted but two Inches to be fill'd up, and that *Chriſt* told her, that if the *good Work* which was carrying on upon Earth ſucceeded, he ſhould come to Judgment in a ſhort Time.—*Oh! Wretched Deluſion!*

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Extract of a Letter from Rhode-Iſland, *dated* March 11.

WHAT follows is an Abſtract of a Letter from *New-London*, which is confirmed by *Word of Mouth* by a credible Perſon.

“ Mr *Davenport* came lately to *New-London* (as was ſuppoſed to ordain
“ Mr *Curtis*) and gave Thanks to God among other Mercies for his *lame*
“ *Leg*, which obliges him to be carried about in a Chair. He warned
“ a *Faſt*——for only the Children of God, becauſe *Jeſus* was to be a-
“ mong them.——Many were refuſed Admittance, even of the *New-*
“ *Lights*, to their Great Mortification.——At laſt the Lord revealed to
“ them, that they muſt publickly burn a Number of Books. This they
“ performed with great Solemnity laſt *Lord's Day*, P.M. the Saints
“ ſinging round the Bonfire, *Glory, Glory, Glory*;— and *Monday* Night
“ laſt they would have burnt ſome more, but the Mob prevented them.
“ ——*Davenport* then told the dear Children of God, that ſome of them
“ made Idols of their gay Cloaths; on which they ſought the Lord whe-
“ ther thoſe Idols ought to be burnt too.——After which one ſaid it was
“ revealed to him that they muſt *not* be burnt;——another, that his
“ Things *ſhould* be burnt.——A Strife ariſing, *Davenport* order'd all the
“ Things to be brought to him, till the Lord ſhould determine the Caſe.
“ —Hereon the Women brought in their Scarlet Cloaks, Velvet Hoods,
“ fine Laces, and every Thing that had two Colours; ſo that it is ſup-
“ poſed the Heap of *Women's Idols*, and the Men's Wigs, Velvet Col-
“ lars, *&c, &c.* is worth three or four hundred Pounds.” [*There cannot be the leaſt Reaſon to doubt of theſe good Women's* Sincerity, *ſince they have given up the deareſt Enjoyments they had on* Earth.]

Extract of a Letter from Connecticut, March 14, 1742.

I Hope the Extravagances of *Davenport*, *Allen*, and their Club at *New-London*, in burning a great Number of good old orthodox heavenly Books, ſuch as *Willard's Body of Divinity*, *Shepherd's Sincere Convert*, &c. which perhaps you have heard of, will open ſome People's Eyes, and make 'em afraid of the Wilds of Enthuſiaſm. We are credibly informed, that they held a Faſt three Days together not long ago at the *Shepherd's Tent*, in order to know whether a young Man, *viz.* one *Gun* from *Sunderland*, who offered himſelf, was converted, and ſo fit for their Society; but could have no Anſwer to their repeated Prayers, till they purged the Houſe of *Achan*, one of their Number, whom they had before ſuſpected; but as ſoon as this was done, and they began to pray, the Spirit was poured out upon *Gun* and his Father, though in another Room, and filled them with Raptures, and preſently the whole Houſe was full of the Spirit, which convinced them all, that *Gun* was ſuch an one as belonged to them, &c.

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Extract of another Letter from Connecticut, March 16.

MR *Davenport*, in my Audience, the laſt Week, before a conſiderable Number, has retracted thoſe ſtrange Opinions which he had lately unhappily broached, as Enthuſiaſtical and Deluſive, taking Shame to himſelf, and acknowledging the Juſtice of God in leaving him to himſelf, &c. *Joſeph Creſwell.*

✣ ✣

The following odd Preachment *was communicated by a Correſpondent in* Boſton, New-England, *as it was printed and publiſhed there.* 1743.

The DEDICATION.

Rav. Ser.

THE foregoing Preachment I never expected would ſee the Lite, or elſe I ſhou'd have taken more care both in compoſing and delivering of it; but it ſeems a Gentleman who heard it and took it down in Short hand inſiſted upon the Publication of it, ſo was obliged to publiſh it to prevent its being Printed without my Correction. And as you are a Gentleman which of late have taken of the force and Edge of the ſevere bloes which have been diſſign'd againſt Me, & which have given a Mortal ſtab to My Intelectuall & Moral karacter! I can doe no leſs then condole with you under the honor that is Done you: As for theſe Opoſors I look upon them no others then Kitchen Winches who the more they ſcour braſs Candelſticks the briter they are *and I hope you will at laſt come out as gold purified ſeven Times, that is as brite as* Nebuchadnazars *Image which was made partly of Clay and partly of other mettel. As you have always been ſo good as to* patronize Me I can doe no *leſs than didicate this Preachment to you, and doubt not youl Forgive Me wherein I have uſed your own expreſſions ſtil hoping for your patronage Agreable to your diſtintereſted partiality and goodneſs.——I hope youl excuſe My loquacity & prolixity for I am in great haſt.*

Your obedent
humbel ſarvant, J. P.

The Hidden Life *of a* Chriſtian. *A* PREACHMENT.

Col. iii. and 3d. *Ye are dead, your Life is hid with Chriſt in God.*

THARE was an ORATOR for the *Davil* that prached from theſe Words a few Lecture days ago in this Towne, and he made ſuch miſerable Work with the Text that I ſhould not doe juſtice to the ſubject, If I did not make a Preachment u pon the ſameText this Future part of the Day—He endeavoured to proven that a Criſtians Life was not only hiden from the obſervaſhon of others but in a great meaſure it was hidden from himſelf, which is as much as toſay that a Man or Woman may be the Sons of GOD and not know it, which is damnable Doctrine, and leads to Hell & Damnaſhon, for prove of this ſatanical Doctrine he ſaid, That the Children of GOD were ſome times under ſpirital dereliction and divine conſolation whereby they were reduc'd to great dout about there ſpirital ſtate and Condiſhon, ariſing u pon the hidings of GOD's face From Them, that they began to queſtion whether they were really Elected or not, or to uſe other words whether they ware in a Juſtified Eſtate, or no: Which Doctrine is contrary to the Experience of the Generation of GOD's Children, and has a Direct Tendency to Drive Poor Soles to deſpare, & it is contrary to Many places of Holy Word. I think we rede in the ſcripture that whom GOD loves he loves to the end, now How can GOD love you and you not know it, do you think that and arthly Parent can have an affection for his Child and, he queſtion and dout about, it, becauſe for his Crimes he may corect him, now & then: Dont you remember my Brethren that JOB was Once under the hideings of GOD's face, when he ſaid, *Oh, that it was with me as in Time paſt*, when the face of GOD's reconciled countenance ſhined u pon his Soul, Now take Nottice he Obſerves that GOD's reconcil'd countenance once ſhine'd u pon him, and that could not be unleſs he was elect, therefore he comforts himſelf I Say, with thinking that it will ſhine agen.

Beſides does not *David* when in a dul Frame cry out, *Why art thou deſquieted Oh my Sole, Hope thou in God &c.* Nay I doe aſure you my Brethren, that if you are Elected & Juſtufied you wil have allways as clear Evidence of it in this World as ever you wil have when you come to Haven it ſelf, and if you are in any doubts about your ſpirital Condition, you may Infar that you are not the Children of GOD. So that this ſhould be Improven as a Caution to the Saints how they here ſuch Preachers who are ſo Ignorant as to tell a Man they may be converted and not know it, Indeen they may be Men of Learning, and Talk finely u pon ſpeculative & practical points, but it is not likely they will be a ſed as the means to ſave One poor Sole.

But I have been ſo long u pon the Supplemant of his Diſcourſe that its high Time I ſhould come to the Entroduction of the Words, *You are dead*, that is you are fallin with *Adam* in his Firſt Tranſgreſhon. *Your Life is hid with Chriſt*, that is no One can tel the Time of your Natral Life nor when it wil End. *With Chriſt in GOD*, That is God preſerves your Life——*thro Chriſt*. Having ſaid thus much by way of Explination of the Words I ſhall farthar Illuſtrat them in th[illegible] following Method.

And *Firſt*, I ſhall ſhow & Evidence that every Natral Man is Dead wile he Liveth.

And *Secondly* When he is Regenerated or Juſtefied he may be ſaid to be a live.

Thirdly, His Life is hid with Chriſt in God.

And here Firſt I ſhall ſhew *That every Natral Man is Dead wile he liveth*——And this Will apparantly appear if we conſider that the Life of a Natral Man will certainly come to an End, *It is appointed for all Men once to Dye*, He may be of a Robus Strong and Tender Conſtituſhon, and value himſelf u pon the Strength and Buety and other Accompliſhments of the Mind and think that his Days ſhall never come to an end, yet ſo ſure as he is now a live, he will very ſhortly dye.

Again, The Natral Man is Dead if we conſider he has not one ſpark of ſpirital and divine Life in him, nether can he do any one thing towards obtaining it, more than a Dead Man can riſe himſelf to Life. But Laſtly here, the Natral Man is Dead as he never ſhall obtain Eternal Life. Thus much for the firſt Propoſiſhon.——

I come now to the Second Propoſiſhon which is this, Viz.

When the Sinner is Juſtified or Regenerated he may be ſaid to be a live: He than has a Pranciple of Life dropt up in his Sole, and to prepare him for this he muſt be in great A gony, ſo as to Cry out, Fal Down & Fome at the Mouth, like a Man in a Convolſhon fit, but you have ſeen ſo many happy ſubjects of late of this Work in this place that I need not ſpend Time to ſay any thing further upon this Head, but ſhall preceed to the 3d & laſt Head of Diſcorſe,

His Life is hid with Chriſt in GOD. And here it is hid in the following Reſpects——(1) As he doth not know the Time of his own Death, this is a Secret intirely in the breſt of God, *It is appcinted for all Men once to Dye*, but the Time when is known to no Man, but God and Chriſt know the very Moment, ſo that in this ſence there Life is Hid, and in this ſence & this only it may be ſaid to be hid from Themſelves, that is there Natral Life.

2dly. *This Spirital Life is Hid from the Obſervaſhon of Man*, they cant See the Principals they act from, neither doth their Lite always ſhine before Men that they ſeeing there Good Works glorify there hevenly Father. But very often the Good Man is obliged to cover and Conceal his Goodneſs, leſt he ſhould be Laffed at & Redicul'd by the Opoſers of the preſent Work, who Scof at Every Thing Superſtaſhious & Raſhional, ſo that if a Good Man that has receiv'd New Lite ſhoud diſcover his Piety to the World he may hurt his Karacter & Buſſneſs, for the Times are Now ſo Bad that the Riteous Man is diſpiſed while the Wicked & Deibolical Men have there Abbettors, and thoſe that wil Juſtify them in the moſt Flegrant Crimes. Thus much for the Doctrinol handling the Words. I now preceed to the

APPLI-

APPLICATION.

From what has ben ſaid we may Infar the ſafety of the Riteous Man, notwithſtanding the Attemps of Wicked Men, to deprive him of his Life. Thoſe that have a Mind to be ſingularly Good have allways met with Opoſiſhon, thus it is at this Day, and ſo it has ben from the airlieſt Days of Criſtanity, even as far back as *Zoriaſtes* a great Reformur of the Criſtan Religgon among the *Perſhans*, who was caled a Impoſtor, the ſame Tretment his Succeſſours have met with in This Country, Witneſs the A buſes that have ben to the Karacters of *W——d*, *T——t*, *D——t* & *C——l*, for there grate Zele in carrying on a further Reformaſhon; and ſence theſe Holy & good Men have met with ſuch Tratement it is no Wonder that I am ſingled out, for the Songe of the Drunkard. Nay the Mallace of the Opoſers of the preſent Day is ſo great that if it ware equal to thare Strength thare would be Murder committed upon ſome of the Dear Servants of God if the Laws did not reſtrane them. For you cannot but remember that One Thurſday Night a great Numbers of Ruffeans & Villans came with Clubbs and Stafts to embru thare Hands in our Blood. And thare bitter Speches and hard Words Scofs & Jeres would quite deſcourage me in my Duty, were it not that I am veryly perſwaded in a Judgment of Charity that they that are my Enemyes are the Enemyes of God alſo. I am acquainted with ſome of them and God's knows the reſt. I would as ſoon converſe with the Davil as I would with ſuch Men, and whoever lives to ſee them u pon a Death Bed will ſee the Room full of Davils ready to hurl thare Damnd Soles to Hell.

And it cannot but raiſe Joy in the Breaſt of every conſiderate Mind to conſider as the Old World was Deſtroyed by a Conflagration of Water, ſo this will be by an Enundation of Fire, when the Good Man ſhall drop up to Haven, and the Wicked ſtrict Moraliſt ſhall ſore below, then My Brethren will be the Time for your reward, and they will be convinced of their Folly when it is to late, Let this be Matter of Conſaulaſhon to you wile you are in this Walderneſs and draw you above the Thrats of theſe Profane ſcoffers. Nay tho they may be Grate in this World, yet if they are not truly pious you may Trade them under your Futt.

And here I cannote but be thankful for the grate Vectory I have obtained over them in detecting a Grate Vallin one of the Champons of the Poſſe, I am ſure I have given the Davils Kindom a grater Bloe than has ben given to it this 100 years paſt, to the eternal confuſhon & unconſern of all his wicked and Deibolical Abetors.

Thus my Brethren wile I am puling down the Kingdom of Satan I am deſpiſed while thoſe that are bulding of it up are careſte & adorde.

To Conclude, let us All endeafore to get an Intreſte in the Devine life and then it is Impoſibel for Man or Davils or even the Opoſers of this Work to deprive us of our Natral Life. AMEN.

✣ ✣

A VINDICATION *of the Honeſt, Learned and Pious* JOHN FOX, *and his Acts and Monuments of the Church, from the Cenſures and Aſperſions of ſome modern* Engliſh *Writers, particularly thoſe of the Anabaptiſt Sect. In which Dr* Wiclif *and his Followers are further vindicated from the falſe Accuſation of their being Anabaptiſts.*

LORD! who ſhall dwell in thy Tabernacle? Who ſhall reſt upon thy holy Hill? Even he that leadeth an uncorrupt Life, and doth the thing which is right, and ſpeaketh the Truth from his Heart: He that hath uſed no Deceit in his Tongue, nor done Evil to his Neighbour, and hath not ſlandered his Neighbours. He that ſetteth not by himſelf; but is lowly in his own Eyes, and maketh much of them that fear the LORD. *Pſalm* XV. 1, 2, 3, 4 of *Cranmer*'s Tran. Edit. 1539, 1566.

THE cruel Treatment of thoſe who adhered to the Reformation of Religion in K. *Edward* VI's Reign, during the ſhort one of his Siſter Q. *Mary*, occaſioned Q. *Elizabeth* to order, by her Injunctions at the very Beginning of her Reign, 'That the Ordinaries ſhould exhibit to her Viſitors their Books or Regiſters, or a true Copy of the ſame, containing the Cauſes why any Perſon was *impriſoned, famiſhed,* or *put to death* for Religion; and, that the Viſitors ſhould enquire, what Books of holy Scripture were delivered to be burnt or otherwiſe deſtroyed, and to whom they had been delivered; what Bribes the Accuſers, Promoters, Perſecutors, eccleſiaſtical Judges, and other the Commiſſioners appointed within the ſeveral Dioceſſes of this Realm have received, by themſelves or others, of thoſe Perſons who were in trouble, apprehended or impriſoned for Religion; what moveable Goods, Lands, Fees, Offices or Promotions had been wrongfully taken away, in the Time of Q. *Mary*'s Reign, from any Perſon who favoured the Religion now ſet forth. Laſtly, how many Perſons for Religion had died by Fire, Famine, or otherwiſe, or had been impriſoned for the ſame?' What the Returns made to theſe Enquiries were, or whether they were put into the Hands of the learned and diligent Mr *John Fox* to digeſt and put in Print, is to me uncertain. However, four Years after he publiſhed a Book with this Title. * *Actes and Monumentes of theſe latter and perilous Days;——Gathered and collected according to the true Copies and Writings certificatoris, as well of the Parties themſelves that ſuffered, as*

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* The Deſign of writing this Hiſtory was firſt ſet on Foot among the Exiles abroad in Q. *Mary*'s hard Days, and many of them were concerned in it, to ſupply *Fox* with Matter from *England*. The Chief of theſe was *Grindal* afterwards Bp of *London* and Archbp of *Canterbury*. From him *Fox* had the Hiſtory of the holy *John Bradford*, and the Letters writ by him in Priſon, beſides many other things. It was agreed upon by them, that this Hiſtory—ſhould be written both in *Latin* and *Engliſh*,—and ſo it was. It was firſt printed beyond Sea in *Latin* at *Baſil* 1559. *Strype*'s Annals of the Reformation, &c. Vol. I. p. 250, 251.

alſo out of the Biſhops Regiſters who were the Doers thereof. This was an Appeal to the Senſes of Men, and a moſt evident Proof, that Popery cannot be the Religion of our merciful high Prieſt, who has Compaſſion on the Ignorant and thoſe who are out of the Way; and who himſelf declared, That he came not to deſtroy Mens Lives but to ſave them, and, that they who act otherwiſe do not know what Manner of Spirit they are of.

Of this great and laborious Work of this excellent Man, the Biſhops and Clergy of the Church of *England* in their Convocation held 1571, about eight Years after its firſt Publication, gave this good Character, that it is *a* full *and* perfect Hiſtory, and ordered, 'That every Archbiſhop and Biſhop, the Deans of Cathedral Churches, and Archdeacons, ſhould have in their Houſes that compleat Hiſtory which is entitled, *The Monuments of the Martyrs*, and, that they ſhould be placed either in the Hall, or great Dining Room, that they may be uſed or read by their Servants and Strangers.' This was obſerved ſo late as Archbiſhop *Tenniſon*'s Time, who had them laid in his Hall at *Lambeth*. They were alſo placed in Churches with Biſhop *Jewel*'s Works, to be read and peruſed by thoſe who reſorted thither to worſhip God, and for their own Inſtruction, to enable them to defend their Religion, or vindicate the § Reformation againſt the Aſſaults of Popiſh Books and Miſſionaries.

Archbiſhop *Whitgift*, who perſonally knew Mr *Fox*, ſtiled him, 'That worthy Man who hath ſo well deſerved of this Church of *England*;' and ſaid of him, that 'he ſpoke as he thought, and was not a Man who would be corrupted with Praiſe.' The learned and judicious Mr *Camden* gave much the ſame Character of *him* and his learned Work. (*b*) 'Of the learned, ſays he, died, 1587, *John Fox*, an *Oxford* Man, who with great Applauſe, and an unwearied Study of Truth, compiled the Eccleſiaſtical Hiſtory of *England*, firſt in *Latin*, and afterwards more largely in *Engliſh*.

By * Writers of our own Time, who have peruſed and examined this Work, has the following excellent Character been given of it, that 'Having compared it with the Records, they had never been able to diſcover any Errors or Prevarications, but the utmoſt Fidelity and Exactneſs; that he was a Man of Probity, learned and diligent, and, that as many of the Slips or Miſtakes which came to his Knowledge he rectified himſelf.' *Anthony Wood* ſaid of him, 'that he was a Perſon of good natural Endowments, a ſagacious Searcher into hiſtorical Antiquity, incomparably charitable, of exemplary Life and Converſation, but a ſevere *Calviniſt*, and a very bitter Enemy in his Writings againſt the Roman Catholic Party, *exceeding the Rules of* Charity, as 'tis conceived by ſome.' But this is different from *exceeding the Rules* of Truth.

However, it has happened to this good and honeſt Man, according to the Proverb, *Veritas odium parit*. The warm Men of the Roman Catholic Communion were highly provoked by it, and Father *Parſons*, an *Engliſh* Jeſuit, about 16 Years after Mr *Fox's* Death, wrote three violent Books againſt *him* and this Hiſtory of his which he called *A Treatiſe of three Converſions of* England, to defame and expoſe it. The late *Thomas Hearne* called it, *for a great Part of it*, (c) *a Fardle of Lies* But this was the Man whoſe *Amor Veritatis* of party Spleen, puſhed him to ſtile the great and learned Dr *John Wiclif*, *[illegible] impius et rebellis*, and *J. Collier*, *egregius Hiſtoricus et Veritatis Cultor.* But *ſee* Mr *Lilſon's* Account of him 1731, and his ungrateful Treatment of Bp *Kennet*, who had been a Friend and a Father to him, in his Preface to *Leland's* Itinerary. Thro' *his* Means *Hearne* was admitted of *Edmund* Hall, and was there uſed by him, more like a Son than a Pupil; *Hearne* himſelf owned, that the Biſhop had done for him many kind and friendly Offices, and yet he ſlily accuſed him, as a Man well known to be of no Candor, Fidelity or Veracity. This was the Effect of learned Bigotry, or a little Knowledge without any Judgment and Manners.

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§ See Mr *Strype*'s Annals of the Reformation, Vol. I. p. 250, &c.

(*b*) *Hearne*'s Edition of *Camden*'s Annals, Vol. II, p. 558.

* *Burnet*, *Strype*, *Collier* and *Nicholſon*.

> ——*Ingenuas didiciſſe* fideliter *Artes*,
> *Emollit mores nec ſinit eſſe feros.*

If, ſaid a learned and judicious Man who had ſubſcribed for *Hearne's* Edition of theſe Books, Mr *Camden* could have known, that *his* Annals would have been printed with ſuch a Preface, he would certainly have ſuppreſſed it.

But a greater than *he*, the late Archbp *Nicholſon*, obſerved in his Humour of criticiſing, 'That Mr *Fox's* haſty Zeal againſt the Papiſts, furniſhed him with a large Stock of Faith, and a Readineſs to avouch any 'thing that might effectually blacken *them* and *their Religion*.' A poor as well as wrong Character! For how is this conſiſtent with *Fox's* rectifying himſelf as many of his Slips or Miſtakes as came to his Knowledge, which the Archbp owns he did? However to prove this, 'tis added, that 'One *unlucky Tale* of *Fox's* occaſioned a great deal of Trouble 'to a Clergyman, who very innocently reporting from *Fox*, that one '*Greenwood* had by Perjury, taken off a Martyr in Q. *Mary's* Reign, 'and came afterwards to a ſhameful End, the ſaid *Greenwood* was, it 'ſeems, preſent at the Sermon, and brought an Action of Scandal a'gainſt the Preacher.'

This *Tale*, as told by Mr *Fox* himſelf, is as follows. 'One *Grimwood* 'of *Hitcham* in the County of *Suffolk*, having ſworn falſly at the Lent 'Aſſizes at *Bury* before Sir †*Clement Higham* againſt one *John Cooper* of '*Watſham* in the ſame County, to prove him guilty of *treaſonable Words* 'ſpoken againſt Queen *Mary*, in the Harveſt after, as he was in his 'Labour ſtaking up a Goffe of Corn, having his Health and fearing no 'Peril, ſuddenly his Bowels fell out of his Body, and immediately 'moſt miſerably he died.'

Serjeant *Rolle* in his *Abridgment des pluſieurs caſes*, &c. *Tit. Action ſur caſe*, reported, that in *Fox's* Book of Martyrs is an Account of one *Green-*

(c) Dr *Arthur Charlet*, at that Time Maſter of *Univerſity College* in *Oxford*, aſſured Mr *Strype*, that they of the Univerſity, and himſelf in particular, were much offended at this injurious Character of the Acts and Monuments given by *Hearne*. *Annals* of the Reform. Vol. III. p. 504. But ſee Preface to *Wiclif's* Life o.v. 1723.

† *Clemens Higham* Capitalis Baro de Scaccario 4, 5. *Phil.* et *Maria* ad 15 *Eliz.* *Dugdale* Chron. Series.

Greenwood of *Suffolk* who was reported to have perjured himſelf before the Biſhop of *Norwich* in teſtifying againſt a Martyr in Q. *Mary*'s Reign, and, that after he came to his Houſe, by the juſt Judgment of GOD, his Bowels rotted from his Belly for an exemplary Puniſhment of Perjury. One *Prit* being newly made Parſon of the Pariſh where *Greenwood* dwelt, and not well knowing his Pariſhioners, preaching againſt Perjury cited this Story, and it chanced, that *Greenwood* was alive and at Church, and afterwards brought an Action on the Caſe againſt the Parſon.'

Sir *George Crooke* Juſtice of the King's Bench, tells us in his *Reports* Part II. p. 91, that 27 *Eliz. Coke* cited this Caſe; that Parſon *Pricke* in a Sermon, recited a Story out of *Fox*'s Martyrology, that one *Greenwood*, being a perjured Perſon, and a great Perſecutor, had great Plagues inflicted upon him, and was killed by the Hand of GOD, whereas, in Truth, he never was ſo plagued, and was himſelf preſent at that Sermon; and he thereupon brought his Action upon the Caſe for calling him a perjured Perſon.

Anthony a *Wood*, the Antiquary, charged Mr *Fox* with committing a *moſt egregious Falſity* in reporting, that one *Grimwood* of *Higham* in *Suffolk* died in a miſerable Manner for ſwearing and bearing falſe Witneſs againſt one *John Cooper* of *Watſam* in the ſame County for which he loſt his Life.

Whoever reads theſe Accounts, cannot, I think, but obſerve how much they vary from that given by Mr *Fox* and from one another. Mr *Fox* calls the Name of the Man who was perjured *Grimwood*; whereas *Rolle*, *Crooke* and *Nicholſon* call it *Greenwood*, *Fox* ſays the Name of the Place where *Grimwood* lived was *Hitcham*, *Wood* calls it *Hegham*; whereas *Hitcham* and *Watteſham* are both together or adjoining Pariſhes, and *Higham* is in the Hundred of *Samford* at a good Diſtance from *Watteſham*. *Fox* himſelf tells us, that *Cooper* was accuſed of treaſonable Words ſpoken by him againſt Q. *Mary*; *Rolle*, that *Greenwood* teſtified againſt a Martyr; and *Nicholſon*, that by Perjury he had taken off a Martyr. *Rolle* likewiſe reports, that *Greenwood* ſwore falſly before the Biſhop of *Norwich*, and that this Judgment overtook him after he came to his Houſe, from *Norwich* I ſuppoſe. *Fox*'s Tale is, that *Grimwood* ſwore falſly before Sir *Clement Higham* at *Bury* at the Lent Aſſizes, and was ſeized in the open Field the following Harveſt, or *five* or *ſix* Months after: Nay the Accounts in the Law Books differ, *Rolle* calls the Name of the Parſon who recited this Story in his Sermon, *Pritte*, and *Crooke* ſays it was *Pricke*. However, Mr (*d*) *Strype* has aſſured us, that Mr *Roger Morris*, a careful Enquirer after ſuch Matters, told *him*, that this Relation of *Grimwood*'s Judgment was true, that he had read it in a very authentic Paper, carrying ſo much Evidence with it, that he did not in the leaſt miſdoubt it, tho' it did not fall upon that Man who ſued the Miniſter, but on another of the ſame Chriſtian and Surname, as was well known afterwards.

Mr *Fox* has intimated, that the great Complaint which the Papiſts made of his *Monuments of the Martyrs*, was, that in them they were re-

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(*d*) *Annals of the Engliſh Reformation*, Vol. I. Chap. 21. p. 241.

preſented as more cruel than they were; that the Number of Martyrs was aggravated, and many reported to have died Martyrs who were then alive, to all which Mr *Fox* thus replied, 'Would to GOD, that the 'Cruelty of you Catholics had ſuffered all them to *live* of whoſe 'death ye ſay now, that I do lie. Although I deny not but in that 'Book of *Acts and Monuments*, containing ſuch Diverſity of Matter, 'ſomething might overſcape. Yet I have beſtowed my poor Diligence, 'my Intent was to profit all Men to hurte none.'

About 1738 a new Writer of the *Engliſh* Anabaptiſts, falſly and ignorantly accuſed Mr *Fox* of '*concealing* what made againſt *his* Reli'gion or was a Diſparagement to *his* Martyrs.' This Reflection on Mr *Fox*'s want of Honeſty, Probity and Integrity, is owing, it ſeems, to his not mentioning any *Engliſh* Anabaptiſts among the Martyrs. But in 1572, but 15 Years before his Death, he aſſured Q. *Elizabeth*, that he knew no body of the *Engliſh* who was any wiſe akin to the Madneſs of Anabaptiſm. The ſame was obſerved by Dr *Tho. Fuller* three Years after, that the *Engliſh*, as yet, were free from that Infection. The firſt Congregation of *Engliſh* Anabaptiſts was gathered by one *John Smith* at *Leiden* in *Holland* about 1600, who (*e*) rebaptized himſelf. And the firſt here in *England* was that mentioned by Dr *Featly* in *Southwark* A. D. 1624, and even theſe, ſo far as it appears, did not hold, that laying Men and Women on their Backs under Water with convenient Garments on them is an eſſential Part of the Sacrament of Baptiſm. It was not, it ſeems, till 1633, that the *Engliſh* Anabaptiſts began to ſeparate themſelves from the Barroniſts or Independents, and form diſtinct Societies of about 20 or 30 Men and Women. Mr *Cartwright* called the *Dutch* Anabaptiſts *a wicked Sect*, and ſtiled the Puniſhments which ſome of them received here in *England* 1535, 1538, *a juſt Recompence of their Demerits*.

But, to prove, that Mr *Fox* did *conceal* what *he* thought would be a Diſparagement to *his* Martyrs, he is charged with *concealing* ſome of Dr *Wiclif*'s Opinions; and, to make the Reader ſtare the more, it is added, that this was done for *ſome Deſign not known*. Theſe Opinions are ſaid to be one of thoſe 24 Articles condemned by the Council of the *Herth-din*, as *Wiclif* called it, held 1382. and *three* of the 45 condemned by the Council of *Conſtance*. The *one* of thoſe condemned 1382 is the *ſeventh*, that GOD *ought to obey the Devil*, an Opinion ſo blaſphemous and nonſenſical, that it is a Wonder, that any Man in his Senſes ſhould be charged with it by thoſe who had not loſt or impaired their own. Accordingly it is obſerved, that this Article is omitted both by *William Wodford* and *Thomas Walden*..

As to Mr *Fox*'s omitting *three* of the 45 Concluſions condemned by the Council of *Conſtance*, the Truth is, he has omitted 27. Thoſe which he mentions are only *Articles* 25, 26, 27, 29, 30, 31, 32, 33, 34, 36, 37, 38, 39, 40, 41, 42, 43, 44, in all *eighteen* out of *forty-five*. But ſo far was his Deſign of doing this from being not known, that him-

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(*e*) The Anabaptiſts rebaptizing themſelves was no rare or uncommon thing. King *Henry* VIII's Proclamation 1534 repreſented the *Dutch* Anabaptiſts as having of their own Preſumption and Authority lately *rebaptized themſelves*. And — *Adams* thus deſcribes *the German* Anabaptiſts—qui primo Infantes baptizare vetabant, et ipſos rebaptizabant.

himſelf tells his Readers p. 108, edit. 1563 what it was in the following Words. ‘ Beſides the Articles abovementioned, there were others ‘ alſo gathered out of his Books 45 in all, which his malicious Ad‘ verſaries perverſly collecting and maliciouſly expounding, did exhibite ‘ up to the Councell of *Conſtance*; which to recite all, tho' *it* be not ‘ here *needful*, yet to recite certaine of them as they ſtand in that ‘ Councell it ſhall not be unneceſſary or ſuperfluous.’

It is further objected to Mr *Fox*, that ‘ in relating the Errors of ‘ which *William Sawtre*, the *Protomartyr of the* Engliſh *Nation*, was ‘ accuſed by the Papiſts, he uſes the ſame *Partiality* that he had done ‘ before in *Wiclif*'s Caſe; for of the *ten* Errors of which he was con‘ victed by the Biſhop of *Norwich*, he conceals the *two laſt* as may be ‘ ſeen in the (*f*) *Scroll* and *Recantation*.’ Now here are the following Ignorances. 1 *Sawtre* was not the Protomartyr of the *Engliſh* Nation, or the firſt *Engliſh* Man who was put to the cruel Death of being burnt alive for pretended Hereſy. *Knighton* tells us, that A. D. 1203 the 4th of K. *John*, almoſt 200 Years before *Sawtre*'s Time, ‘ *Albigenſes* hæretici venerunt in *Angliam* quorum aliqui comburebantur vivi.’ Our learned *Camden* referr'd to this when he ſaid, that in King *John*'s Reign, Chriſtians among us began to act cruelly toward Chriſtians by committing them to the Flames. A Chronicle of *London* mentions an *Albigenſis* burnt A. D. 1210, and *Wikes*'s Chronicle and *Bracton* a Deacon apoſtatizing to Judaiſm, who was firſt degraded and then burnt A. D. 1222. 2 Mr *Fox* has not *concealed* the *two* laſt of the *ten* Errors objected to him by the Bp of *Norwich*, a bare Inſpection of the (*g*) Proceſs of the Convocation againſt him, which is faithfully tranſlated into *Engliſh* by Mr *Fox*, will convince any one, that the *two* Articles were not the *two laſt* of the *ten* exhibited to the Bp, but the 5th and 7th. 3dly Theſe two Articles were *omitted* by the Convocation, not *concealed* by Mr *Fox*. Not *one* of the *ten* has any Relation to Baptiſm. Is not this now a Proof, that this confident Writer never ſaw the Acts of Convocation, nor ever read *Fox*'s Acts? But is this to act like thoſe who have by Baptiſm put on the Lord *Jeſus Chriſt*, and renounced the ſinful Luſts of the Fleſh, Hatred, Variance, Emulations, Wrath, Strife, Sects, Envyings, and the hidden things of Diſhoneſty?

William Sawtre or *Chatrys* was parochial Chaplain or Curate of St *Margaret* of the Town of *Lenum* and *Tylney* in the Dioceſe of *Norwich*. In *Apr.* 1399 he appeared before *Henry* Biſhop of the Dioceſe, and publickly held and aſſerted the *ten* following Concluſions.

(*h*) 1. He ſaid, that he would not adore the Croſs on which *Chriſt* ſuffered, but *Chriſt* only who ſuffered on the Croſs.

2. He

(*f*) The Proceſs of the Convocation ſtiles it a *Schedule*.

(*g*) *Concilia Magnæ Britanniæ* Vol. III. p. 255, &c.

(*h*) Among abundance of other Inſtances of his Negligences and Ignorances, I beg leave here to take Notice of the following one, p. 360. ‘ *Samuel Fiſher* obtained a pa‘ rochial Living in *Kent*, the Living of *Lidd* in *Rumſey* of 500 *l.* a Year.’ Now here are theſe Blunders. 1. *Lidd* is in *Romney* Marſh in *Kent*. 2. *Fiſher* was only *Lecturer* of it, as appears by the Pariſh Regiſter 1643 ‘ *October* 15 *Samuell* the Sonne of *Samuell Fiſher* ‘ Lecturer, buried by the ſaid Lecturer not according to order preſcribed in the Booke of ‘ Common Prayer.’ *Joſhua Aiſgill* D. D. was at this time Vicar of *Lydd*, and ſequeſtred for not taking the Covenant. Could *Fiſher* by his Zeal and Forwardneſs in complying *with the Men then in Power have* obtained this Sequeſtration, very probably he would *not have turned Anabaptiſt* as he did the next Year, and *Quaker* ſome Years after.

2. He ſaid, that he would rather adore a temporal King than the wooden Croſs aforeſaid.

3. ——— That he would rather honour the Bodies of Saints, than the true Croſs of *Chriſt* on which *Chriſt* hung, ſuppoſing, that the true Croſs was before him.

4. ——— That a Deacon and every Prieſt is more obliged to preach the Word of GOD, than to ſay Matins and other canonical Hours.

5. *He alſo ſaid, that he had many Days omitted Matins and the other canonical Hours, when he was in Health, becauſe of different Occupations,* viz. *hearing Confeſſions, and Study, and, that on thoſe Days he celebrated Maſs; and ſaid further, that a Prieſt in ſuch wiſe occupied in Confeſſions, Prayers, or Study, is not obliged to ſay Matins and other canonical Hours.*

6. ——— That if any one in foreign Parts vowed to take a Journey to the Tomb of St *Thomas* of *Canterbury* or elſewhere for obtaining any temporal Benefit, ſuppoſe, the Recovery of their Health, or the ſaving of their temporal Goods, or any thing of this Kind, he is not obliged to perform that Vow, but to diſtribute the Expences of it in Alms to the Poor.

7. ——— *That he had very often changed ſuch Vows by the ſacerdotal Authority without the Authority of the Dioceſan.*

8. ——— That after the pronouncing the ſacramental Words of the Body of *Chriſt*, the Bread remains of the ſame Nature which it was before, with the Body of *Chriſt*, and does not ceaſe to be Bread.

9. ——— That he would rather adore a Man truly confeſſed and contrite, than the Croſs on which *Chriſt* hung.

10. ——— That he would and was obliged rather to adore a Man truly confeſſed and contrite, than any Angel of GOD.

Theſe Errors and Hereſies, as they were called, *Sawtre* (i) abjured in *Latin* before the Biſhop, and in *Engliſh* before the Clergy and People at *Lynn*, and did Penance.

On his being diſmiſſed here he went to *London*, where he became parochial Chaplain of St *Sythe* the Virgin. But he had not been long here, when he was (k) complained of to the Convocation, towards the latter End of 1400, as a Relapſe, and *eight* of the foregoing Articles exhibited againſt him, the *fifth* and *ſeventh* being omitted. On which he was declared a Relapſe, and ſentenced to be degraded and delivered over to the ſecular Arm, and was accordingly the firſt who felt the Severity of the bloody and cruel Act paſſed this very Year 1400, whereby it was enacted, 'That any Perſon relapſing ſhould be burnt 'for the Terror of others.' But the Acts of the Convocation inform us, that the honourable Men the Lord *Henry Percy* Earl of *Northumberland*, *Thomas Herpyngham* the King's Chamberlain, and *Thomas Northbury* Steward of the Houſhold, were ſent on the Part of the King and ſome of the Peers and Nobles of *England*, to intimate to the Archbiſhop and Biſhops, *&c.* their Senſe of the Danger of the Errors and Hereſies which now ſo much abounded, and to ſupplicate the Convocation to provide ſome Remedy againſt (*l*) them. This is widely different from *T. Crosby*'s ignorant Account, ‘ That the *Clergy* ſuſpecting *Sawtre*'s De‑ ‘ ſign, which, he ſays, *muſt* have been to get the eſtabliſhed Religion ‘ reformed, or a Toleration for ſuch as diſſented, *got the Matter* wholly ‘ to be referred to *them* in Convocation ; who ſoon condemned him as ‘ an obſtinate Heretick, and *procured a Decree from the King for his* ‘ *burning*.

(i) Acts and Monuments Vol. I. p. 671, *&c.* Edit. 1632.

(k) It is of this which Mr *Fox* gives an Account in the firſt Volume of his Acts, and accordingly he recites but *eight* Articles.

That the Lollards were not againſt Infant Baptiſm, is plain enough from their Petition to the Parliament, printed by Dr *Peter Allix*, in which they thus expreſſed themſelves —— *Thow ſleying of Children or* [ere before] *they ben chriſtened ben ful ſinful.* So *Walter Brute* of *Hereford*, a learned and zealous Follower of Dr *Wiclif*, repreſented the Lollards, whom he ſtiles faithful Parents, as *wiſhing with all their Hearts to have their Children baptized.*

Mr *Fox* has been likewiſe reflected on by the ſame ignorant and diſhoneſt Writer, as ‘ not fairly ſtating the Lollards Principles about Bap‑ ‘ tiſm, and taking no notice in *his* Hiſtory of many among the Martyrs ‘ as Oppoſers of Infant Baptiſm, becauſe he himſelf was a *Pædobaptiſt*.’ And this Reflection is not confined to Mr *Fox*, but extended to *all* the *Engliſh Church Hiſtorians*, for want of a little more Knowledge and Candor. But Mr *Fox* informs us, that ‘ as touching their *Articles* which they, the ‘ Lollards, did maintaine and defend, he found in the *Regiſters* ſuch ‘ *Society* and *Agreement* of Doctrine to be among them, that almoſt in ‘ their Aſſertions and *Articles* there was no Difference, the Doctrine of ‘ *one* was the Doctrine of *all* the other: That although it is to be ‘ thought concerning theſe *Articles*, that many of them either were ‘ *falſly objected* againſt them, or not *truly reported* of the Notaries, ac‑ ‘ cording as the common Manner is of theſe Adverſaries, where the ‘ Matter is good there to make *Hereſie*, and of a little Occaſion to ‘ ſtir up great Matter of *Slander* as they did before by the Articles of ‘ (*m*) *John Wiclif* and *John Hus* and others moe ſoe in like Manner,

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(*l*) This Act, it ſeems, was put in execution in the Kingdom of *Scotland*, tho' at that Time independent of *England* and governed by its own Laws. Thus *John* de *Fordun* in his *Scotichronicon* p. 1168, 1298 edit. *Oxon.* tells us, that *James Reſby* an *Engliſh* Preſbyter of *Wicliſ*'s School, and *Paul Crower* a *Dutch* Man, were both burnt there to Aſhes for Hereſy by the Order of *Laurence* de *Lundons*, Inquiſitor of Heretical Pravity, unleſs it was the Law of *Scotland* to puniſh Hereſy in this cruel Manner. Burning in *England*, before the paſſing this Act, was the Puniſhment of Apoſtacy. Bp *Stillingfleet*'s Eccleſi. Caſes. *Fordun* mentions none burnt in *Scotland* for Hereſy till 1404, *Four* Years after the paſſing of this Act.

(*m*) Among the Articles of Dr *Wiclif* condemned by Archbp *Arundel*, and ſaid to be taken out of his Book called *Trialogus*, the 4th was this, that *they who define* or determine, *that the little Children of the Faithful dying without Sacramental Baptiſm ſhall not be ſaved, are in this* Fools *and* preſumptuous: When the Doctor's own Words were, ‘ *that they are Fools*, &c. *who of their own Knowledge or Authority* ‘ determine any thing in that Matter:’ Or whether Infants in the Caſe of his putting ſhall be ſaved or damned if they die unbaptized. *Life of* Wiclif p. 390, 391. The Council of *Trent* anathematized thoſe who ſaid Baptiſm was free, that is, not neceſſary to Salvation; and by the Catechiſm is it declared, that ‘ the Law of Baptiſm is ſo ‘ preſcribed to all Men by the Lord, that unleſs they are born again unto GOD by ‘ the Grace of Baptiſm, they are begotten by their Parents, whether they are Be‑ ‘ lievers or Infidels, unto everlaſting Miſery and Death.’ The Church of England has determined, *That it is certain by* GOD's *Word, that Children which are baptized, dying before they commit actual Sin, are* undoubtedly ſaved; but is quite ſilent con-

'it ſeemeth, they did in the *Articles* of theſe Men, either miſtaking that which they ſaid, or miſunderſtanding that which they meant, eſpecially in theſe *two Articles* concerning *Baptiſme* and *paying of Tithes*. For whereas *they* ſpeaking againſt the *ceremonial* and *ſuperſtitious Traditions* then uſed in *Baptiſme* as *Salt, Oyl, Spittle, Taper, Light, Criſomes, exorciſing of the Water*, with ſuch other, accounted them as *no material thing* in the holy Inſtitution of *Baptiſme*, or not eſſential to it, the Notaries, ſlanderouſly depraving this their Aſſertion, to make it more odious to the Ears of the People, ſo gave out the *Article*, as though they ſhould hold, that *the Sacrament of* Baptiſme *uſed in the Church by* Water *is but a* SLIGHT MATTER *and of* ſmall Effect, or a needleſs Ceremony. Againe, in ſpeaking againſt the Chriſtening which the Midwives uſed in private Houſes, againſt the Opinion of ſuch as think ſuch *Children to be* damned *which depart*, or die *before they come to their Baptiſme*, they are falſly reported, as though they ſhould ſay, that *Chriſtian People be* ſufficiently *baptized in the* (n) *Blood of* Chriſt, *and need no* Water; and, that Infants be ſuffi-

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cerning their State if they die unbaptized. Mr *Fox* tranſcribed from a Regiſter of *Hereford* the following Words of *Walter Brute* of that Place A D. 1393. 'I greatly marvel at that ſaying in the Decrees, that little Children that are not baptized ſhall be tormented with eternal Fire, altho' they were born of faithful Parents who deſired them with all their Hearts to have been baptized.——How ſhall the Infant be damned that is born of faithful Parents that do not *deſpiſe* but rather *deſire to have their Children baptized*?' *Walden* repreſented the Opinion of *Wicliff*'s Followers to be, that 'the eccleſiaſtical Baptiſm is uſeleſs to little Ones, ſince they are ſufficiently clean and holy being born of holy and chriſtian Parents; for which they conſtantly quoted the Apoſtle *Paul*'s I. Epiſtle to the *Corinthians*, chap. VII. *Now are your Children holy*.' This he calls an Error hitherto unknown. *Doctrinale Antiquit. Fidei &c.* But if this was *their* Error, they would have baptized none which is contrary to Fact.

(n) By this ſeems to be meant, that the inviſible and heavenly Thing of Baptiſm is the *Blood of Chriſt*: That as Water waſheth away the Filth of the Body, ſo the Blood of *Chriſt* cleanſeth us from the Guilt and Pollution of Sin. Mr *Collier*, from *Harpsfield*, tells us, 'that whereas we are aſſured by our Saviour, that *except a Man be born of* Water *and the* Spirit, *he cannot enter into the Kingdom of* God, *Wiclif* was ſo ſingular as to affirm, that by theſe Words we are not to underſtand *material* Water, but only the Water which flowed from our Saviour's Side in Conjunction with the Baptiſm of the Spirit' Dr *Wicliff*'s own Words are, *Dialog.* Lib. IV. Cap. 12, Et ſic ulterius quantum ad fidem Scripturæ *Joannis* III *Niſi quis renatus fuerit &c.* probabiliter dici poteſt, quod *Chriſtus* loquitur de Aqua quæ fluxit de ſuo Latere, et de Baptiſmo tertio, quia certum videtur, quod Homo martyriſatus pro *Chriſto*, licet non irroretur Aqua baptiſmatis noviter, eſt ſalvandus. Ideo videtur probabile ad illum ſenſum negativum *Chriſti* intelligere, ſcilicet, quod *Nemo poteſt introire in Regnum* Cælorum, niſi baptiſmate Aquæ effluxæ de Latere *Chriſti*, et Baptiſmate Flaminis baptizetur; cum Trinitas non poſſet ſalvare Lapſos ad Beatitudinem acceptandos, niſi Perſona ſecunda et tertia purgent. Et ita *Chriſtus* Subtilitate et Brevitate Miraculi, docuit primum Baptiſmum in iſtis verbis evangelicis obſervari. Non enim licet Fidelibus, ſupponendo Baptiſmum Flaminis, Baptiſmum Fluminis omnino relinquere, ſed neceſſe eſt, data Opportunitate Circumſtantiæ, ipſum accipere. He had obſerved before of theſe Words of *Chriſt* to *Nicodemus*, that ex tanta Autoritate Fidei Scripturæ ſunt fideles generaliter baptiſati. If I underſtand aright Dr *Wicliff*'s Words, his Opinion was, that to ſuch as ſuffered Martyrdom without being baptized, their want of Water Baptiſm was ſupplied by the Water which iſſued out of *Chriſt*'s Side on the Croſs in Conjunction with the Baptiſm of the Spirit. And this might be a *Singularity* for ought I know. But this ſeems ſomewhat different from the learned and ingenious Mr *Collier*'s Repreſentation of the Doctor, that he thought, that by the Word *Water*, *John* III, 5 he did not underſtand *material Water*, but only the Water which flowed from our Saviour's Side, &c.

'ciently baptized if their Parents be baptized before them.' Or, as it is expreſſed in the Regiſter of *W. Gray* Biſhop of *Ely* 1457. 'That 'a Child born of Parents baptized has no need of Baptiſm, nor ought 'to be baptized; ſince the Baptiſm of the Parents is ſufficient for them.' By which they ſeem only to have meant, that their Baptiſm was not ſo abſolutely neceſſary, that they ſhould be thus irregularly baptized by Midwives, they being the Seed of the Faithful, and Heirs of the Promiſes, and conſequently would not be damned, but rather had a Title to Salvation, tho' they could not be duly and lawfully baptized.

Dr *Wiclif's* Words concerning the *Baptiſm of Infants* and the *Manner of miniſtring Baptiſm* are plain and eaſy to be underſtood by any one of common Senſe and Underſtanding. 'We think, ſays he, 'without any doubting, that Infants rightly baptized with Water are 'baptized with the *third* Baptiſm, that of the Spirit, ſince they have 'the baptiſmal Grace,' the Forgiveneſs of Sin, or are called to a State of Salvation: 'It matters not whether they are ſo baptized, are (*o*) 'dipped or plunged once or thrice, or have Water poured on their 'Heads, but we are to do according to the Cuſtom of the Place where 'we live.' He plainly aſſerts, that 'whoſoever is rightly baptized, 'Baptiſm blots out whatever Sin it finds in the Perſon baptized; but 'if the Baptiſm of the Spirit be wanting, however there be the Baptiſm of the Church and of Blood or of Martyrdom, Baptiſm does 'not profit to the Salvation of the Soul.' But, to ſhew, that there is no Remedy provided againſt Obſtinacy, it is ſtill urged, by one who ſeems to have never ſeen Dr *Wiclif's* Dialogues, nor to be able to read them, 1. that by Dr *Wiclif's* own Books, the Fact of his approving Infant Baptiſm &c. ſeems *doubtful.* 2. That it is not eaſy to know what Dr *Wiclif's* Opinions were: When it was long ſince obſerved by the learned Dr *Peter Allix* in his Remarks upon the Eccleſiaſtical Hiſtory of the antient Churches of the *Albigenſes*, that 'it was no 'difficult Matter for Dr *Tho. James* to juſtify Dr *Wiclif* againſt the 'horrid (*p*) Calumnies of *Walden* by conſulting his Manuſcript Works 'which are to be found in ſeveral Libraries in *England*.' Had *Fuller* and *Collier* acted thus ingenuouſly and not taken his Opinions from † *Walden* and *Harpsfield* they would have given a truer Account of them. 3. That *Thomas Walden* and *Joſeph Vicecomes* have declared *Wiclif* an Anabaptiſt. And, that *John* for *William Wodford* oppoſed 18 of his Errors, one of which ſtruck at Infant Baptiſm. But I can't find that *Walden* declared *Wiclif* an Anabaptiſt; *Vicecomes* indeed does, and ſo he calls (*q*) *Luther*, *Calvin* and *Beza* to his own Shame and Reproach. The Article oppoſed by *William Wodford* he repreſents not as *ſtriking at Infant Baptiſm* but at the *abſolute Neceſſity of* Baptiſm to Salvation:

Or

(*o*) *Wiclif* uſes the Word *irroretur*, bedewed, for Baptiſm.

(*p*) He thus reckoned the threefold Baptiſm: 1 of *Water*, 2 of *Blood*, 3 of the *Spirit*.

† Mentitur *Waldenſis* de *Wiclefo*. Epiſc. *Andrews*.

(*q*) ——*Joannem Wiclevum* Lib. 4. Trialog. Cap. 2. *Martinum Lutherum* lib. adverſus *Cochlæum* et de adoratione Sacramenti ad *Waldenſes*. *Thomam Monetarium* apud *Bullingerum* adv. Anabaptiſtas. Lib. 1. Cap. 1. *Calvinum* lib 4. Inſtitut. Cap. 16. et defenſ. 2 contra *Weſtphalium* et *Bezam* de cœna Domini cont. Weſtphalium *Cap. 36. Omnes portenta* et monſtra Chriſtianæ Reipublicæ. Joſephi Vicecomitis *Obſervationes Eccleſiaſticæ* impreſſæ *Medialani*. A. D. M.DCXV. Lib. II. Cap. I.

Or the Opinion, that *Parvuli ſine Baptiſmo ſacramentali decedentes pro perpetuo perire.———Non ſunt de numero ſalvandorum,———eſt de fide Eccleſiæ, quod tales Infantes æternaliter erunt damnati.* Laſtly, it is urged, that Dr *Wiclif* might, *after* he had wrote his Books of *Dialogues*, be of another Mind in the Point of Infant Baptiſm, and write againſt it in ſome of his Books which were burnt. But in the *fourth* of theſe Books, he mentions the Court, or Council of the Earthquake, as he calls it, held by Archbp *Courtney* at the preaching Friers in *London* in *May* 1382, and he died in *December* 1384. Can any one in his Senſes ſuppoſe, that the Dr ſhould ſo late in Life alter his Opinions, much leſs write againſt them? To which, I add, that his Books, and very probably, all he ever wrote, are ſtill preſerved in Print and M. S. in our publick Libraries &c.

But, as a yet further Proof, if there needed any, that Dr *Wiclif* and his Followers were not Anabaptiſts, it is certain, that the *Engliſh* Puritans, who highly reverenced Dr *Wiclif*'s Memory and his Writings, ſtrenuouſly oppoſed Anabaptiſm. Thus the learned *Thomas Cartwright* told Dr *Whitgift*. 'It is more, ſaid he, than I thought could have 'happened unto you once to admitte into your Minde, this Opinion 'of *Anabaptiſme* of your Brethren, which have alwayes had it in as '*great Deteſtation* as yourſelfe, preached againſt it as much as yourſelfe, '*hated* of the Followers and Favourers of it as much as yourſelfe.' For it ſeems, it was *then* the known Character of this Sect as well as it is *now*, to revile the Miniſters of the Word, and much more bitterly to invey againſt *them*, if they withſtood their Errors, than againſt the Papiſts. See a Book entituled, *An Antidote againſt* Anabaptiſm, &c. by *John Reading*, B. D. p. 8, 9. Edit. 1654. *Vanity of childiſh Baptiſm* Part I, II. *by* A. Riter. *cum multis aliis quos nunc perſcribere longum eſt.*

◆ ◆

Some Account of JOHN SMITH, *the firſt* Engliſh *Anabaptiſt Teacher at* Leyden *in* Holland.

Felix quem faciunt aliena pericula cautum.

ONE of both theſe Names was educated in the Univerſity of *Cambridge*, and afterwards beneficed ſomewhere near Mr *Arthur Hilderſham*, having taken the Degree of Maſter of Arts. But, favouring the People then called Puritans, in 1584, when the great Subſcription, as it was called, was urged, he refuſed to ſubſcribe but with this Addition (*a*) *ſo far forth as they*, the Articles, *are agreeable to the Word of* GOD. In 1585, he preached *ad Clerum* at St *Mary*'s, and attempted to vindicate the Doctrine then newly broached by the Puritans, of keeping the Chriſtian Sabbath according to the Law and Practice of the Jews. He likewiſe fell in with the Opinion of the Puritan Anabap-

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(*a*) Written on the Back of a Leaf of a Copy of the 39 Articles printed by *Chriſtopher Barker* 1586: *I Thomas Row* do here ſubſcribe to this Booke of Articles of Religion according to the Equity of a Statute made Anno *Eliz.* reg. 13.

At *Leeck, March* 8. 1593 By me *Thomas Row.*

Ego *Ro. Adie* ante Admiſſionem meam ad Officium Lectoris divinarum Precum in Eccleſia parochiali de *Colledwich*, his Articulis volens ſubſcripſi ultimo Die *Martii* 1598. Robertus Adie.

baptiſts in *Germany*, that as it was plainly written by St *John*, that *whoſoever abideth in* Chriſt *committeth not Sin*, and, that *whoſo committeth Sin is of the* Devil, and St *Paul* adds, that *Chriſt* hath provided himſelf a Church *without Spot or Wrinkle, holy, and irreproveable*, that they who are Members of this Church abide in *Chriſt*, and are pure and without Sin, and have no need to pray themſelves or to deſire the Prayers of others unto God to forgive them their Sins. Accordingly, *Smith* wrote againſt the Uſe of the Lord's Prayer on account of that Petition in it, *Forgive us our Treſpaſſes*, &c. But of this Error, it is ſaid, he was ſo thoroughly convinced by Mr *Hilderſham* and others in a publick Meeting of the Miniſters, &c. that upon his Knees he profeſſed full Satisfaction.

About the latter End of Q. *Elizabeth*'s Reign 1602, he tranſported himſelf into *Holland*, and became a Member of the Congregation of *Engliſh* Exiles or *Barrowiſts* at —— *Amſterdam*, who had —— *Johnſon*, for their Paſtor, and the learned Rabbi *Henry Ainſworth* for their Doctor. But *Smith* did not long continue with them. *Ainſworth* tells us, that *he left the* Truth *to follow* Leaſing, *and made open War with the* Saints. He proteſted againſt the Congregation of *Engliſh* Exiles, that they had a *falſe Worſhip* of reading Books. The reading out of a Book, he ſaid, is no Part of Spiritual Worſhip, but the Invention of the Man of Sin. Books and Writings are in the Nature of Pictures and Images, and therefore in the Nature of Ceremonies, and ſo by Conſequence the reading of a Book is ceremonial. The holy Scriptures therefore, he ſaid, are not to be retained as Helps before the Eyes in the Time of ſpiritual Worſhip, and it is unlawful to have the Book before the Eyes in ſinging of Pſalms.

He likewiſe proteſted againſt their having a *falſe Government* of a triformed Presbytery, or a three formed Presbytery conſiſting of three Kinds, (*b*) Paſtors, Teachers or Doctors, and Elders; whereas, he ſaid, the Presbytery of the Church is *uniform*, or only Paſtors, and, that the *threeformed* Presbytery is not God's Ordinance, but Antichriſtian and the Image of the Beaſt.

He further proteſted againſt their having a *falſe Miniſtry* of *Doctors*; and ſaid, that it may be a Queſtion whether the Church or People may not adminiſter the Sacraments before there be any (*c*) Officers among them.

Soon after he found fault with the Conſtitution of that Congregation in baptizing Infants, and affirmed, that ‘ Antichriſtians converted, are to be admitted into the *true Church* by Baptiſm, and that there were *two* Covenants made with *Abraham*, the one with *him* and his *carnal Seed*, the other with *him* and his *ſpiritual Seed*: That Bap-

‘ tiſm

(*b*) In the Confeſſion of the *Engliſh* Exiles at *Amſterdam* 1602, are mentioned, *Paſtors*, *Teachers or Doctors*, *Elders*, *Deacons*, *Helpers*. The Anabaptiſts Confeſſion of the *Seven* Churches omits *Helpers*: And that of 1689 determines that the Officers appointed by *Chriſt* are *Biſhops* or *Elders* and *Deacons*.

(*c*) *Barrow* ſaid: that none unbaptized may be a Miniſter, or baptize, neither have an *unbaptized* People Power to elect or ordain a Miniſtry amongſt them. *Diſcovery*, &c. p. 178. Edit. 8. 1707. But *Blackwood*, the *Engliſh* Anabaptiſt, was pleaſed to aſſert, that all *gifted Members may* preach and baptize, yea tho' they are not *baptized themſelves. Catech.* p. 53.

tiſm is not a Seal of the Covenant of the new Teſtament, and doth not ſucceed in the Place of Circumciſion: That there is neither Precept nor Example in the new Teſtament, of any Infants that were baptized by *John* or *Chriſt*'s Diſciples: That Infants are no more capable of Baptiſm, than is a Fool, or a Madman or Pagan: That Antichriſt's Baptiſm, or Baptiſm in the Church of *Rome*, is (*d*) falſe, and none of GOD's Ordinance, no not in the Hands of the moſt faithful Miniſters: That all *Chriſt*'s viſible Ordinances are loſt in that apoſtate Church, and are to be recovered again by *two* Men's joining together to make a Church.' To theſe he is ſaid to have added the *German* Anabaptiſts Arrian Opinions, and become a Boaſter of his own perfect Righteouſneſs. He added, that all the Fathers held Plenty of antichriſtian Hereſies. This odd and fantaſtical Behaviour of *Smith*'s, was imputed to his great Fickleneſs and Inconſtancy, to his being a Man of ſo much Inſtability and Wantonneſs of Wit, and of ſo unſettled a Judgment, as to deſire himſelf, that ever his *laſt* Writing ſhould be taken as his *preſent* Opinion. *Robinſon* therefore ſaid of him, That his Inſtability and Wantonneſs of Wit, was *his* Sin, and *their* Croſs.

—— *Ainſworth*, *Bernard*, *Cliſton* and *Robinſon*, all *Browniſts* or *Barrowiſts*, attempted to convince *Smith* of his Miſtakes, but to no Purpoſe. The Firſt of theſe mentions the following Books of *Smith*'s writing and publiſhing after his Separation from the *Engliſh* Exiles at *Amſterdam*. 1. *Principles*. 2. *The Character of the Beaſt*. 3. *The Differences of the Churches of the Separation*. To this laſt, *Ainſworth* himſelf wrote an Anſwer, which he intituled, 'A Defence of the Holy Scriptures, Worſhip and Miniſtry uſed in the Chriſtian Churches, ſeparated from Antichriſt; againſt the Challenges, Cavils and Contradictions of Mr *Smith*, in his Book intituled, *The Differences*, &c. 160[illegible].' By the Heads or Titles of the Things handled in this (*e*) Treatiſe, we may judge of the Contents of *Smith*'s Book. Theſe are

1. Of Worſhip
2. The Jews Worſhip ſcann'd.
3. Propheſying or Preaching, whether it be Worſhip.
4. Singing of Pſalms.
5. Of Scripture, or Books in general
6. Of the Original Scriptures
7. The Hand Writing of Ordinances.
8. Whether *Chriſt*, *Luke* iv. ended the Law of Reading.
9. Of the Law and Goſpel given in Books and Tongues.
10. Of the Commandments to read the Scriptures.
11. Of Tranſlations of holy Scripture.
12 Of the lxxii Interpreters in *Iſrael*, and whether they ſinned in tranſlating the Bible.
13. Arguments againſt the Uſe of Tranſlations in GOD's Worſhip anſwered.
14. Arguments for the Uſe of Tranſlations, &c. maintained.

15. O

(*d*) *Barrow* ſaid, that ſuch Baptiſm as is delivered in a falſe Church, is no true Seal of GOD's Covenant, and yet alſo, that ſuch outward Waſhing or Baptiſm, delivered after their ſuperſtitious Manner, ought not to be repeated unto ſuch as afterwards *forſake the falſe* Church, and join unto the Church of GOD. Diſcovery, &c. *p.* 180. Edit. [illegible].

(*e*) *By ſome Miſtake* this Title-page and Contents are not bound with the Boo

15. Of the *Helleniſts* or *Jews* that ſpake *Greek.*
16. Of the Miniſterie and Elderſhip.
17. Reaſons againſt *three* Sorts of Elders refuted.
18. Reaſons for *three* Sorts of Elders defended.
19. Of the Treaſurie.
20. Obſervations upon Mr *Smith's* Cenſures againſt Church-Government by the Elderſhip, in his Anſwer made to Mr *Bernard.*

It does not appear by theſe Contents, that *Smith* oppoſed the Baptiſm of Infants in this Book of *Differences*, but diſputed againſt the Worſhip and Diſcipline of the *Engliſh* Exiles at *Amſterdam*, their ſinging Pſalms tranſlated into *Engliſh* Metre, reading them in a Book, and having *three* Sorts of Elders.

However, this Behaviour of *Smith's* made the Congregation at *Amſterdam* ſo uneaſy, that they excommunicated him, or caſt him out of their Communion. On this, *Smith* put his Principles in Practice; he went from *Amſterdam* to *Leiden*, where was another Congregation of *Engliſh* Exiles, of which *John Robinſon* was Paſtor. Here he *(f)* baptized himſelf, according to the Manner of the *Dutch* Anabaptiſts, by pouring Water, or three Drops of Water, on his Head. For this he gave the following Reaſons: ‘That for the baptizing a Man's ſelf, there is as good Warrant as for a Man's churching himſelf; for *two* Men ſingly are no Church, jointly they are a Church, and they both of them put a Church upon themſelves; ſo *two* Men may put Baptiſm upon themſelves.’ Then gathered a ſmall Congregation of *Engliſh* Men and Women, and boaſted, ‘that he had founded a new Church, and recovered the *true Baptiſm*, and the true Matter and Form of a *true Church*, which was now only to be found pure among *his* Followers.’ But it was not long after when, as *Richard Cliſton* tells us, *Smith* began to recall his baptizing himſelf in ſome reſpect, *viz.* That he baptized himſelf and others without lawful Calling, &c. However, this occaſioned *Robinſon* to publiſh, in 1619, what he called a *Juſtification* of himſelf and his Sect, which I have not ſeen.

Smith ſeems not to have lived long after this. It is ſaid, that he died about 1611, when he was about ſixty Years old, after living a Life ſpent in troubling himſelf and others. After his Death, it's ſaid, a Confeſſion of Faith, &c. of *his* drawing, was publiſhed by ſome of his Followers, ſome of whom returned into their native Country, and made the ſecond Congregation of *Engliſh* Anabaptiſts ſomewhere in *Southwark* about 1624, who ſeem to have gone by the Name of *Freewillers:* Dr *Featly* took them to be Puritans. *See* Dipper dipp'd.

So juſt is the Obſervation made by Dr *Couraier* in his late Anſwer to Cardinal *Tencin*, that, in Matters of Religion, there is nothing ſo abſurd which does not meet with Followers and Defenders.

(f) This was the common Practice of the *German* Anabaptiſts. Thus *Melchior Adams* tells us, that, *ſelpſos rebaptizabant.* The ſame was obſerved of them in K. *Henry* VIII's Proclamation 1534. ‘That in contempt of the Sacrament of Baptiſm received by them in their Infancy, they had, of their own Preſumption, and Authority, lately rebaptized themſelves. Mr *Neal* tells us, that *Smith*, being at a Loſs for a proper Adminiſtrator of the Ordinance of Baptiſm, *he plunged himſelf.* But for this he has produced no Authority. This was not uſed by the Anabaptiſts till above 30 Years after *Smith's* Death; when ſome of them dipp'd their Converts head foremoſt; others held them by their Hands and laid them on their Backs. Now they *lay one Hand* on the Breaſt or Stomach, and the other on the Back, *and ſo lay them on their Backs* in the Ducking-Ciſtern.

Buchanan *and* Johnſton *compared in their* Latin *Paraphraſes of the Pſalms*; *wherein is ſhewn, that* Buchanan *has vaſtly the Advantage of the other, in diſplaying the Beauty and Elegance of the* Hebrew; *and the Obſervations on Dr* Johnſton'*s Pſalms made by the Authors of the* Univerſal Hiſtory, *as lately publiſhed by Mr Auditor* Benſon, *are particularly conſidered and diſproved.*

In a Letter to a Gentleman at London.

SIR,

I See by ſome late Pamphlets, that a Controverſy has ariſen, whether *Buchanan*'s or *Johnſton*'s Verſion of the Pſalms is to be preferred. Tho' both of them have excelled in their Way and Manner of Writing; the firſt being copious and diffuſe, while the latter has ſtudied to be ſhort and conciſe: Yet when a Compariſon is ſtated as to the Juſtneſs, Beauty and expreſſive Force of their different Tranſlations, in my humble Opinion, the Palm is by far *Buchanan*'s Due. And that I may not be thought to be carried away by the Force of Prejudice only, I ſhall examine ſome few Paſſages of both; and after comparing them with the Original, I hope it will appear to every unprejudiſed Perſon, that *Buchanan* has had very great Skill in the Original, while Dr *Johnſton* ſeems to have had very little Notion of it at all; for, he has either followed the Senſe of *Buchanan* for the moſt Part, or where he has taken the Liberty to differ from him, has almoſt as often deviated from the plain and obvious Meaning of the Pſalmiſt.

In the preſent Enquiry, I am chiefly to confine myſelf to this Queſtion, *viz.* Which of the two Poets ſeem to have underſtood the Original beſt, and in their Verſions have more frequently expreſs'd its true Meaning, Force and Beauty.

And here I ſhall firſt examine thoſe Paſſages, which have been adduced by the Authors of the *Univerſal Hiſtory*, as a Specimen of Dr *Johnſton*'s ſurpaſſing Knowledge of the Original, and of his having given a much better Senſe of the Pſalmiſt, than any other Verſions have done.

To proceed then;

PSALM X. 5. *Ex Voto dum cuncta fluunt*, &c.

Is this any thing elſe than what *Buchanan* ſays,

——Felicitatis Somnio indulgent ſuæ
Quod cuncta cedant proſpere. Buchanan.

יחילו דרכו *jachilu derachau*; theſe Words may admit of a double Senſe, *his Ways ſhall be grievous, affect with Sorrow, or continue fix'd and ſteady*, inſinuating his worldly Succeſs and Proſperity; as in *Job* xx. 21. *lo jachil tubbo*, which *Buxtorf* renders, *his Goodneſs remaineth not*; in this laſt Senſe *Buchanan* has rendered it, whom Dr *Johnſton* choſe to follow.

PSALM

ALM xvi. 2. *Te, Deus, agnoſco Dominum.* Johnſton.
Te Servus Dominum libens
Agnoſco. Buchanan.

: our Poet *Buchanan* obſerved the true Meaning of the Pſalmiſt;
ink the Senſe is juſt the ſame, whether it be in the firſt Perſon, or
Feminine; *amarti*, I have ſaid, is much of the ſame Import with
thou haſt ſaid, making it a Soliloquy with, or an Addreſs to his
ul; as the Pſalmiſt has very frequently done in other Paſſages.
venty render it εἶπα τῷ θεῷ. St *Jerom*, *dicens Deo*, ſaying to God;
the *Hebrew* Scholiaſts render it in the ſecond Perſon, underſtanding
rd *Soul* *. All the *Hebrew* Copies perfectly agree in the preſent
g, the *Maſoreths* ſupport it, and the *Chaldee* Paraphraſe has, *dixiſti*
ma mea, coram Domino. Buchanan thought proper to give the Senſe
port of the Words, in rendering them by the firſt Perſon, and Dr
n has done no more than followed him.

LM xviii. 44. *Tellus ultima Dona dabit.* Johnſton.
—— Et blandis Verba aſſentantia Linguis
Fingunt. Buchanan.

cerning Dr *Johnſton*'s Paraphraſe, the Authors of the *Univerſal*
ſay, "Moſt Verſions, by underſtanding the Verb *chachaſh* to ſig-
deceiving or lying, have given it a Senſe which is quite oppoſite
hat goes immediately before. But our Author rightly judging,
the Word ſignifies to be emaciated or exhauſted, as in *Pſalm* cix:
Deut. xxxiii. 29. has juſtly underſtood it, of a true and general Sub-
on, in which thoſe Strangers ſhould, as it were, exhauſt themſelves
eir Gifts to the *Meſſiah*, here ſpoken off in the Perſon of *David*
his Poſterity."

Words of the Original are יכחשו לי *jechachaſhu li*, which, lite-
endered, are, *they ſhall be made Liars to me*, *i. e.* they ſhall be
inted in their Attempts, or deprived of their Power, intimating,
withſtanding their inveterate Malice and Obſtinacy, they ſhould
ged to yield and ſubmit, not out of Choice but Conſtraint, be
to belye themſelves, and act quite out of Character, in acknowledg-
ir Submiſſion to me, though much againſt the natural Temper
ret Inclinations of their Minds; the Force of the Words *Buchanan*
ell underſtood, and has as happily expreſs'd.

——et blandis Verba aſſentantia Linguis
Fingunt.

true Meaning of the Expreſſion will be eaſily diſcovered to be
have ſaid, by comparing two or three Paſſages more, where the
me Phraſe occurrs. *Pſalm* lxvi. 3. *through the Greatneſs of thy*
(ſpeaking of Almighty God) *ſhall thine Enemies* (יכחשו לך
ſhu lecha) *ſubmit themſelves to thee*, Hebrew *be made Liars to thee*;
it is evident, that the divine ſuperior Power is alledged as the
of the Submiſſion of his Enemies, ſo that their fooliſh Schemes be-

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* *Glaſſius de Puritate Textus* Hebræ. p. 87.

ing diſappointed, they were made Liars, and forced, though againſt their Temper and Inclination, as being his inveterate Enemies, to acknowledge his ſuperior Power, and conſtrained to own their Submiſſion. *Buchanan* renders the Paſſage thus:

Quanta Virtus qua protervos
Mente fracta cogis Hoſtes
Supplices procumbere?

Johnſton thus:

Robore quam valido Colla proterva domas!

Here the Meaning muſt be, "thine Enemies ſhall be made Liars, diſappointed in their fooliſh Schemes, and forced to acknowledge a Submiſſion."

PSALM lxxxi. 15. *The Haters of the Lord ſhould have ſubmitted themſelves,* (יכחשו לו *jecbachaſhu lo*) *ſhould have been made Liars, to him;* where it is evident that thoſe Enemies of the *Iſraelites* were Haters of God, and if the People of *Iſrael* had walked in his Ways, he would have enabled them to have conquered thoſe Haters of God, and forced them contrary to their Character and Inclination, to make a Profeſſion of ſubmitting, though in their Hearts they would ſtill have hated both God and his People. Theſe Words Dr *Johnſton* has rendered thus:

Hoſtibus illa meis, omnis ſecura Ruinæ,
Calcaſſet Domino Colla ſuperba Pede.

But in my humble Opinion *Buchanan* has much better expreſs'd the Force, Beauty, and true Senſe of the Words,

Et ſupplices mendacibus
Vultibus Iſacidum ambiſſent Verbiſque Favorem.

For *Buchanan* has juſtly taken the Word *lo, to him,* to mean, the People of *Iſrael;* he would have made them deſirous of their Friendſhip and Favour, and forced them to acknowledge their Submiſſion to the *Iſraelites,* though much againſt their Spirit and Temper.

It is evident from theſe Paſſages, that the true Meaning of the Phraſe muſt be as *Buchanan* has taken and apply'd it; inſinuating a Force and Conſtraint upon the Enemies of the Meſſiah, here ſpoken of in the Perſon of *David* and his Poſterity, to yield to his ſuperior Power, be made Liars to him, in being diſappointed in their fooliſh Attempts, and obliged contrary to their Views and Inclinations, the natural Temper of their Minds, and Bent of their Wills, to acknowledge his Kingdom and Government.

It will not be eaſy, I believe, in the whole *Old Teſtament* to produce one Inſtance of this Phraſe, taken in the Senſe in which the Doctor has uſed it. As for *Pſalm* cix. 24. The Phraſe is, *my Fleſh faileth of its Fatneſs,* where the Word כחש *chachaſh,* is uſed metaphorically, as it is frequently *, for *fallere Spem, Votis non reſpondere,* to diſappoint one's Hopes, or not to ſucceed to their Wiſh; my Fleſh lyeth, *i. e.* denyeth its Fatneſs. *Habbak.* iii. 17. *The Labour of the Olive ſhould fail* (*Heb.* ſhould *lye*) fruſtrate my Labours, and diſappoint my Hopes. *Hoſea* ix. 3. *The new Wine ſhould fail in her* (*Heb. lye*) *i. e.* diſappoint their Hopes. In the ſame Senſe, as *Horace* ſays, *Spem mentita Seges Funduſque mendax*; as for *Deut.* xxxiii. 29. *And thine Enemies ſhall be found Liars unto thee,* (*jechachaſhu lecha*) *mendaces fieri tibi,* be diſappointed in all their Attempts againſt thee, quite humbled and forced in ſpite of their Hatred and Obſtinacy to ſubmit, court your favour and acknowledge you as their Lord and Conqueror, and then it is added, *and thou ſhalt tread upon their high Places.* In this Paſſage, I own, I cannot ſee how the Verb can ſignify to be *exhauſted* or *emaciated*; but it ought to be taken in the ſame Senſe, in which this Phraſe muſt be uſed, in the ſeveral Paſſages I have adduced.

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* Schindleri *Lexicon pentaglott.*

From all that has been ſaid on this Expreſſion, I hope it is evident, whether *Buchanan*'s or *Johnſton*'s Senſe, ought to be preferred, and which of them is moſt agreeable to the true Senſe and ordinary Meaning of the *Hebrew* Phraſe in other Paſſages.

PSALM xix. 7. *Sed mage flexanima eſt Domini Lex.* Johnſton.

Buchanan has not overlook'd the beautiful Oppoſition here, betwixt the material Syſtem and the divine Law, though ſo much ſeems to be inſinuated by the Remarks of the Authors of the *Univerſal Hiſtory.* *

Sed Ordo Rerum & conſpicuus Decor
Non Sic *tuentum Lumina detinent,*
Divina Ut *arcanis Habenis*
Lex Animos ad honeſta flectit. Buchanan.

I would deſire the Authors of thoſe Remarks to take notice, that *Buchanan* has by no means overlook'd the Oppoſition, betwixt the Phenomena of the material Syſtem, and the divine Revelations, and that, *ſed non ſic ut* is as ſtrong and beautiful as, *ſed mage.*

PSALM xxii. 29. *Proximus & Tumulo ſupplex.* Johnſton.

This is a cloſe and elegant Verſion of the Words נפשו לא חיה *naphſchi lo chyah,* none hath quickned his own Soul, ſay the Authors of the *Univerſal Hiſtory,* which I rather take to be the Tranſlation of (*jichreau col joredai gnaphar*) *incurvabunt ſe omnes deſcendentes in Pulverem.* For *naphſho lo hijah,* he has rendered by thoſe Words,

Hoc ſine nam fruſtra languida Membra levet.

For without him none can raiſe their fainting Limbs, or none can preſerve his own Life.

Chijah חיה in the form *pihel,* muſt be tranſlated *vivere fecit,* or *in vita conſervavit, all going down into the Duſt ſhall bow themſelves before him,* and (all) *who ſcarce make their Souls to live, i. e.* who are at the Point of Death, or it may be as a Reaſon why they bow before the Lord, becauſe their Life dependeth upon him, and then it ought to be rendered, *and none is able to preſerve his Soul in Life, all going down into*

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* *Supplement to a prefatory Diſcourſe,* &c. p. 49.

the Duſt, and who are not able to ſave their own Lives; as *Deut.* xxxii. 39. God ſaith, *I kill and I make alive, i. e.* preſerve in Life. 1 *Kings* ii. 6. *The Lord killeth and maketh alive*, where the Words of the Original are the ſame as that uſed here; the former of theſe Senſes *Buchanan* has choſen.

Flectet illi Poplitem
Pauper Sepulchri in Limine,
Qui Membra feſſis Artubus languentia
Sugiente vita vix trahit.

Johnſton has thought fit to follow our Tranſlation.

Hoc ſine nam fruſtra languida Membra levet.

For without him (meaning God) one in vain attempts to raiſe his fainting Limbs.

PSALM xxix. 7. *Crebraque diſrupta Fulmina Nube volant.* Johnſton.

It is very true, that the Word *Choſeb* ſignifies to cut, carve, or hew as a Workman, which *Buchanan* has very happily expreſs'd in his Paraphraſe.

Ad Vocis Ictum Nubibus exſilit
Eliſus Ignis. Buchanan.

It is evident which of the two Verſions is moſt worthy of Praiſe, in keeping cloſe to the Alluſion of the Stone-hewer imply'd in the original Word חצב *choſeb.*

PSALM lxviii. 18. *Ex Hoſte receptas*
Exuvias, Adytis intulit ille ſacris. Johnſton.

" Here, ſay the Authors of the *Univerſal Hiſtory*, our Poet has ſhew'd " his maſterly Skill and Judgment, in the elegant as well as exact Turn " he has given to that Expreſſion, *liſchon jah Elohim*, by taking the Word, " *liſchon* not as a Verb in the Gerund, but as a Subſtantive with the Pre-" poſition ל (*lamed*) expreſſing the bringing the Spoils of thoſe rebellious " Nations into the dwelling Place of the Lord God, agreeable to the Hi-" ſtory, Context and Deſign of the Pſalm." Before ever *Johnſton* wrote, *Buchanan* had paraphraſed it thus:

Paulo ante Rebelles
Poplite nunc flexo venerantur Templa Sionis.

Which Verſion I believe led *Johnſton* to tranſlate it in the Manner he has done. *Veaph ſorerim* ואף סוררים *& etiam Rebelles*, muſt be governed either by a foregoing Verb, or by the Prepoſition; ſo that it muſt be either, *thou haſt captiv'd even the Rebellious*, or *received Gifts even from the Rebellious*; in that laſt Senſe the Doctor has taken it; but then there is no Word of Spoils, but the Gifts (*mattenoth*): So that to explain the Paſſage thus, would be, *thou haſt received Gifts even from the Rebellious*: Therefore this cannot be the Meaning of the Paſſage. The moſt natural Order of the Words is (*thou haſt captived even the Rebellious alſo*) The firſt Part of this Paſſage has been applied by the Apoſtle *Paul* to our Saviour *Jeſus Chriſt*, as a Prediction of his glorious Aſcenſion, *Eph.* iv. 8. *Thou haſt aſcended up on high, thou haſt received Gifts for Men*, that is, to be given amongſt Men, as the Apoſtle has explained it, and as the *Hebrew* Words will admit of. For it is uſual in the *Hebrew* Tongue that for Brevity's ſake one Verb is put for two. So the ſame Word here in *Gen.* xii. 12. *And the Woman was taken in to* Pharaoh's *Houſe*. The Word taken is *lakach*, *i. e.* ſhe was taken and brought into *Pharaoh*'s Houſe. *Pſalm* xxii. 22. *Thou ſhalt hear me from the Horns of the Unicorn*, *i. e.* thou ſhalt hear and deliver me from the Horns of the Unicorn. *Jer.* xli. 7. *He ſlew them into the Midſt of a Pit*, *i. e.* he ſlew and caſt them into the Midſt of a Pit, this is a peculiar Idiom of the *Hebrew* Tongue, in which the Verbs, as it were, have a double Signification from their Poſition, and the Force of the Prepoſition joined with them. So that, *thou haſt received Gifts amongſt Men*, is as much as if it had been ſaid, thou haſt received Gifts to be given amongſt Men: As the Apoſtle has expreſs'd the true Meaning of the *Hebrew* Phraſe. And then it follows, and *even thou haſt captived the Rebellious alſo, by dwelling as Lord God*, *i. e.* thoſe who oppoſe thy Deſigns thou reſtrains and curbs, by dwelling as it were viſibly amongſt Men under the *Jewiſh* Oeconomy in thy Tabernacle and Temple, but much more ſo, under the Chriſtian Diſpenſation, by thy gracious Preſence in thy Church. Hence * *Glaſſius* renders this Verſe thus: *Aſcendens in ſublime captivam feciſti Captivitatem, accepiſti Dona* (*ſciz. diſtribuenda*) *inter Homines, etiam Rebelles, habitando* ſciz. *captivos tenes Rebelles*, i. e. *eos qui licet victi ſunt tamen oppugnant Opus tuum & Eccleſiæ tuæ adverſantur, habitando*, i. e. *gratioſe in Eccleſia.* There is no ſuch Word as *ſchathen* שכן taken ſubſtantively to ſignify a Dwelling or Temple, but *miſchan* very frequently. What was ſaid of the Rebellious in the firſt Part of the Pſalm might be true, without being a Contradiction to the latter Paſſage, where God is ſaid to keep them Captive by dwelling as Lord God. Though, amongſt them, is not in the Original, yet the plain and obvious Senſe of the Words, eaſily lead one to ſee the Neceſſity of ſupplying them. In ſo conciſe a Language as the *Hebrew* is, in all Tranſlations from it a great many Words muſt be put in, which are not in the Original.

The 30th Verſe *Buchanan* has rendered

Tu freta Sagittis
Lethalibus Agmina fundis;
Tu forteſque domas dextras Animoſque rebelles:
Humiles tibi pendere cogis
Vectigal fractoſque Duces.

The Doctor thus:

Perde truces Acies, quas paſſim Robore vaſto,
Triſtibus & Jaculis ſternere cuncta vides;
Hos dele qui Bella crepant; argentea coge
Hos tibi ſubmiſſo Munera ferre Genu.

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* *Glaſſii Philologia ſacra*, p. 897.

The Verſe runs, literally from the *Hebrew*, *rebuke the Company of a Spear, or the Beaſt of the Reeds*, *i. e.* either Spearmen or ſome ravenous Beaſts that lurk'd amongſt the Reeds, *the Aſſembly of the Bulls, with the Calves of the People*; his Enemies are named Bulls, from their Strength, and others of them Calves, for their ſtubborn and refractory Temper. As *Jer.* xxxi. 18. *Thou haſt chaſtiſed me as a Bullock* (the very Word here) *unaccuſtomed to the Yoke.* All theſe beautiful Metaphors are expreſs'd in *Buchanan*'s Verſion.

Tu freta Sagittis
Lethalibus Agmina fundis,

The Aſſembly of the Bulls, *i. e.* ſtrong Enemies, *Tu forteſque domas dextras*, with the Calves of the People, *Animoſque rebelles*: Is Doctor *Johnſton*'s Verſion comparable to this, for preſerving the Strength, the Senſe and Beauty of the Original, who has contented himſelf with giving the general Meaning only. Then follows, *each ſubmitting* (literally, *offering himſelf to be trampled upon*) *with Pieces of Silver*; this *Buchanan* has rendered

Humiles tibi pendere cogis
Vectigal fractoſque Duces.

The Doctor thus, *Argentea coge*
Hos tibi ſubmiſſo Munera ferre Genu

Scatter the People, they wiſh for, delight in, or earneſtly deſire, Wars.

Buchanan *avidique Cruoris*
Vindex Populi Agmina perdis.

Johnſton *Hos dele qui Bella crepant.*

I ſubmit it to every one's own Judgment, to determine how much more happy, elegant and exact the Doctor's Verſion is, than *Buchanan*'s; tho' it be ſaid in the Remarks, that his Verſion of this Verſe, is happy, elegant and exact, beyond all other Verſions. As for my own Part, I humbly think, *Buchanan*'s Paraphraſe, more expreſſive of the force of the Original, no leſs beautiful and happy, and much more elegant and exact.

PSALM lxxii. 16. *Montibus in ſummis, parce Semente peracta.*

Here indeed Dr *Johnſon* has followed our own Tranſlation very juſtly, and has expreſs'd the Meaning of the Original very beautifully; for *piſſath* which comes from *paſſas*, to diminiſh, ſignifies any ſmall Quantity, as a Handful, a very little, *pugillus*; *Buchanan* has expreſs'd the Meaning of the Words, though not ſo particularly.

Per feros Montes Segetem refundat
Terra, tam denſis crepitans Ariſtis
Quam gravi Cedras Libani flagellant
Murmure Venti.

Psalm lxix. 12. *Qui Leges dat in Urbis Limine Judex.*

Every one knows, who has peruſed the ſacred Hiſtory with Judgment, that by, *thoſe who ſit in the Gate*, muſt be underſtood, the Rulers and Judges of the City. Lam. v. 14. *The Elders have ceaſed from the Gate.* Zech. viii. 16. *Execute the Judgment of Truth and Peace in your Gates.* Amos v. 12. *They take a Bribe, and turn aſide the Poor in the Gate*, i. e. *they wrong them in Judgment*, &c.

Psalm lxxvi. 7. *Ultricibus Iris*
Quis queat, &c. Johnſton.

Meazaphcka are the Words in the Original; here the Authors of the *Univerſal Hiſtory*, would have the Word *az* to be from the *Chaldee* word *aza* or *azab*, to heat or kindle, but this Word is no where uſed but in *Daniel*, as being moſtly written in the *Chaldaick* Tongue, and there it ſignifies any thing, ſuch as an Oven or Furnace, heated to a very great Degree. The Word taken in that Senſe would very much diminiſh the Notion of God's Anger, which the Pſalmiſt intended to convey. If God ſtirred up all his Wrath, it could by no means be withſtood: This was not what the Pſalmiſt ſeems to inſinuate, but rather ſomething like that which the Apoſtle ſays, *The Weakneſs of God is ſtronger than the greateſt Strength of Man.* As if the Pſalmiſt ſhould ſay, who can ſtand the loweſt Degrees of thy Anger, who can ſtand before thee, from that very Moment of Time, in which it can be ſaid, thy Anger begins? and therefore the Verſe begins with a ſublime Expreſſion of his awfulneſs and dread Majeſty. *Atta nora atta, thou art terrible and to be feared, thou.* As for the Ungrammaticalneſs of it, I ſcarce perceive any; it is no uncommon thing for adverbs to ſupply the Place of Nouns, in other Languages as well as in the *Hebrew*. * *Terence* could ſay, very beautifully, *tua ſemper Lenitas*; might I not ſay after him very well, *metuebam ab tua ſemper Lenitate?* Which is much the ſame with the *Hebrew* Expreſſion, *ab tua tunc Ira*, only the affix'd Pronoun, from the Nature of the Language behov'd to be joined to the Subſtantive, *meaz apheka, ab tunc Ira tua.* The prefix, *mem* is, though join'd to *az*, ſuppoſed to affect *apheka:* As if it had been ſaid, *from thy Anger then, i. e.* when once it begins, as is very uſual in the *Hebrew* Language, *Jer.* xxviii. 3. *Begnod ſhenathajim jamim, in adbuc duobus Annis*, where the Prefix, *beth*, affects *ſhenathajim*, tho' joined with the Adverb *gnod, adhuc, Within two Years after this*, &c. as *gnod* expreſſes the Duration of any thing, *Gen.* xlviii. 15. *Megnodi, ab adbuc ego, from the Time I have been*, during the whole of my Life, ſo *az* expreſſes the Beginning of any thing. *Gen.* xxxix. 5. *And it came to paſs, from the Time* (Heb. *meaz*) *that he made him Overſeer of his Houſe*, &c. theſe Words are ſometimes taken to denote an infinite Duration of Time, meaning that no Part of Time could be aſſigned, in which it could not be ſaid that, *then*, thoſe things exiſted, as *Pſalm* xciii. 2. *Thy Throne is eſtabliſhed of old*, meaz, *ab tunc*, meaning, no Point of Duration can be conceived or expreſſed by, *then*, in which it was not true and might be ſaid that God's Throne was eſtabliſhed. So that if I could very well ſay, *megnod apheka, ab adbuc Ira tua*, or, *begnod* apheka, in ad-

buc

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* *Eunu. Act* 1. *Scen.* 2. *l.* 1.

hæc Ira tua, what ungrammaticalneſs can there be in *meaz apbeka, ab tunc Ira tua*; from thy Anger then, or when it begins? is the Word therefore taken as an Adverb of time ſeems to convey a more noble and grand Idea of the divine Majeſty, then if taken as a Subſtantive expreſſing great Heat or Fury; eſpecially as there is no ſuch Subſtantive to be found in the whole ſacred Writings; but only *aza* or *azab* as a Verb in the *Chaldaick* Tongue. I think it can never be proved from this, that Dr *Johnſton* intended to take the Phraſe in the Senſe the Authors of the *Univerſal Hiſtory* alledged, but that he only added the Epithet, *ultricibus*, from the Senſe of *Buchanan*, who, before him, had rendered it, thus:

> *tuæ*
> *Quando Æſtus Iræ incanduit,*
> *Quis obviam auſit ire?* Buchanan.

Who, if the Words were to be taken in their Senſe, hath expreſs'd it by *Æſtus Iræ*; but, I believe he meant no more than to add *Æſtus* as an Epithet to *Iræ*.

PSALM lxxxiv. 7. *Inſtaurabit Iter Vires.*

Thoſe Verſions, ſay the Authors of the *Univerſal Hiſtory*, that tranſlate this Verſe, *they go from Strength to Strength*, do not clearly enough expreſs its Meaning, which is plainly this, that the Thoughts of beholding God's dwelling Place in *Zion*, renews their Strength as they go, and encreaſes it, the nearer they come to the wiſhed for Place. Thoſe who tranſlate it, *eunt de Turma ad Turmam*, are ſtill wider from the Pſalmiſt's Scope. *Mechajil elchajil*, may be rendered either, *de Victoria in Victoriam*, or *de Robore in Robur*, or *de Turma in Turmam*, and every Interpreter has choſen one or other of theſe Senſes, as he thought proper, and all of them denote the Pleaſure, Satisfaction and Delight they had in marching towards *Zion*; and their earneſtneſs to accompliſh that Journey ſupported them, and enabled them to overcome gradually the Hardſhips and Difficulties of it. The *Hebrew* Phraſe denotes the Encreaſe and Continuance of the Thing ſpoken of; as *Pſalm* cxliv. 13. *That our Garners may be full affording, mitſſan el ſan, from aliment to aliment*, *i. e.* continual Food. *Jer.* ix. 2. *They go from Wickedneſs to Wickedneſs*, *i. e.* they are continually worſe. So that if we take the Words, from Victory to Victory, it plainly ſignifies, they gradually overcome the Hardſhips and Difficulties of their Journey; if from Strength to Strength, it denotes their gradual Encreaſe of Strength and Vigor; if from Company to Company, the Number and Multitude of thoſe who crowd to pay their Devotions before God in *Zion*, or that thoſe, who are moſt vigorous out of earneſtneſs, paſs from one Company to another, or the Throng of Companies ſucceeding one another; in my weak Opinion, the two firſt Senſes ſeem to be as natural and eaſy Meanings as can be put upon the Words.

PSALM lxxxviii. 15. *Et tua me trepido perculit Ira Metu* Johnſton.

As the Epithet *trepido* doth elegantly expreſs the original Word, *aphurah*, in Doctor *Johnſton*'s Verſion; I hope it may be allowed to have the ſame Force and Beauty in *Buchanan*'s.

Me trepidi exanimant Corde micante Metus. Buchanan.

eſpecially if we conſider, that *Buchanan* was the firſt of the two, who expreſs'd it with ſuch Elegancy.

Psalm cxxxix. 16. *Molle Rudimentum vidiſti.* Johnſton.

Hence it is ſaid, that *golem* ſignifies the Sperm in an Egg, juſt as it has received its firſt Change, by the genial Heat of the Hen, *&c.*

I have not been able to find any Paſſage, where this Word is ſo uſed; I find the *Rabbins* have uſed it to denote any rude or unpoliſhed Piece of Matter; or ſome times metaphorically, a ſtupid and ignorant Perſon; its proper Signification I take to be any thing wrapt up cloſe in form of a Clue, as being plainly deriv'd from גלם * *galam*, to *wrap together*, as 2 *Kings* ii. 8. Elias *took his Mantle, and rolled it up* (*vajiglom*) *Symmachus* rendered this word ἀμορφωτὸν *informe*, and *Aquila* ἀκατεργαστὸν *imperfectum*; and ſurely if the Doctor's Paraphraſe of this Word is to be admired, *Buchanan* who uſed the ſame Force and Beauty of Expreſſion before him, may be thought juſtly worthy of Praiſe.

Psalm cxxxix. *Maſſæ recentis rudia adhuc Primordia*
Rudiſque Maſſæ Semina. Buchan.

For he not only ſays *rudia Primordia Maſſæ recentis*, but he goes, as if were, a Step higher, making God not only Witneſs to the Beginning of his Subſtance, but even of the *Semina*, the very *firſt Principles* of it.

After comparing ſo many different Paſſages of the two Poets with the *Hebrew* Text: I ſhall leave it to every one to determine for himſelf, which of them has beſt underſtood, and expreſs'd in their different Verſions the Force, Meaning and Beauty of the Original. *Buchanan* ſeems to have underſtood the Force and Strength of the Hebrew Words ſo well, that it obliged him many times to render them by a Paraphraſe, when it was not poſſible to reach their proper and extenſive Meaning by a ſingle Word or two, as any one, who will take the Trouble to compare his Verſion with the Original, will eaſily diſcover. Whereas on the other hand Dr *Johnſton* not ſeeming to underſtand the Hebrew Language ſo well, and affecting a great Brevity and Conciſeneſs, could by no Means ſo well reach the Force and full Senſe of many of its Words and Phraſes, as might be made to appear from many Inſtances; but the following will be ſufficient to illuſtrate and confirm the Truth of what I aſſert.

Psalm i. 1. where the Hebrew Expreſſion is אשרי האיש *Aſhre haiſch*, of great Force; as it were, only bleſſed is that Man, to whom the following Character is applicable. *Buchanan* has preſerved the Strength and Beauty of the Phraſe, and of the demonſtrative prefix ה which is quite loſt in Dr *Johnſton*'s Verſion, by expreſſing the whole by ſimple *felix*.

felix ille *Animi.* Buch.

Psalm xxiv. 4. ——*neſcia Faſtus*
Mens—— Johnſton.

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* *Bocharti Hierozoicon*, p. 7.

the Hebrew Words are לא נשא לשוא נפשו *lo Naſa luſhave naphſho*, i. e. *non levavit Animam ſuam ad Vanitatem*, who hath not deſired, or ſet his Heart upon vain Things. *Hoſea* iv. 8. *they ſet their Heart* (Heb. *jiſſeu napſhiro*) they lifted up their Soul, *on their Iniquity*. Deut. xxiv. 15. *at his Day* (ſpeaking of Servants) *thou ſhalt give him his Hire, neither ſhall the Sun go down upon it, for he is poor and ſetteth his Heart upon it*, Heb. lifteth up his Soul to it. *Jer.* xxii. 27. *but unto the Land whereunto they deſire to return* (Heb. on which they have lifted up their Souls) *thither ſhall they not return*, So that the true Meaning of the Phraſe, is, to fix their whole Attention upon, or ſet their whole Hearts upon, any Object; which *Buchanan* has expreſs'd very fully and elegantly

——— *nec vana volutat*
Animo ——— Buch.

whilſt the Doctor ſeems to have quite miſtaken the Meaning of the Phraſe, in rendering it ——— *neſcia Faſtus*
Mens ——— Johnſton.

PSALM cvii. 34. the Words of the Original are, ארץ פרי למלחה *eretz pri limlechah*, *Terram Fructus in Salſuginem*, a Land of Fruit into Saltneſs. So likewiſe, Jer. xvii. 6. *in the Deſart, in a Land of Saltneſs*, (*Melecha*) which is not inhabited. By the Hebrew Phraſe, a Land of Saltneſs, is meant, without doubt, Barrenneſs, becauſe ſuch Saltneſs occaſions an entire Barrenneſs, and produces neither Buſhes nor Briars. As *Pliny*, Chap. xxxi. 7. *omnis Locus in quo reperitur Sal, ſterilis eſt nihilque gignit*. Hence *Virgil* in his ſecond Book of *Georgicks*.

Salſa autem Tellus & quæ perhibetur amara
Frugibus infelix, ea nec manſueſcit arando,
Nec Baccho Genus aut Pomis ſua Nomina ſervat.

This is likewiſe confirm'd by the Authority of the divine Writings themſelves, Deut. xxix. 23. *the whole Land thereof is Brimſtone and* SALT *and burning, that is not ſown, nor beareth, nor any Graſs groweth thereon*, &c. when one has examined the true Import, the extenſive Force and Meaning of the original Words, he cannot fail to admire *Buchanan*'s Verſion of it, which keeps ſo very cloſe to the very Ideas convey'd by the Hebrew Phraſe.

Arva jubet ſalſis ſubito ſterileſcere Glebis. Buch.

But the Doctor's Verſion, in my humble Opinion, neither reaches the Strength nor Meaning of the Original,

———*pro ditibus Arvis*
Exhibent hirſutis horrida Teſqua Rubis. Johnſton.

for in ſuch Ground as the Pſalmiſt means, one was to expect neither Buſhes, Briars nor Thorns, *that beareth nothing, nor any Graſs groweth therein. Deut.* xxix. 23.

Psalm lxxvi. 4. *Tu præpotentes fortior Tyrannidas*
Virtute frangis : Tu feram
Compeſcuiſti fortium Superbiam
Regum potenti Dextera. Buch.

Tu Deus! immanes ſuperas Virtute Leones
Quos tegit in tetricis Silva remota Jugis. Johnſton.

Theſe are the different Tranſlations of what is rendered in our Verſion, *thou art more glorious and excellent than the Mountains of Prey*, the plain Meaning of the original Words נאור אתה ארור מהררי טרף is, *thou art more illuſtrious and powerful than the Mountains of Prey*, i. e. than the Kingdoms of the Wicked, who tyrannize in the World, and like wild Beaſts, tear and devour the Righteous and Innocent, Psalm xxx. 8. *O Lord, by thy Favour, thou haſt made my Mountain to ſtand ſtrong.* Heb. *thou haſt placed Strength in my Mountain*, i. e. thou haſt made my Kingdom ſtrong and peaceable. Habb. iii. 6. *he drove aſunder the Nations, and the Mountains of perpetuity were flattened*, i. e. the Kingdoms of the Heathens, which ſtood ſo long, were of a ſudden ſhaken and broken. Sometime again by Mountains are meant the proud and haughty Enemies of God or his People. Iſaiah ii. 14. *for the Day of the Lord*—— *will be upon all the high Mountains, and upon all the Hills that are lifted up.* Zechar. iv. 7. *who art thou, O great Mountain? before* Zerobabel *thou ſhalt become a Plain*, i. e. Ye in Compariſon of *Zerobabel* think yourſelves great and ſtrong Mountains, far ſuperior in Strength, but ye ſhall ſoon be humbled, and overthrown by the Power of Almighty God. From thoſe Paſſages it is evident what we are to underſtand by the Hebrew Phraſe, the *Mountains of Prey*; *viz.* the Kingdoms of the Wicked, who tyrannize in the World, and how well *Buchanan* has underſtood the Force and Beauty of the Original, when he tranſlated it thus,

Tu præpotentes fortior Tyrannidas
Virtute frangis : Buch.

which every one muſt allow to be far more juſt and beautiful and expreſſive of the Force of the Hebrew Phraſe, than Dr *Johnſton's* Verſion of this Place,

Tu Deus immanes ſuperas Virtute Leones
Quos tegit in tetricis Silva remota Jugis, Johnſton.

7th Verſe of the ſame Pſalm, *tu verendus, tu,* אתה נורא אתה *atta nora atta*, which is of great Beauty and Force in the Original.

Tuum verendum Nomen & Numen Buch.

But the Doctor's is quite different from the Hebrew Text.

Te tremit accenſo Tellus. Johnſton.
10th Verſe *Te canet hoſtili nuper quæ ferbuit Ira*
Turba ferox, &c. Johnſton.

Ultricis Iræ Scelera Pœnis obruta
Humana Gens quum cerneret,
Boni efferebant Laudibus te, conſcius
Premebat Horror Impios. Buch.

I cannot but think *Buchanan's* Verſion of this Paſſage the moſt beautiful and agreeable to the Senſe of the Pſalmiſt, *ſurely the Wrath of Man ſhall praiſe thee*, i. e. when the Fury and Rage of thine and thy People's Enemies, are puniſhed, it affords an Occaſion of praiſing thee, and celebrating thy Juſtice and wiſe Government of the World. For it is uſual in the Hebrew Language, that a Verb which ſignifies any Action or Effect, is ſometimes to be underſtood only as giving an Opportunity, or Occaſion for that Action or Effect, of which there are many Inſtances, as *Jer.* xxxviii. 23 the Prophet ſpeaking to *Zedekiah*, *thou ſhalt be taken by the Hand of the King of* Babylon, *and thou ſhalt burn this City with Fire*, i. e. thou ſhalt be the Occaſion and Cauſe of this City's being burnt. *Ezek.* xix. 7. *and he knew their deſolate Palaces, and laid waſte their Cities*, i. e. he gave Occaſion to the Deſtruction of their Cities by his Sins,[*] *Exod.* v. 22. *and* Moſes *ſaid, Wherefore haſt thou ſo evil entreated this People? why is it that thou haſt ſent me?* i. e. why haſt thou been the Occaſion of greater Affliction to this People by ſending me to *Pharaoh*, and by that means exaſperating him the more againſt thy People? So that the true Meaning and Import of the Phraſe, *the Wrath of Man ſhall praiſe thee*, is, the Wrath of thine Enemies gives Occaſion to celebrate thy Praiſes, when thou ariſeſt to Judgment, to ſave all the Meek of the Earth, which *Buchanan* very well underſtood, and has as happily expreſs'd, while the Doctor's Verſion ſeems to me, to be very low and quite different from the Scope and Meaning of the Pſalmiſt. For it can by no Means be thought, that the Doctor's manner of expreſſing this Verſe, conveys to us the ſame Thought and Senſe which *Buchanan's* does.

PSALM cxxvi. 2. *Then ſaid they among the Heathen, the Lord hath done great Things for them*, הגדיל יהוה לעשות עם אלה *higdil Jehovah legnaſoth gnim eleh; Jehovah magnificavit faciendo cum illis*, the Lord has rendered himſelf great by his Doings towards them. If Dr *Johnſton* had underſtood the *Hebrew* Language well, he never would have rendered this Paſſage in the Manner he has done; for his Verſion means no more than that the God and Deliverer of the *Iſraelites* is moſt ſtrong and powerful.

——————— *Gens accola, quanto*
Iſacidum Vindex Robore pollet, ait. Johnſton.

Whereas, the plain Meaning of the Pſalmiſt is, God has performed many great and glorious Things for them, and diſcovered many ſignal Proofs of his Affection, Care and Concern for them, for *gnim eleh, cum illis*, or *erga illos*, implies GOD's being preſent with, and working many ſignal Deliverances for them. How much more exact, juſt and elegant is *Buchanan's* Verſion of this Verſe.

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[*] Kimchi *in locum. Operibus ſuis malis fuit* Devaſtatio Civitatum in Terra Iſrael: *quia non ipſe quidem deſtruxit Manibus ſuis, fuit tamen* Cauſa ſeu Occaſio Deſtructionis.

En Pater ille Deum quot Signa oſtendit Amoris,
Hujus Saluti Gentis uſque ut proſpicit. Buchan.

Psalm li. 3, 4. *Againſt thee, thee only have I ſinned and done this Evil in thy Sight, that thou mighteſt be juſtified in thy Speeches, and be clear when thou judgeſt,* or rather, *when thou art judged.* Where the Pſalmiſt undoubtedly meant, that God was a true and faithful Judge, and that all his Determinations were moſt holy and equitable, though Men frequently judged of them amiſs. This Verſe is explained by the Apoſtle *Paul. Rom.* iii. 4. ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, ϗ νικήσῃς ἐν τῷ κρίνεσθαί σε, *ut juſtificeris in Sermonibus tuis & vincas cum judicaris:* κρίνεσθαι is in the *Vox media*, and the Senſe requires it to be taken paſſively. The Apoſtle had ſaid *that God was true but every Man a Liar*, both of which he proves from this Verſe, that God was acknowledged juſt, and always prevailed, when he was judged of by Men, and declared to be true and faithful in his Words; and the latter Aſſertion is proved from this, that Men, particularly the Wicked, arrogantly claim'd to themſelves a Privilege of judging concerning his Speeches and Actions; and that all Mankind, as corrupt, and Enemies to God, fooliſhly did this, and were found to be, in the Event, Liars, as judging amiſs of the Words and Judgments of that faithful one who always prevailed when he was judged. The Word *Lemagnan*, *ut*, is here not to be taken as a cauſal Particle, but as ſhowing the Effect and Conſequence, as it is frequently uſed in Scripture. So *Amos*, ii. 7. *and a Man and his Father will go in unto the ſame Maid, to profane my holy Name*, the Heb. is *lemagnan challel*, *ut profanetur*. The Conſequence is, that my Name is profaned among the Nations: So that this ſeems to be the Senſe of the Pſalmiſt, becauſe I have ſinned ſo egregiouſly, and muſt acknowledge my great Guilt in my own Conſcience; hence it follows, that thou only art true and juſt, and every Man a Sinner and Liar before thee; and that when they judge thy Conduct, in vain Men cenſure thy Words and Actions; for their own Conſciences will bear Teſtimony againſt them, and acknowledge thee juſt in thy Speeches, and clear thee when thou art judged. As this ſeems to me the Meaning of the Pſalmiſt, I cannot think the Doctor's Verſion of this Verſe juſt and true.

In te deliqui, te ſolum Crimine læſi,
Et ſcelus ulciſci Jus tibi Faſque foret. Johnſton.

But *Buchanan* ſeems to preſerve the juſt Senſe and Scope of the inſpired Writer.

Nam meam agnoſco, pudet heu pigetque,
Ah miſer, Labem: Vitiique fœda
Mentis obverſans Oculis Imago
Semper oberrat.

Unus Arcani es mihi Teſtis, unus
Arbiter verax, temerario Auſu
Improbas Linguas tua judicantum
Facta refutas. Buch.

PSALM liv. 4. ——*tutaris et illos,*
Quorum ego Conſilio Subſidioque juvor. Johnſton.

Periculis me liberatum fulciet,
Et ſoſpitem tuebitur. Buchan.

Adonai beſomche naphcſhe. *Deus eſt in ſuſtentantibus Animam meam.* The Doctor makes it, *God is with my Aſſiſtants*; but *Buchanan, Only God himſelf is my Supporter.* And in my humble Opinion the Pſalmiſt means no more than that it was GOD who ſuſtained him in Life, and protected him from his Enemies. As Judges xi. 35. *Jephtha* ſays to his Daughter, *Thou art in my Troublers. i. e.* Thou very much troubleſt me. Pſalm cxviii. 7. *The Lord is in or amongſt my Helpers. i. e.* The Lord is my chief Help. Which the Seventy have juſtly rendered Κύριος ἐμοὶ βοηθὸς. So *Euripides,* in *Hyppol.* κἀν ἐν σοφοῖσιν ἦν, *in Sapientibus eſſem. i. e. Sapiens eſſem.*

PSALM cxviii. As the Doctor tranſlates the Verſe,

Ille meas Partes juvat auxiliaribus Armis.

But *Buchanan*

Ille mihi Auxilio ſit ſolus.

Literally the Verſe runs, *Deus mihi in Auxiliantibus, God is for me amongſt my Helpers. i. e.* God is my chief and only Aſſiſtance. The Force of the *Hebrew* Phraſe *Buchanan* underſtood very well, whilſt the Doctor too cloſely followed our *Engliſh* Verſion, which renders the Words literally, *The Lord taketh my Part with them that help me, and God is with them that uphold my Soul.* They who are well acquainted with the Idiom of the *Hebrew* Tongue will beſt know which of the Verſions is to be preferr'd, and which of the Poets ſeems to have been moſt skillful in the Original.

PSALM lviii. 7 *When he bendeth his Bow to ſhoot his Arrows, let them be as cut in Pieces.* כמו יתמללו *Chemo jithmollalu,* either *ſicut in Spicas abeant,* or *ſicut præciſæ ſint, let them turn, as it were, into Ears of Corn,* which ſoon bow, before they make any Impreſſion, or *let them be as if their Points were cut off.* In the firſt Senſe the Word may be derived from מלילות *Meliloth,* Deut. xxiii. 25, ſignifying, *reſembling Ears of Corn,* or from מול *Mull, to cut around.* Both theſe Ideas has *Buchanan* very elegantly preſerved in his Verſion.

Emiſſa fracta Cuſpide Spicula
Intercidant,

Let their Points be broken off, let their Arrows be as if they had been cut around.

Vulnera nec perferant

Like Ears of Corn which bow before they pierce. The Doctor has contented himſelf with barely repreſenting, that GOD would be pleaſed to make their *Bow* uſeleſs, and break their Arrows.

——————ſit inutilis illis
Arcus, & ultrici Spicula frange Manu. Johnſton.

Psalm lxxii. 17. *His Name ſhall be continued as long as the Sun,* ſpeaking of the Meſſiah under the Perſon and Character of *Solomon.* The *Hebrew* Phraſe is ינין־שמו *jinnen Shemo, filiabitur nomen ejus, he ſhall not want a Poſterity to continue his Name for ever. Tum ipſe in ſempiternum vivet, tunc de Nomine ſuo Filios Dei & Chriſtianos a ſe dictos gignet.* Junius & Tremellius §

Doctor *Johnſton* has tranſlated it barely

Illius in Regnis fulgebit Gloria.

While *Buchanan* has preſerved the Force and Beauty of the Original thus.

Nomen æterno juveneſcat Ævo:
Filii Nomen, Jubar uſque Solis
Dum vagæ fundet radiata Terris
Lumina Flammæ.

Psalm cxxxix. 16. laſt Part of the Verſe, *and in thy Book all my Members were written, which in continuance were faſhioned, when as yet there was none of them.* יסים יצרו ולא אחד בהם *Jamim jatzaru, velo ebad bachem* ; or it may be rendered, *Day by Day were they formed, while as yet there was not one of them compleated.* So that the Senſe is evidently this, that the ſupreme Being not only knew the Principles of his Subſtance, but was Witneſs to the gradual Formation of his ſeveral Members, while as yet there was not any one of them quite faſhioned.

The Dr has tranſlated the laſt Part of the Verſe,

Membraque victuris tibi ſunt inſcripta Tabellis,
Ante mihi Facies quam foret ulla Viri. Johnſton.

Buchanan has preſerved the true Senſe and Force of the Original, which the Doctor does not.

Rudiſque Maſſæ Semina,
Ceu ſcripta haberes, Corporiſque Lineas,
Motum Statumque noveras
Et Membra nondum quum forent quid adderent
Dies ſciebas ſinguli.

Psalm cxliv. 13. *That our Garners may be full, affording all Manner of Store, that our Sheep may bring forth Thouſands and ten Thouſands in our Streets,* &c.

Dr *Johnſton* has much limited the Beauty and Strength of the Original in his Verſion, as any one who takes the Trouble to compare them will eaſily ſee.

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§ *Glaſſii Philolog. ſacra.*

Ampla Penus, fœtura Gregis numeroſa Segeſque
Fertilis, & fortes ſint ad Aratra Boves. **Johnſton.**

While *Buchanan* expreſſes its Force with great Elegancy.

Stipentur gravibus Horrea Frugibus
Pleno cuncta Penu Copia ſuggerat:
Fœcundi Pecoris non capiant Greges
Lætis Paſcua Saltibus.
Pingues Plauſtra Boves & nitidi trahant: **Buch.**

PSALM CV. 28. *He ſent Darkneſs and made it dark, and they rebelled not againſt his Word.* ולא מרו את דבריו *velo maru eth debarav, et non rebellarunt Verba ejus.* This cannot be properly meant concerning *Moſes* and *Aaron*, the moſt faithful Servants of the Lord; for what need could there be of ſaying, after that, *ver.* 26. 27 *he had ſent* Moſes *his Servant and* Aaron *whom he had choſen, to ſhew his Signs amongſt them, and his Wonders in the Land of* Ham; that *theſe his Servants rebelled not againſt his Words.* Yet the Doctor has taken the Words in that Senſe.

Illius Heroes alacres dum Juſſa faceſſunt,
Triſtibus eſt Tenebris undique ſepta Phares. **Johnſton.**

So that the Words muſt be either taken interrogatively as, *velo* is ſometimes uſed and meant of the Ægyptians, *did they not ſtill reſiſt or rebel againſt his Commands or Words?* or apply'd to the Wonders and Signs mentioned before, *nor did they rebel againſt his Orders.* In which Senſe *Buchanan* has, in my Opinion, very juſtly taken them.

Ergo Natura, Imperantis non rebellis Juſſibus
Veſtiit Polum Tenebris, & Solum Caligine
Condidit.—————— **Buchanan.**

PSALM lxvi. 15. The Doctor only ſays

Agna tibi Vituluſque cadent & corniger Hircus,
Nec deerunt ſacris maſcula Thura Focis.

The *Hebrew* Words, עלות מיחים *guoloth mechim, Holocauſta medullatorum,* imply more than barely *Agna* or *Vitulus.* For *mechim* comes from מוח[*] *muach, Marrow,* and denotes Fatneſs. Hence *Buchanan* has uſed ſo many Epithets to expreſs the Force and Senſe of the Original, as here.

pinguis Agnus,
Cornigerque Agni Parens
Bos & Hircus Sanguine Aras
Imbuent.———

The Sacrifices here mentioned, were to be Holocauſts, whole burnt Offerings.

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[*] *Vid. Kimchium in Pſalmos.* R. Selomo. & Aben Ezra, in Iſaiah.

ferings, as in the 13 Verſe, *I will enter thy Houſe with whole burnt Offerings*; ſo here *agnale gnoloth*, *I will offer burnt Offerings*, which were appointed of five Kind of Creatures only, Oxen, Sheep, Goats, Turtles and Pidgeons; the firſt three behoved to be Male, as in *Levit.* Chap. I. 3 and 10 Verſes*. *Joſephi Antiq.* 3. 10. Αῤῥενα ὁλοκαυτοῦνται πάντα. If Dr *Johnſton* had underſtood the *Hebrew* Language ſo well as is pretended, he would never have tranſlated this Verſe in the Manner he has done. *Agna*, a ſhe Lamb offered for a Holocauſt, is a thing never heard of †. For amongſt the *Jews* it is a common Saying, *en gnoloth nekepha*, *nullum eſt Holocauſtum fæmellum.*

Psalm ci. 5. *Him that hath a high Look and a proud Heart, will I not ſuffer*, rechab lebab, *tumentem Animo*, *elatum Animo*, *ſwell'd with Pride*. So the Phraſe is uſed *Prov.* xxvii. 25. *he that is of a proud Heart ſtirreth up Strife*, Heb. *rachab nephesh*, *tumens Animo*; this Part of the Verſe the Doctor has tranſlated

Nec mihi vel Socius vel Pars cenſebitur Aulæ
Tranſverſum Populi quem rapit Aura levis.

ſwell'd with popular Applauſe; which is but a low Verſion of the *Hebrew* Words, *elatus Oculis* & *tumens Corde*, which *Buchanan* has tranſlated in the Senſe of the Pſalmiſt, with all the Beauty, Force and Elegance of the Original.

Nec meæ Menſæ Dapibus fruetur
Mentis elatæ Tumor, arroganſque
Vultus, & *Cunctos veluti minores*
Lumine ſpernens.

Buchanan's Verſion always expreſſes the true Senſe and Force of the Original, and for moſt Part keeps up to the noble Simplicity and Beauty of it. I ſhall only adduce one Paſſage, Pſalm lxx. 5, the Dr has

Ah premor adverſis, te ſolo Vindice nitor,
Nunc ades, inviſas & *mihi pelle Moras.*

The Original runs, *but I am afflicted and poor, O God! haſten to me*, *i. e.* to my Support, *my Helper and my Deliverer art thou*, Jehovah, *make no Delay*.

Sunt meæ Vires & *Opes puſillæ*;
Sed Tu me, Deus, adjuva:
Tu meæ Vires, mea Spes, Opeſque,
Feſtinus fer Opem mibi.

Theſe Inſtances, with a great many others that might be adduced, may ſuffice to ſhew the Truth of what I aſſerted; and I believe every fair and unprejudiced Perſon, who will take the Trouble to compare *Buchanan*'s and Dr *Johnſton*'s Verſions with the Original, and with one another, will allow *Buchanan*'s to be far ſuperior for its Expreſſiveneſs of the Force, Beauty and true Senſe of the *Hebrew* Text; nor

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* Rhelandi *Antiquit. Hebræorum.* p. 342. † Bochardi Hierozoicon.

do I thereby intend to throw any Reflections upon Dr *Johnſton*'s Verſion, but only to do Juſtice to *Buchanan*'s Merit, and the Cauſe of Truth; for *Buchanan* has not only had great Skill in the Original himſelf, but taken great Pains in conſulting the beſt Commentators on many difficult Paſſages, and for moſt Part choſen that Senſe which was moſt agreeable to the Nature and Idiom of the original Language, the Scope of the Pſalmiſt, and the Opinion of the beſt Divines; and tho' I have a very great Regard for Dr *Johnſton*'s Verſion, for its Simplicity, Eaſineſs and Conciſeneſs, yet in many Places he overlooks the greateſt Beauties of the Original, and falls ſhort of the Force, true Meaning and Elegance of the *Hebrew* Text: And therefore, without any Injuſtice to him, I'll venture to aſſert, that *Buchanan*'s Verſion of the Pſalms, for Purity, Juſtneſs, Force and Beauty is as complete and good an One as has ever yet been, or, perhaps, ever will be, in the *Latin* Tongue.

The following Piece, which is a Tranſlation made by Queen ELIZABETH *and in her own Hand-writing, having been communicated to us as a great Curioſity, we ſhew'd it ſome Virtuoſi acquainted with Manuſcripts, who make no doubt of its being genuine, and very much admire the Beauty and Strength of the Style, conſidering the Time it was written in: Whereſore we not only reſolved to print the whole Treatiſe, but to give the Publick an engraved Specimen of her Hand-writing, by a lineal Tranſcript of the laſt Page: And we have alſo added a Print of her Majeſty. The* M. S. *conſiſts of* 80 *Pages in* 4to, *in the firſt of which the Title runs thus.*

A ſhort treatiſe or dialogue abowt the difference between the lyffe of the Prynce and priuat perſon don out of *Xenophon* in *Greeke* into *engliſh*.

A
DIALOGUE
out of *XENOPHON*,
in *GREEK*,
BETWEEN
HIERO a King
yet ſom tyme a priuat Perſon,
AND
SIMONIDES a Poet,
As touching the LIFFE of the PRINCE and priuat man.

SIMONIDES the Poet reſorted on a tyme to King *Hiero*, and being both at leaſure, *Simonides* diſpoſed to find ſom talke, made thys rouing queſtion or requeſt unto hym: might it pleaſe your hyghneſs (moſt excellent Prynce) to inſtruct and ſatisfy me in that, wherein it behooueth you to know more than I. And what is that, *Simonides*, ſaid *Hiero*, wherein I ſhould be better ſeene than you, a man of ſuch wyſedom and learning.

I have known, quoth he, as well when you were a priuate perſon as alſo now a king therefore it ſtands very well with reaſon that you ſhould rather then I be able to decypher the difference between a pryncly, and priuate lyffe as touching greyffe or pleaſure which men find in them, ſtanding ſo experienced in them both.

Nay then (ſaid the King) if you wyll needes thruſt uppon me the decyding hereof in myne own name, without calling other warrant: can you (living ſtyll privately) firſt remembre me of ſuch things as are incident to your ſtate and condition? *For ſo (I think) beſt I ſhall* ſuffyce to ſet downe, both how much, and wherin your lyffe and myne do diſagree. Whereunto *Symonides* made thys anſwere: Trewly, *Hiero*, as far as I can ſymply gather, I have found thys moſt generall with vs priuate men, that we commonly encreaſe in delight or reſolue into ſorow by reaſon of our eyes, with ſights and things we ſee, of our eares with noyſes, and that we heare; of our noſtrells with ſauours ſuch as we ſmell; of our mouthes with meattes and drinks, whereof we taſte. And as for the ſuggeſtion of our inſtinct to loueward, it is by reaſon of other parts, known ſufficiently to all men in them ſelves. Now hotte and cold, hard and ſofte, light and heavy thyngs, all theſe, me thynks, we diſcern, with our whole body and thereof, as in effect they be, take greyffe or delectation. But with good and euyll ſomtyme wee ſeem in mynd well pleaſed, and diſquyetted again ſomtyme; now and than in both, as well body as mynd. Morouer, I haue ſenſibly perceyued that ſleepe is very ſweete and pleaſant vnto vs: but how it is ſo, or when, or why it ſhould be ſo, verely I am all to ſeeke. and no maruayll neyther, ſyth thoſe thyngs which chance vnto vs waking we diſcern more playnly, then which do happen in our ſleepe.

Here at the King brake of hys ſilence, and thus gan ſpeake: Truſt me, *Simonides*, I know not how in the world a Prynce ſhould be affected otherwyſe, then you haue allready named; ſo that as yet I ſee no difference at all between them.

Yes by your leave, ſayd *Simonides*, they differ in thys, that as the king of the good thyngs before rehearſed receyueth more pleaſure and delight than other; ſo of the euyll is he not trauaylled ſo extremely with ſorow and anguyſh as the reſt.

It is nothyng ſo, *Simonides*, ſeyd *Hiero*: but in all aforeſayd, aſſure yourſelf that kings are leſs delighted, and diſtreſſed far more deeply than other men. Me thynks you ſeeme to leade me into a ſtrang conſtruction touching your condition, quoth *Simonides*, for were it ſo in deed, as you in words pretend; how then cōmeth it to paſs, that ſo many be deſierous of ſole rule and gouernment, yea and ſuch as ſeeme allready for their hugh maſs of wealth to haue the world at wyll? How is it that not any in particular, but all in generall eſteeme Kings as happieſt men alive? Surely, ſayd *Hiero*, becauſe ſtanding inexperienced in both trauaylls, they take uppon them to judge of the one, according to their imperfect fancyes. But I will do my deuoyr to draw you out of ſuſpence hereof; that you ſhall ſee and ſay they are euyll acquaincted with the nature of a Prynce hys lyffe, who diſpoſe the ſame alltogether vndre pleaſure: and I wyll begynn with the benefytte of our ſight; for thence (to my remembrance) you deſcended to the reſt. And firſt examining and wayeng with myſelf what thyngs are to be ſeen (albeit my opinion runn directly againſt myne own condition) I find that kings are in woorſe caſe for ſuch, then priuate men. In diuers places there be diuers and ſondry ſhews ſett foorth woorthy the looking on. now to euery of theſe do priuate perſons go as well into what cytties they will to view the ſame, as alſo to triumphs, and common aſſemblies, where men make juſt accompt to ſee ſom woorthy ſpectacle and goodly ſight. But Kings of all others haue leaſt commodious intereſt in theſe. for neyther is it wyſedom for them thyther to repayre where the people preſent ſhall be able to encounter them: neyther is theyr ſtate at home ſo firme and ſure, that making ouer vnto others theyr full authoritye, they may in the meane ſeaſon trauayle themſelues abroad: vnleſs wyllfully and wyllingly they wyll incurr the hazarding of theyr crown, and altogether diſfur wyth themſelues of power or faculty to put the reuenge of injuries in execution. But it may be you wyll choak me here, and ſay that ſights and goodly ſhews com home to Prynces, tho' they ſtyrr not out of doares to ſee them. there com in deede *Simonides*, but very few notwithſtanding, of ſo many, and thoſe yet ſo dearely bought, that whoſo ſetteth foorth in our preſence a matter never ſo ſymple, wyll for ſo lyttle tyme, ſo baſe a thyng, ſo highly looke to go rewarded, as the like agayn he ſhall not be, while he lyueth, with the beneſytts of the commonalty. But, that you be not ſo well for ſeeing, ſayd *Simonides*, yet are you in bettre ſtate for hearing well, then wee. For you want no prayſe no commendation then wich what I pray doth more tyckle or delight the eares. all that are about you, rayſe you with prayſes euen to the hygheſt heauens, whatſoeuer you ſay or do, and which is woont to inrage and repleniſh the mynd with fury, to ſyre the ſtomack with fretting and fuming ſigthes, you neuer haue rebuke or reprocheſull woord of any: give me one, that dare diſprayſe or diſpleaſe a King to hys face. What pleaſure think you (ſaid *Hiero*) can it be to vs, to haue giuen vs no diſdaynfull language, when it is euident and playn, that ſuch as ſay leaſt commonly thynk woorſt, and imagyn moſt? what do they delight vs with their prayſes and good reports, which are ſuſpected for flattery to do, that they do? Whereunto *Simonides* thus made anſwer in good ſouth, *Hiero*, I yeild and graunt you thys, that the commendation which proceedeth from the ſubſtantial ſort, from men of greateſt countenaunce, and ſuch as we haue leaſt to do with, are beſt welcom and accepted beſt. Neuer the leſs, ſo far can I not conſent with your ſayengs as not to reſerue a liberty to contend afreſh with you: and beſydes, I dare auouch, you yourſelf ſee, that no man wyll euer beleiue but in nouritures you participate with much more pleaſure and deliteſom joy then we. I am not ignoraunt in deede (quoth *Hiero*) how the *common ſort do throw* many nice errours on vs, after theyr vnmellowed fancyes; as that we eate and drink more ſweetely then any other; and why? forſooth becauſe they could be pleaſed and better in theyr opinion ſatisfyed with our ſeruice, then with theyr own. for look what is more then ordynary, that ſame delighteth moſt. and therefore all men hearken after feſtiuall dayes, to theyr great eaſe and comfort, only Kings excepted: for theyr dayly fare is royall and plenteous fare, neyther doth the highneſs of the day better or mend theyr fare. ſo that of ſuch pleaſure as hope of future joy doth miniſtre, more is imparted with the ſubject then with the Prynce. And you I know well haue had experience hereof, that when moſt meate was afore you, then moſt commonly leaſt appetite was in you, to the ſame. So that euen then when your cheere was greateſt, your delight in feeding was not ſo great, as theyrs of ſparer dyett. But ſurely (ſayd *Simonides*) I perſuade myſelf, that they liue beſt, and like beſt, wich fare beſt, as long as appetite doth ſerue. And are you not as well perſuaded thys that whoſo is delighted much with any thing, doth inwardly alſo burn with feruent deſyre of the ſame? Yes verely (ſaid *Simonides*) And do you ſee kings haſte themſelues to meales more ægerly then other? No trewly, quoth he, but quite contrary rather, as it ſeemeth to many.

But what ſay you (quoth *Hiero*) dyd you mark at any tyme the deynty delicates, wherewith Kings be ſerued, as ſharp in taſt, byting, tart, and ſuch lyke? Yes mary (ſayd *Simonides*): and albeit I know not in what ſort you direct your opinion, yet in my mynd and common reaſon, they agree not ſo well with our nature as other meates. What then can you make of theſe curious dyſhes more, then vain concupiſcences of a quaeſy ſtomack languiſhing and ouercom as it wer, with ſuperfluity. For this I am ſure of, and ſo perhapps are you, that a good ſtomack needeth not, nor requireth ſuch curioſity: and ſuch is the nature of hungre, that it had rather be well ſatisfied, then dallied with. But as for the ſweete ſmells and precious oynctments (quoth *Simonides*) wherewith you are enbalmed, I thynk verely thoſe that be abowt you, reape of them more commodity then you yourſelues; euen as rank and vnſauory ſauours perceyueth not ſo much which is infected with them, as they that com freſh vnto hym.

And ſo in meates (quoth *Hiero*) he that hath enough continually and more then enough, tys impoſſible for hym to haue a very good ſtomack thereunto, but take me one that is hard kepte, and he ſhall make no bones of hys meate, he ſhall make a good meale indeed. It remaineth then belike (ſayd *Simonides*) that you like ſo well of thys empyre and ſouereignty *ouer all, in reſpect* to aduaunce the inward motion of loue, *becauſe herein* you may uſe and enjoy your cheyff deſyre, and whatſomeuer ſheweth fayreſt in your ſight, Now ſyr haue you named (quoth *Hiero*) wherein without all controuerſy you haue the prerogatiue ouer us. For firſt in thys the happieſt happ that may behappen is to mary a wyffe rych and wealthy, one that is able to make a man, for ſhe maketh a glad man alſo. the next good chaunce is for hym that marryeth, to meete with hys equall yet, if with no better match. but he that ſhall ſettle hys affection with one of baſer condition, and through a ſuggeſtion of nature proceede with hyr in mariage, that man runneth into popular obloquy, and is compted a very ſott, an abject, one good for nothing. Now the King muſt of neceſſity mingle hys diſcent with meaner ſtate, vnleſs he chaunce to contract and match with a ſtranger. ſo that the full and ſweetneſs of loyal loue he doth not enjoy. And albeit the courteous dewtyes, and dewtyfull courteſyes of noble dames delight vs greatly, yet the diligent ſeruice of the mayds and waighting women do nothing mooue vs, notwithſtanding the maruayllous diſpleaſure we conceyue, againſt them, if they neglect theyr office, or abſent themſelues. And be it I confeſs that where is vnfeigned and mutuall loue in deed, much and very much pleaſure redoundeth of the fruycts thereof: yet I muſt conteſt againſt myſelf, that this ſweetneſs of loyal loue is far from Prynces, who taſte but the outward rynde, and haue not the trew ſenſe and vertew of the ſame. Loue (I may ſay to you) is not deſierous of common things, things eaſy to com by, and at hand: but loue wyll liue in hope ſtyll, and looke for thyngs that may com. As therefore drink to hym that thyrſteth not, is nothyng acceptable; ſo *Venus* ſporte to hym that loueth not, is not ſo delectable. Again the ſubject may boldly aſſure hymſelf, that, whatſomeuer pleaſure is ſhewed hym herein the ſame proceedeth from meere good wyll in hys friend, eſpecially ſeeing no neceſſitie compelleth thereto. But the king may not preſume ſo much. for how wyll he diſcern hys louers and well wyllers, when ſuch as giue attendaunce for feare of diſpleaſure do feygne and counterfayt as much as in them lyeth, the fauourable lookes, the outward ſhew and tokens of deare allegiaunce? whereas Prynces are invegled by none ſo ſoone, nor ſo priuily layd waite for by any, as thoſe, who profeſs to pretend by their ſeruice a tendre care and deep regard of them, and yet lye in ambuſh to entrappe them when tyme and plaice ſhall ſerue. Here offring to paſs further *Simonides* intercepted hym ſayeng, tuſh Sir, theſe are but tryffles, which you haue compriſed hitherto. for you ſhall haue many good and vertuous men, wich of their own accord voluntarely impart not ſo much with theſe: but often refrayn from meates, *drinks, and* fleſhly ſenſuality. Howbeit herein *you far ſurpaſs the ordinary* ſort, that you attempt matters of

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great waight, and finiſh them with all ſpeede. To this you haue but all the helpes that may be, and but all the pleaſures in the world muſtering and ſwarming afore your eyes. you haue courſers of the beſt, armour of the braueſt, choyce of a world of women: the moſt ſumptuous and ſtately howſes that may be furniſhed I warrant you and beſtowed euery where through out with coſt and great ryches. And hither, beſides your officers ſo many in numbre, ſo excellent in theyr ſciences: you are of powre and hability at all tymes to pleaſure your freind and offend your foe. (whereat the Poet ended giuing liberty of ſpeech to the king, who thus replied.) No maruayll ſaid he if moſt men do err and iudge amiſs of empyre and gouernment, ſeeing in giuing out theyr verdict of myſery or good eſtate they lay them ſelues wholly vppon the outward ſhew and appearaunce to the world a foundation ſo corruptly grounded, that the cenſure and buylding muſt be neceſſarely reuerſed, and fall to ruine. For the nature, and woonted cuſtom of the kingdom is to unſhrine and lay open the riche poſſeſſions, the foyſon and maſſy wealth, the beſt things for euery man to behold and ſee: but penſiue cares are ſhrowded and lockt vp within the king's mynd; where in very trewth the full ſubſtance of man his miſery and fælicity cheyffly doth conſiſt. ſo that I maruaill not, becauſe the common ſort are ſo ouer forward in iudgment, being not ouer well, nor well informed in the matter: but that you a Philoſopher, a Poet, which ſee into moſt things further with the eyes of your mind, then with your bodely eyes, that you ſhould be of no deeper inſight into the cares of kings I greatly maruayll. But I have found by experience and tell you *Simonides*, that very few of the beſt commodityes, and moſt, or many, if not all of the greateſt euylls do kings participate withall. for if quietneſs ſeeme a pleaſaunt and profitable thing, neyther often nor long do kings enjoy it. if war and diſſention an euyll as deteſtable, why kings are neuer allmoſt without it. The priuate man may go ſafely and boldly whereſomeuer and whenſomeuer, but in the tyme of ciuill warr: Whereas kings paſs by in feare, as beſtowed amydds the tente of theyr enemyes, and therefore think it good not only to be armed themſelues, but to be likewiſe accompanied with a band of men. Agayn the ſubjects, although they be ſometymes preſt to ſerue in warrs. yet if they once gett home, as men in ſpiritts reuiued, redowbled in better hope, they addreſs themſelves to recouer the arrerages of theyr troubleſom tyme paſt ouer, with preſent mirth and ſolace: but we albeit we be within our own liberty, know right well, that euen then and *there we be* enuironed with many foes. And notwithſtanding *they ſeeme to be* in daunger, which are without the city walls, *when ſeige thereunto* is laid by a moore mighty powre, then they are able to reſiſt and encounter with: yet hauing once gott with in the town bulwarks and defence, theyr diſtreſs is well qualefied, theyr feare abated, though they not fully yet reſtored. Now the king is not without daunger and feare, no not entered hys pallace, and priuy chambre, but euen there hath he watch and ward eſpecially. More ouer they be oftentymes releaſed from theſe dreadfull battaylls, through leagues and peace concluded: whereas we haue continual warr, with ſuch and diſquyett, as we are to repreſs, and dare neuer repoſe much confidence in leagues. But being here to diſpute not according to popular fancy alltogither, but more exactly vppon things: we muſt conſidre, that war is two fold, eyther common ſuch as whole countryes, or ciuill, ſuch as the King or Ruler maketh with rebellious ſubjects. In wich whatſomeuer payn is to be ſuſteyned, and what daunger ſom euer to be incurred, it is aswell imparted with the King as ſubjects, for he and they bothe muſt be in complete harneſs, both muſt watch, and both hazard themſelues. ſo that if lott prooue euyll and they miſcarry, it bringeth likewyſe ſorow vnto both, and hytherto are they indifferently dealt with of either ſide. Notwithſtanding if you deſcend from the labours to the pleaſures, which thoſe that fight in defence of theyr country do receiue: Kings do not communicate therewith, Kings haue no part therein. for the battayll once finiſhed, and victory obteyned, it is very difficult and hard to declare the woonderfull pleaſure they take in putting theyr enemyes to flight, how great ioy in perſuing them. What delight in daunting and wounding deadly theyr mortall foes. How they bragg and vaunt of theyr manhood, how famous renowm they purchaſe, how they exult and leape for ioy, as though the country were made for ever by it. Not one but will bragg of hys pollecies, twas, twas I, that did the deed, thys my deuice hath wrought. and it ſhall go hard but ſom wyll amplefy herein, affirming a greater numbre, then in trewth were ſlayn, to haue loſt theyr liues. ſo woorthy a thing they compte it, that the country ſhould vanquiſh and giue the ouerthrow. But to com to the king again from whom occaſion and authority of talke did mooue vs, if he ſhall put to death any of hys ſubjects eyther uppon ſuſpicion or for treaſon itſelf, he is not ſure to pleaſe all thereby, but hereof is he ſure, that ſo he ſhall haue fewer vnder hys dominion, and thereſore cannot be mery nor ſeeme to glory of hys fact. nay rather he maketh the beſt of it with ſom excuſe, pretending thereby, as though no iniury at all but iuſt reuenge was wrought, whereby it appeareth, that he hym ſelf is half aſhamed of hys doings. And now that theſe be dead whom he feared ſo greatly, is he any deale nearer the reſolute ſucceſs of hys buſyneſs, and purpoſed intent? ſurely no. but now is found farther from it than afore he *held hym ſure of the end.* for as one ſettled in ſorowes, and ſolitary regards, placed in the myddeſt of many foes, he becometh more wary and watchfull then erſt he was before. And ſuch a continual warfare (as I tell you of) is the lyff of kings, by reaſon of troubleſom motions, which trauayll diuſly theyr languiſhing minds. Now as from loue we dyd to warr and diſſention, ſo let vs deſcend from thoſe enmityes, to the freindſhip wich Kings are made partakers of. and firſt whether it be good or no to haue a freind, that would be knowne. For who ſo is beloued of any, they wilbe glad to ſee hym, glad to do for hym, in his abſence they long for hym, they welcom hym at his retourn: being no leſs ſorowful at euyll ſucceſs, then contrary wiſe they would reioice, if fortune had anſwered expectation. And how profitable thys freindſhip is in vſe, in lyffe, how ſweete and deliteſom, whole contries, whole common wealthes, I warraunt you, could eſpye, when in many of them it is ratefied, and made lawfull, to kill out of hand, an adulterour, that ſhall vſe vnlawfull loue with her, whom the law hath aſſigned to another, as the better to mainteyn and continew the extreme amitie between man and wyffe, which by ſuch is eyther diſſolued into open warr, or reſolued into bytter greyff. Notwithſtanding if weomen through worldly caſualtyes, or importunities of ſom, ſomtyme corrupt the dewty of their wiuehood, practiſing that to others which properly belongeth only to their huſbands: Yet we ſee (ſuch a thing is it to be once paſſioned with loue) they are not forlorn, eſtranged and forſaken vtterly, if affection and good wyll doth perſeuere and continew in them. So that if my judgement may challeng authority, he is bleſt of God and Man, that is beloued.

Now in this ſo great a beneſytt Kings are nothing ſo liberally dealt with as be other men: and that you may affoord the more credytt to my ſayengs take me the ſureſt and moſt infallible freindſhip that is; the freindſhip, euen of parents toward theyr chyldren, of Brother to Brother, of Man and Wyffe, of one compaingnion with another. and whither you conſidre all in generall, or in particular certeyn of the ſame, if you mark at all, you ſhall find that priuate men are beſt beloued and befreinded beſt. For how many Kings haue eyther murdred their chyldren, or their chyldren them? How many brethren haue deſtroyed eche other in reſpect to be aduaunced to the kingdom? In ſhort how many kings could I name, who being deceiued with falſe diſguyſed weomen, and diſſembling friends theyr ſtate declyned, theyr condition chaunged, their fortune reuerſed, and laſtly themſelves were miſchreantly brought to death. If then they be ſo hated of thoſe, in whom nature and laws prouide a ſoueraigne obedience for them: Shall it not ſtand with good reaſon, that others wyll do the like? theſe were theyr own, how *ſhall ſtraungers* deale?

And I pray you this; he that may not be bold to truſt any, is he not depriued of a ſingular good commodity and caſe? What company can delight, where miſtruſt is alſo a bydden gueſt? What liffe liue they, which to ſuſpicion and iealouſy giue enterteinment? What pleaſure may be had in the ſeruant, in whom the maſter is not repoſed? And leaue you not kings herein to poſſeſs your ſmall remainder, ſeing they ſtand continually in dowbtful ſuſpence euen of their beſt meates, and therfore be at their taſters to beginn therewith, leaſt ſome venemous poyſon, or ſuch lyke trechery might annoy them? Furthermore the very country and dwelling place cannot but be a ſingular benefytt, and good commodity to other men, in that one neighbour vpholdeth another as it were ſouldiour like (and yet without charge) not only againſt ſeruants wich are diſobedient, but againſt ſuch alſo, as inuerting and forſtalling lawes do inuade and encounter men violently for their goods or lyffe. In wich defence and ſauing eche other harmleſs, they haue waded ſo far, that he is concluded by act of parliament an infamous perſon with many, who doth but common or company with a manſlayer, and bloudthirſty man. and thus is the ſubject ſaffe by his habitation and dwelling place, far otherwyſe then is the king. For the people (whoſe fauour wandreth in reuolution and chaunge) are ſo far from reuenging the death of Prynces, with taking lyke vengeaunce; that they will highly reward with ſingular valew of honour the cheyff procurers thereof. And wher as he wich hath embrued and beaſtly bathed his ſwoord or launce in the blood of a meaner man ſhalbe excommunicated and eſtranged the temple: to hym that ſhall commytt ſuch villany, that ſhall execute ſuch horrible trechery uppon one of vs ſhall an image be erected in the ſame. Now if you ſhould think more ouer that kings becauſe they haue more riches, haue therfore alſo more pleaſure then others: Neyther is this trew, *Simonides*; but rather as the ſtourdy champion eſteemeth not the victory and triumpheth not ouer an obſcure fellow, yet hauing taken once the foyll, is plunged theruppon in payn, and paſſion: So kings encreaſe not ſo much in delight, ſeing their exceeding ſtore and ſubſtance aboue theyr ſubjects, but they reſolue as faſt into ſorow, when other prynces ſurpaſs or boord them in the like. being fully perſuaded that one contendeth with puiſſaunce to ſhadow eche others powre. Neyther hath the king his wyſh or deſyre before the priuate man. that which he commonly deſyereth is an howſe, a ground, a ſeruant. But the other whole countyes, townes, hauens, ports, and ſtrong caſtles all which are more hard to com by and much more daungerous then that the ſubject ſeeketh. Nay, I wyll go further with *you*; *where amongſt* the commonalty you find *ſom poore and needy, among* Prynces you cannot myſs of many that are the like. for much and ſufficient go not by numbre, but by Vſe. they haue much that haue more then they neede to occupy: they haue lyttle, that haue vſe for more if they had more. A great ſumm in reſpect of that wich others haue, is nothing toward the expence and charges of a Prynce. They may ſtrike the ſaylls of their hoſpitality and empayr their coſt as they liſt them ſelues, wich is not to be admitted in the king: who is bound to continew the porte of his eſtate, and therfore the bettre to enterteyn the ſame, he muſt furniſh the charge (though to his great charge) in conterchaunge of ſuch as affoord diligence and reſpect vnto hym. Who would pity ſuch as poore and needy, wich of them ſelues may honeſtly prouide them ſelues whatſomeuer neceſſary? but ſuch as are enfoorced for very neede and inſufficiency to committ ſom indecôrum, if not diſhoneſty, ſuch as bare who would not pity? and ſee we not the king many tymes driuen to make inuaſion, and to ſeaſſe vppon the treaſure of churches and goods of other ſubjects, againſt all conſcience, wrongfully, and uniuſtly: and that becauſe his ſtore is inſufficient to ſupply his want. for (warres or no warres) he muſt either mainteyn men of warr, or quite confound and reuerſe his preſent ſtate. But now, *Simonides*, ſeing you take pleaſure to ſound me ſo deeply, I will relate and cite vnto you an other loathſom inconuenience, which kings be encombred with. They know (no man better) who be the vprighteſt, wiſeſt, and moſt valiaunt men in the realme. whom wheras they ought to loue and make much of, they hate after a ſort, and ſtand in feare of: namly, the ſtoute and valiaunt, leſt they ſhould dare any thing for liberty or promocion, the wyſe and politike leſt as in a priuy watch and ambuſh they lay ſeige to their ſceptre; the juſt and vpright, leſt they allure the popular fauour, and ſo diſinheritt them. And when this their fearful ſuſpicion, or ſuſpicious feare, hath once rooted out from amongſt the reſt this worthy route: what is the remainder lefte to counſell, or fight, if neede require, but a rabblement of vniuſt, vntemperat, and ſeruill vaſſals? vniuſt I tearme them, becauſe they feare, no leſs then the King, if the country ſhould be reſtored to former liberty, leaſt then ſom ſtourdy ſtorme ſucceede the flickring calme to their confuſion: vntemperat and immodeſt, for their temporall authorized powre: ſeruill and abiect, becauſe their iudgements are ſo baſe, theyr witts ſo vilely enclyned, that they prefer not liberty in counterchaunge of theyr bondage: and this I iudge no ſmall greyffe and corecy to the conſcience, to be glad and feigne to vſe the woorſt, being aduntiſed notwithſtanding of the beſt; wich full harebraynlyke execution, if lingring repentaunce chaunce at laſt with long purſuytt to ouertake: we muſt blame ourſelues as guylty to ſuch deſteny. But wheras that Prynce, *to whom it lay in* deſyre to floriſh and flow in fælicity, ought to haue an eſpeciall care and deepe regard of the publick weale and commodity: ſee, how the imperiall crown itſelf can miſlike with the natiue ſoyll, and thereby hyndre and preuent thys pretenced purpoſe. For (notwithſtanding the valiaunt proweſs of our countrymen, and ſubjects) ſtraungers forſooth muſt be preferred before all other, and ſtraungers admitted warriours and defendaunts. And albeit ſom yeares are more plentyfull then otherſom: yet is not the king glad thereof? for he thinketh, the barer, the more obedient will his ſubjects be. But what ſay you, *Simonides?* what credytt will you yeild me more, if I name vnto you certain pleaſaunt commodities, which I enioyed being as you are, and find myſelf diſinherited of them ſince. For then as one beſtowed amiddeſt the froth of mortall delights, if I would be quiet and reſt me, I was ſolitary by myſelfe, if I deſiered company, I had familiars that delighted in me, and in whom I delighted. often times was I then at feaſts, and ſo mery at them, that I did forgett whatſomeuer quaumes were wonte to quayll me. yea, oftentimes did I refreſh my mind with ſonetts, mirth and melody, and that to the ioy and comfort of all that were preſent. But long ſince haue I byd theſe ioyes farewell: hauing chaunged my freinds for ſeruaunts, my mirth for miſtruſt, my free drinking and ſleeping ſoundly, for carefull watching and trauaylling of the mind: now, Sir, to feare where many be, and to feare wher few or none be, to feare when the guard is abſent, and to feare them being preſent, to be deſierous to haue armed men about thee, and yet very loth to ſee them vnleſs they were vnarmed, is not this a miſerable and ſpitefull caſe? To truſt rather a forreynour then thy countryman, a Barbarian, then a Græcian; to be glad of chyldren to make thy ſeruaunts, and of thy ſeruaunts children, are not theſe manifeſt ſignes and tokens of a diuerſly diſtraughted mynd? neyther doth this feare, as the originall ground of the greateſt part of diſquyetts that thundre vpon vs, breede confuſion and greyffe only in the ſame mind, but it is the reuerſor of all delights where it is, deueſting men as it were of all ſenſe, brayn, and ſpiritt.

And you, *Simonides,* (if you ſtand not in warres altogither inexperienced, but there haue ſomtymes yielded yourſelfe a ſacrifice for defence of your country, and proofe of your proweſs and valew) haue not (I dare ſay) yet woorne out of memory the forraging of your victualls, the cold cheere, the hard lodging which ther you were vſed to. Wher if Subjects be trauayled, Kings belieue me are tyered with trowbleſom diſcommodityes. for not only amidds the tents of their ennemyes, wherſomeuer they becom, they make iuſt accompt of aduerſaries. I confeſs (quoth *Simonides)* a certain conformity of reaſon to your frank opinion. for notwithſtanding the terrible horrour and ghaſtly amaze, which *the darts and gliſtering armies* brought vppon vs: yet, no ſooner was the ſcowt and priuy watch appoyncted, but ſtraight we fell to our meate luſtely, we ſlept ſoundly, and deuoyde of care.

It is ſo (no dowbt) freind *Simonides* (quoth *Hiero*) for as reaſon herein ſtands nothing peremptory, ſo lawes of armes admitt and permit them, to watch for them ſelues and you both, that their feare may be your ſecurity, and their labour your reſt; as hauing on their ſides the authority of cuſtom, ſetled by long diſtent of time into the minds of men. but the King for hys defence hath hyered ſouldiours as it were hyered labourers; in which, wher he moſt reſpecteth, fayth and trew allegiaunce, it is ſo rare and ſeildom, that ſooner ſhall he meete with many goodwoorkmen for whatſom euer purpoſe then with one faythfull perſon of theſe hierlings, whoſe nature cannot be diſguiſed from the office of a trew ſeruitour. For if money be the mark they ſhoote at, they may get more in a moment with dabbing in the king with a dagger deſperatly, then their whole liues wages wyll ſurmount to. Ther be alſo that haue vs in admiration as happy, becauſe we preferr our freinds and reuenge vs of our foes, but after their fancy falſly I promiſe you. for who can eaſely be enduced to beſtow frankly vppon ſuch, as wyll court it for a benefitt and no longre? nay, who would not be ready to forſweare this yearking out ſo faſt rewards, when the receiuer wilbe as ready to depart, as he was to receyue, and neuer compte it hys own, before he is out of ſight. And is the Prince able to put the reuenge of his foes in execution, when euery place is frequented with them? or can he puniſh them with ſwoord or impriſonment and not by ſo reuerſing his eſtate draw to hym ſelf to diſtruction? no, no. but he muſt apply him ſelf ſomwhat to the humour of the people, making much of many, aboliſhing none, and yet taking heede of all. Neuer the leſs perſuade your ſelf thys, *Simonides*, that Kings do not willingly ſee ſuch aliue as they ſtand in feare of, and yet are vnwilling to execute or put them to death. as he that hath a goodly horſe (yet ſo knauiſh that none dare ſitt him for feare of miſcheyff, and miſcariage) is loth to main the Iade, in reſpect of his couragious ſtomack and will not ride him notwithſtanding for dowbt of afterclapps. In like manner things hard to be encountered, though commodious and profitable once counteruailled, do trowble ſuch as wynn them by their induſtry, and vexe ſuch as want them through contempt and ſecurity.

Here *Simonides* intercepted the king, and as one, who all this while had bene preparing freſh charge to reuers his opinion, ſaid, What ſay you by honour, Sir, is it not a thing woorthy and excellent, ſeing no labour is tædious, no perill daungerous to attein it? I cannot ſee (notwithſtanding your ſiniſtre imputation a*gainſt kingdoms*) but kings deſire the ſame cheyffly if not only *for honour ſake* to commaund at a beck, to be reuerenced, to be kneeled, here and ther giuen place vnto, to be ſoothed and ſerued of every man. for this is as an inferiour ſubiect to honour, and to be honoured as a Prince or gouernour. the thing wherein (as I hold opinion) man differeth from other creatures. for they delight in eating, drinking, ſleeping and luſting after kind no leſs then he. But this deſire of honour, and unquenchable thyrſt after ſoueraign rule and authority, is not to be found in brute beaſts, no nor in euery man. ſo that he wich by an inward inſtinct and influence ſeemes to challeng an empire and ſouereignty ouer others, who is not content with lyttle, with whom ſingularity ſtands not in valew, but enfoorceth ſtill a further prooff and aſſay of hys vertew, he is freeſt and fartheſt from the nature of brute beaſts, he is a man in deede, nay he is a fellow. therefore good cauſe haue you to hold out, and not to ſhrink for a lyttle, being honoured as you are more then any other, and honour being as it is rather a diuine delight, then a worldly pleaſure. Ah *Simonides* (ſaid *Hiero)* our honour is much like to our loue, whereof but now I told you. the ſeruice of ſuch as hate vs doth not gratefy; the fruicts of loue enjoyed violently do not delight vs; and why then ſhould they more be thought to do vs honour, whoſe dewtifull obeyſaunce is from feare deriued? how can we boldly ſay, that ſuch as by compulſion riſe from their ſeat, do it in reſpect to aduaunce hym, who hath perhapps offended them? or who ſo giueth place to a mightier, muſt do the ſame of neceſſity for his honour that oppreſſeth other? There be that cannot affoord at moſt times a good woord to him, to whom at ſom time they will exhibit a good gifte, eſpecially being to ſtand to his gentleneſs in ſome matter. and this is but baſe and courſe ſtuffe, wheras honour conſiſteth in effects quite contrary thereunto. For when a man is well thought of with the people, as one of that fortune that he can, of that nature that he will do good in the common wealth, then is he well ſpoken of and commended highly, he finds fauour in the ſight of all men as their own, they gladly giue him place, and gladly riſe vp vnto him, louing him without dread, dreading him without hate, and coueting to crown and endew him for his vertew with gifts and great glory. and they that ſo do, do rightly honour, and thoſe that ſo be dealt with, are honoured in very deede. Whom woorthely I may tearme and call by the name of happy, becauſe he is a care to all, rather then a pray to any: becauſe he may go and com, without feare, without offence, without perill, and leade a right bleſſed lyffe. wheras the king contrariwiſe liueth day and night as one condemned, and woorthy to dye the death in the opinion of the people, for taxing and oppreſſing them. But Sir, (ſaid *Simonides* hauing heard this,) if your kingdom wer ſo heauy a burden, as you pretend, then would you (no dowbt) ſeeke meanes wherby to be eaſed therof, knoweng ſo many inconueniences ryſe therby. but neither you nor any other would at any time willingly abandon or exchaunge his lott, once crowned king.

And therfore is it the more wretched and miſerable, freind *Simonides*, quoth *Hiero*, in that a man cannot be ridd of it when he would, but there muſt ſtand to complain his former deſteny, and cannot cure his preſent miſery. for how ſhall euer any king ſuffice to make reſtitution of that wich hath bene borowed, to content and appeaſe ſuch as they haue impriſoned, or reſtore them to liffe, whoſe death they haue procured? ſo that if any man vnder the ſonne hath cauſe to wiſh his liffe reſolued into ayre, to woork him ſelfe his ſelf diſtruction (take this as from him who hath found it by experience) the king I ſay hath cauſe, if any man beſides: for whom and only whom, neyther is it expedient to retayn euylls, and yet very pernicious to eſtraunge the ſame. Here *Simonides*, hauing perceiued the king his meaning ſpake thus vnto him. I marvaill not now, Sir, that you are ſo euyll affected toward your kingdom, when as you apply and addreſs all your thoughts to atteyn the popular fauour; and this (as you gueſs) doth ſtill more and more diſfurniſh you of your purpoſe. But I (albeit I profeſs not to pretend by this to haue in my hands the reformation of manners) can declare vnto you a way, in my mind, wherby the kingdom ſhalbe no cauſe of diſpleaſure, nor reaſon of diſaduauntage to you, but rather include you a great prærogatiue aboue all other in liuing beſt at eaſe, and being beſt beloued. which as the bettre to prooue and verefie, I will not ſtand here vppon whither the king hauing moſt, can therfore giue moſt: but if prince and ſubject beſtow alike, mark here wich hath moſt thank for like benefitt. wherin firſt I will lay my ſelf vppon the relation of examples light and common, and thus quæſtion with you. if the king and the priuate perſon do both courteouſly ſalute the ſame man, whoſe greeting (think you) doth moſt deeply delight the hearer? if both ſhould commend and congratulate with him, judge you whoſe good report would pleaſe him beſt? if both ſhould do him honour after ſacrifice, whoſe dewtifull regard would moſt reioice him? if both ſhould viſitt him being diſeaſed, who dowbteth but to the paynes and bounties of greateſt Men, are referued alſo greateſt thanks? now then that both diſtribute equally, is it not plain, that part of that which proceedeth from the king doth way down, and counteruail the whole that cometh from others. And I am greatly deceiued if there be not appoincted vnto Princes by heauenly influence, and by nature hir ſelf allotted a ſingularitie in proportion, and in countenaunce a comly grace. For the imperiall crown and ſceptre doth not only enrich and authorize them, but ſo doth bewtefy and ſett them out with all, that both they ſeeme ſince the propagation of their raign in excellency chaunged, and we with their talke woonderfully more delighted, then with any other. Neyther do the very niceſt and coyeſt of dame *Venus* Shrimps (for wich you alſo blamed your preſent ſtate) diſdain at all your age or infirmities: but euery one endineth readely to your will, notwithſtanding fauoured with euery perfection in bewty. So that the kingdom remoueth all greiuous euylls, and yeilds you a *M* aduauntages in pleaſures and ſuch like things. If then doing no more then other, you haue much more thank then any (notwithſtanding your authority to pleaſure, your ability to reward bettre then the reſt) ſhall it not ſtand with the ſame reaſon, that you ſhall find that loue and courteſy in the people, which no other man ſhall find?

No *Simonides*, quoth *Hiero*. for we be compelled in many things more then you priuat men to incurr popular hatred and diſpleaſure. We muſt exact monny if we will haue to ſupply neceſſitie, we muſt keepe a Garriſon and port of men, if we wilbe kept. again we muſt execute offenders and repreſs rebells. And when neede requireth ſodainly an army to fight by ſea or land, the charge here of may not be committed to whom ſomeuer impotent, harebraind, or of mind ſluggiſhly enclined.

Now Sir, an other thing (ſo great a corecy to moſt men as none more great) we muſt entertein and court a guard of hiered ſouldiours: a thing vſed more for greedineſs to ſpend and ſpoil, as they conjecture, then for defence and maintenaunce of our honour. Whereunto *Simonides* thus made anſwer; I deny not, Sir, but in euery of theſe an eſpecial care and deepe regard is requiſitt; notwithſtanding in my fancy and common reaſon, ther are both thankfull offices, and thankleſs: to preſcribe what things be beſt, and to prefer in woord and deede beſt followers thereof, is a gracious and fauourable function. but ſhamefully to rebuke him that tranſgreſſeth, to deale roughly with him, to puniſh him and his purſe likewiſe, is a catching office I grant wary of euyll will, and therefore but a thankleſs office. Let therfore the cheyff Gouernour of the People leaue the revenge of vice to others; and reſerue the reward of vertew to himſelf. A thing to be ſeene in ſingular Men and daily cuſtom: for in Games, where Muſicians contend for gain, and commendation, the price is determined by the woorthieſt man in place, wheras other gamſters and officers are to aſſemble them to ouerſee, correct, and controll them, if occaſion be offered. So that herein what is thanks woorthy the cheiffeſt doth perfourm, but what is odious rather and trowbleſom others execute. And why may not your controlling offices be paſt ouer in like ſort? For all realmes be diſtinguiſhed into counties, ſhires, liberties, baylwikes, and all vndre the king. ſo that if here, as in the aforeſaid games, were allotted a woorthy price for goodly armour, and for good ordre kept, for riding brauely, for fighting valiauntly, for dealing vprightly in all caſes; no dowbt deſire of prayſe and victory, an adhærent or conſequent to the ſame propoſed price, cannot but giue good and great occaſion to put more effectually theſe things in vre. Alſo they, of all men are entreated with leaſt difficulty to affoord the payn, and contribute with the gain, to defray, and depart with whatſomeuer when neede ſhall require, which are deſierous of honour and renowme. for they wilbe as frank as the Emperour. But as there is nothing more profitable to the common wealth, then ſuch ægre contention to ſuperiority in things, ſo nothing is leſs vſed, nothing neglected more. That is the rich country for corne and victualls, wher a reward is ſett for ſuch as excell in huſbandry, and trimming of their grounds: and he doth no little good in the common wealth wich propoſeth a price to ſuch as occupy tillage moſt. For ſo the reuennewes and fruicts of the country ſhall encreaſe, and the inhabitaunts go forward more and more, in woorking for their liuing painfully, and liuing honeſtly by their woork.

Again if merchaundiſe and traffick be ſo expedient for the common wealth, as no dowbt it is: it would be much bettre enterteyned, if to him that vſeth it moſt, ſom honour or prorogatiue wer reſerued. In ſhort, if it wer made known, and giuen out, that whoſoeuer ſhall profitt his country by ſom honeſt meanes, ſhall not be vnrewarded: ſurely this would ſtirr vp many to ſtudy for ſomwhat, that may tend to the commidity of all. and when ſo many haue conſecrated, and wholy betaken themſelues, to further the publique eſtate: it cannot be but more helps wilbe found out, and dewties don more effectually. But if you dowbt leſt it ſhould be ouer chargeable and coſtly, to make out prices for ſo many: perſuade yourſelf this, that you buy nothing ſo cheape as their labour, they nothing ſo dear as your reward. You ſee in titles and other excerciſes, how great expence, how infinitt paynes, how manifold cares a very ſmall reward procureth men vnto. Verely *Simonides* (ſaid *Hiero*) you ſeeme to haue ſpoken well. but haue you any thing to ſay as touching our guard and hiered ſouldiours, how we may auoide the peoples grudging at them: or think you them vnneedful to a Prince that is beloued of his Subjects? No mary ſaid *Simonides*, they are neceſſary notwithſtanding. for you know that wich is very common in horſes, is vſual in ſom men, the better fed the more luſty and vnruly, wich the feare of your guard ſhall bridle. but the honeſt and vertuous ſort, you pleaſure with nothing ſo much, as with your guard; for you mainteyn ſeyn them to defend you from injuries, and many of the citezens are by their ſeruaunts ſlain: If therefore your men of warr haue giuen them this eſpeciall charge, to aſſiſt the injured, as if they were ſeruaunts and keepers to all, when wrong is offered them by ſhifters and quarrellers, wich no place is without: then ſhall the ſubjects well vnderſtand, that theſe are good for you and them both. For by reaſon of them the huſbandman may more boldly apply his buſineſs, and the heard of cattail be more ſafe. ſo that they graunt the inhabitaunts both leaſure to refreſh themſelues, and fitt opportunity to go thorough with their matters, if they haue any reſpect at all to their commodity. Now to daunt the ſodain rupture or foorce of ennemies, to preuent and prouide for their ſubtill ſnares, who are ſo ready as they that are armed daily and prepared to battayll? And in warr what is more vſe to the cittezin, then pencionary ſouldiours are, who byde the firſt brunt of their ennemies, and endaunger themſelues, that the reſt may be in ſaffety. therefore the places next adioyning are not moleſted, nor put to addreſs armed men, but enioy peace, wich ſo greatly they deſire. for theſe may help ſuch as be well willers, and reſtrain alſo the feirceneſs of forrein foes. So that if the country find, that they hurt not the harmleſs, but withſtand the hurtfull, that they helpe ſuch as ſuffer wrong, and ſtick not to ieopard their liues in defence of any ſubiect, how can they but willingly contribute toward the maintenaunce of theſe, hauing keepers at home for things of leſs importaunce? Neither muſt you think to much *Hiero*, of that wich you lay out for the common wealth. for that ſeemes to me bettre beſtowed, wich reſpecteth the good eſtate of all, then wich priuately vppon hym ſelf the prince doth ſpend. wher in becauſe you ſhall not iudge ſtraungely of my opinion, I make you this reſemblaunce. wich think you more for your ornament and honour, you to poſſeſs a ſumptuous howſe, or to haue your townes and cytties enuironed with walls, and furniſhed with temples, ports, courts, hauens, and ſuch like? wich think you moſt ſhall terrefy your foes, you in complete harneſs very vgly to behold, or the whole realme well ſenced with you, or which ſhall profitt moſt the common wealth, if you ſee narrowly and ſeuerely that they abowt you be not idle, or if it be ſo prouided that all your ſubjects folow their vocation? And becauſe we compte nothing more praiſe woorthy, then the breeding and bringing vp of ready horſe, and no exerciſe of chiualry comparable to the running with chariotts: whither is it more famous for you, to keepe a troupe of courters your ſelfe, and ſend them to triumphs, or that a numbre in your land ſhould do the like, and many iuſt them ſelues? wich victory think you better of, that is by foorce of horſemen and chariotts, or by felicity

ty

of your realme obteined? For I think it very vnſeemely and vndecent for the king him ſelf to contend in actiuity of armes with his inferiour ſubiects: becauſe if happely he overcom yet is it odious in him, as making of other mens goods his peculiar and propre gain: but if he take the foyll he moueth his own ſcorn to all the world. But this is my opinion, *Hiero*, that other Princes be the matches, with whom you ought to ſtriue; wich if you vanquiſh to the great ioy and fælicity of your commons: be you aſſured men will reward you, with a precious crown of immortall fame and glory, and you ſhall winn ther with all the harts of your ſubiects, whoſe fauour ſo greatly you deſyre. neyther ſhall you haue one only, but all men for the moſt part prayſers and commendours of your valew and proweſs. In wich your ſo renowmed fame, you ſhalbe deare aſwell to ſtraungers, as to your ſubiects, and for your vertew be had not only at home priuately, but alſo abroad publiquely in admiration. Then may you ſafely and boldly go to any place to ſee what ſomeuer ſight: although at home you may ſee ſights lykewyſe. for your court is neaer with out many, that will right willingly ſhew you ſporte, and be glad any way to do you ſeruice. Euery courtier ſhall you hold an aſſured friend, and ſuch as be abſent ſhall long to ſee you: ſo that not only no man ſhall hate you, but all ſhall loue you to the vttermoſt of theyr powre. Notwithſtanding you muſt not ſuffer once to fall into your thoughts to tempt ſuch as be amiable and fauoured with bewty, but if they go abowt to aſſure you, they are neuer the leſs to be born with. And as for feare, you ſhall not be trowbled with it, but other ſhalbe ſollicited with care of your good eſtate. then ſhall you commaund and find no reſiſtaunce, and they obey with all reuerence: then ſhall you ſee how deare allegiaunce, how vnfeygned loue they beare vnto you, when in your diſtreſs, not only partakers but helpers you ſhall find them and redreſſours of the ſame. You ſhalbe preſented alſo with many giftes, and cannot want a freind to impart them with hauing all men ſo glad of your proſperity, and as ready for you to fight, as for themſelues. in ſo much that what ſomeuer is theirs you may commaund it as your own treaſure, and compt it yours. Now therfore, *Hiero*, go to. prefer your freinds boldly, and preſerue your ſelf; enlarge your kingdom, and ſo ſhall you grow more puyſſaunt: forteſy and make ſtrong your holds with the freindſhipp of other Prynces, and woorthy warriours

————————————— think your
Country your home, the inhabitants
your neighbours, all freinds your
children, and your Children your
own ſowl; endevouring to ſurpaſs
all theſe in liberality and good
nature. for conquer once your
freinds by well doing and
care not what ennemies
can woork against you.
this if you do, you ſhall be
happie and twiſe
happy to yourſelf
and plauſible to
the world.
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My *firſt* Care was to examine the Mouth of Wind-Inſtruments, to know well what Parts contributed to produce Sound, and how it may be modified.

The Mouth of a *German-Flute* differs from that of other Wind-Inſtruments, ſuch as the common Flute, Flageolet, and Organ-Pipe; becauſe, in theſe the Wind introduced at a narrow Hole, but which is determined, ſtrikes the Parts of the Body of the Inſtrument immediately under it, as the Bezel; and by the Quickneſs of its Return, and Re-action upon the ſmall Parts round about it, ſuffers a violent Colliſion: Thus communicating its Vibrations to all the Parts of the Flute, which in their Turn communicate them to the external Air round about them, it produces in us the Senſation of Sound.

But the Mouth of the *German-Flute* is undetermined, becauſe the Wind paſſes thro' a greater or ſmaller Vent, made by the greater or leſs Opening of the Lips, as they approach towards, or recede from each other; as they come nearer to, or are further from the Hole of the Flute; or as they advance more or leſs over the ſaid Hole.

All theſe Differences, which I reduce to four, make the *German-Flute* capable of a very great Number of Perfections, not found in other Wind-Inſtruments, whoſe Mouth is determined.

The Sound being firſt produced by the Vibration of the Air, and the ſmall Parts of the Body of the Flute, is only determined by the Quickneſs or Slowneſs of thoſe Vibrations. If in an equal Time they are to be continued in a greater Number of the Parts of the Body ſtruck, they will loſe more of their Motion, and conſequently of their Swiftneſs; and thus, becoming ſlower in the ſame Time, they produce a leſs lively Sound; and this makes the deep or low Tones. This happens when all the Holes of the Flute are ſtopp'd. The Vibrations, which begin exactly at its *Mouth, muſt be communicated* to all the Parts of the Wood at the ſame Time; therefore they are ſuddenly weaken'd, becauſe their Force is divided among a great Number of Particles, and produces the loweſt Sound.

If you open the firſt Hole next the Bottom of the Flute, the Vibrations find a Vent ſooner, being interrupted in their Continuation. They have fewer Particles to ſtrike, (the Pipe being ſhortened by opening the ſaid Hole) thus, loſing a little leſs of their Force, becauſe there are now fewer Particles among which they muſt be divided, they will have a little more Swiftneſs; and being quicker in the ſame Time, they will produce a leſs deep Sound, and that will be a Tone higher. The other Tones will riſe gradually, as the upper Holes are unſtopp'd.

When you unſtop the Hole which is neareſt to the Mouth, that Hole dividing the inward Space of the Flute into two equal Parts, the Vibrations will find an Iſſue in the Middle of the Way that they are to run to the End of the Pipe; therefore they will go out with as much more Force and Velocity, having only half the Particles, among which they muſt divide themſelves; and conſequently will produce a Sound as high again, which will be the Octave. But as a Part of thoſe Vibrations is always communicated to, and loſt in the other Half of the Flute, the Wind muſt be forc'd a little to produce Accelerations to that Loſs, and then you will have a full Octave. That Note is alſo produced by ſtopping all the Holes of the Flute, as in that of the firſt Octave; but then you muſt double the Force of the Wind, to produce double Vibrations in the whole Body of the Flute, which amounts to the ſame Thing.

This is what is practiſed in the Tones of the ſecond Octave, where the Poſition of the Fingers and Opening of the Holes is the ſame as in the Firſt. You muſt blow with a double Force to produce double the Number of Vibrations in the ſame Time; which makes the ſecond Octave: Becauſe, the more or leſs acute Sound conſiſts in the greater or leſs Number of Vibrations in the ſame Time.

Again, the Wind muſt be given with a triple Force to produce the third Octave; but Vibrations ſo ſuddenly redoubled, not finding ſufficient Iſſue in the firſt Hole to hinder their going on in the reſt of the Flute, becauſe of their extreme Swiftneſs, we muſt be forced to open ſeveral Holes in the lower Part of the Flute; thus the Pipe being more open, the Vibrations will have a greater Iſſue and a full and open Sound will be formed, without being obliged to give the Wind quite a triple Force.

By this Changing of Openings, different from what is required in natural Sounds, a Vent may be given ſooner or later, and greater or leſs, to produce Semi-Tones; which muſt alſo be done in the laſt high Sounds, where a quicker and greater Iſſue muſt be given, that the Vibrations may not loſe their Velocity in communicating with too many Parts of the Body of the Flute.

What remains is to ſhew, how the Wind is modified, and what are the Parts in a living Perſon which contribute to give it more or leſs Force.

The Preſſure of the Pectoral Muſcles upon the Lungs drives the Air out of the Veſicles that contain it: When this comes up to the Mouth thro' the *Trachea Arteria*, (or Wind-pipe) it goes out of it by the Opening which the Lips form as they are applied to the Hole of the Flute. The greater or leſs Force of the Wind depends, firſt, upon the greater or leſs Preſſure of the Muſcles of the Breaſt, which drive it out of its Receptacle; ſecondly, upon the greater or leſs Opening of the Lips at its going out: So that when you would blow weakly, the Muſcles then muſt act weakly, and the Lips making a large Opening, the Wind is driven ſlowly; and conſequently its Return producing Vibrations equally ſlow, and ſtill farther ſlacken'd by their Communication with all the Parts of the Wood of the Flute, low Sounds will be formed.

But when you would riſe to the Octave, that is, produce Sounds as high again, the Muſcles muſt act with a little more Force; and the Lips, coming nearer together, muſt a little diminiſh their Opening; then the Wind being more ſtrongly compreſs'd, and having a ſmaller Iſſue, will double its Swiftneſs, and produce double Vibrations, and thereby give Notes as high again, that is, the Octave. As you riſe gradually to the high Sounds, the Muſcles will act with more Force, and the Opening of the Lips will be proportionably contracted, that the Wind, driven in a more lively Manner, and forced to go out at the ſame Time by a ſmaller Iſſue, may conſiderably increaſe its Swiftneſs, and conſequently produce accelerated Vibrations, which make acute Sounds.

But the *German-Flute* having its Mouth undetermined, the Wind may be modulated by the greater or leſs Opening of the Lips, by their different Poſition upon the Hole of the Flute, and by the Performer's being able to turn the Flute inwards or outwards. Thus the Sounds may be ſwell'd and diminiſh'd, ſoften'd and ſtrengthen'd, produce Echoes, and give Grace and Expreſſion to the Tunes that are play'd; Advantages not to be found in thoſe Inſtruments whoſe Mouth is determined: For, Sound conſiſting in the Vibrations of the Air produced by its Entrance into the Flute, and its Return upon that which ſucceeds it; if, by a particular Poſition of the Lips, it enters into the whole Bigneſs of the Hole of the Flute, that is, goes thro' the longeſt Chord of the Hole, or the true Diameter of it, (which is done by turning the Flute outwards) then it ſtrikes a greater Number of the Particles of the Wood, and at its Return finding an Iſſue equally large, it communicates with a greater Quantity of external Air; and this produces the louder Sounds.

But, when the Flute is turn'd inwards, the Lips cover more than half the Hole, the Wind going in thro' a ſmaller Opening, and being able to return only thro' the ſame, in order to communicate with the external Air, it can ſtrike only a leſs Quantity of it, which makes the Sound ſoft. Theſe two Differences may have ſeveral Degrees, which depend upon placing the Lips over a greater or leſs Chord of the Hole of the Flute, by turning it more inwards or outwards.

Therefore, when there is Occaſion to ſwell a Note, firſt you turn the Flute inwards, that the Lips coming over the Edge of the Hole may ſuffer but a ſmall Quantity of Wind to go in or out, which then is driven weakly to produce a weak Sound; then inſenſibly turning the Flute outwards, the Lips allow of a greater Paſſage and Return to the Wind, which at that Time is driven with greater Force, that it may be communicated to a greater Quantity of Air, and thereby increaſe the Sound; or diminiſh it anew, by inſenſibly turning the Flute inwards, as in the firſt Operation.

All *theſe Variations of the* Mouth may be performed in any one

Sound whatſoever, whether it be an high or a low one; becauſe the Wind, tho' driven with different Degrees of Velocity during the Note that you would ſwell to ſoften, muſt always be ſo regulated as to produce the Vibrations which determine that Note: In the Beginning, when the Sound will be weak, becauſe it will ſtrike a leſs Quantity of external Air, yet it will have Vibrations equal to thoſe that are produc'd in the Middle of the Note where the Sound encreaſes in Force, becauſe it will be communicated to a greater Quantity of Air; the Vibrations not being ſtronger or weaker on Account of their Velocity, but on Account of the Quantity of the Parts that they act upon, and which they put in Motion.

Would you produce a ſoft Sound to repreſent an Echo? Place the Lips over the Hole quite to its Edge, by turning the Flute much inwards; then the Sound being able to be communicated but to a ſmall Quantity of external Air, thro' ſo ſmall an Hole, makes us hear a Sound that ſeems to be afar off, by its ſtriking our Organs weakly.

Theſe are Conveniences which cannot be found in Inſtruments whoſe Mouth is determined and invariable.

As to that Stroke of the Tongue, which is abſolutely neceſſary for playing on all Wind-Inſtruments; the Tonguing an Inſtrument is nothing elſe than a ſhort Interruption of the Wind, by the Interpoſition of the End of the Tongue in the Paſſage of the Lips.

Theſe, GENTLEMEN, were my Reflections upon the Sound of Wind-Inſtruments, and the Manner of modifying it. By imitating the ſame phyſical Cauſes in the Mechaniſm of an *Automaton*, I endeavoured to enable it to produce the ſame Effect in making it to play on the German Flute. The Parts which compound it, their Situation, their Connection, and their Effects, I ſhall now deſcribe.

The Figure is about ſix Foot and an half high, ſiting upon a Piece of a Rock, placed on a ſquare Pedeſtal, four Foot and an half high, and three Foot and an half wide.

In the Fore-part of the Pedeſtal (the Pannel being open'd) on the right Hand there is a Movement, which by Means of ſeveral Wheels put in Motion by a Weight, carries round underneath a ſteel Axel or Arbor, two Foot and a half long, with ſix Cranks in its Length at equal Diſtances, but pointing different Ways. To each Crank are faſten'd Strings which terminate at the End of the upper Boards of ſix Pair of Bellows, two Foot and an half long, and ſix Inches wide each, placed at the Bottom of the Pedeſtal, where their lower Boards are made faſt, ſo that as the Arbor turns, the ſix Pair of Bellows riſe and fall ſucceſſively one after another.

In the Hind-Part of the Pedeſtal, above each Bellows, there is a double Pulley, whoſe Diameters are unequal, namely, one of three Inches and the other of an Inch and an half; which is done to give the Bellows a greater Riſe, becauſe the Strings joyn'd to them, go round the great Diameter of the Pulley, and thoſe that are faſten'd to the Arbor which draws them, wind round the ſmall Diameter.

On the great Diameter of three of theſe Pullies on the right Hand, there are alſo wound three Strings, which, by Means of ſeveral little

Pullies, terminate at the upper Boards of three Pair of Bellows placed in the upper Part of the Pedeſtal, before and at the Top.

Each String, as it ſtretches, when it begins to draw the Board of the Bellows, to which it is fix'd, moves a Lever placed above, between the Axis and the double Pullies in the middle Part of the loweſt Space of the Pedeſtal. That Lever, by Means of different leading Pieces, terminates at the Valve of the lower Board of each Bellows, and keeps it raiſed, that the Air may go thro' without any Reſiſtance, whilſt the upper Board, as it riſes, encreaſes the Cavity of the Bellows. By this Method, beſides gaining Force, we avoid the Noiſe which that Valve commonly makes, as the Air cauſes it to tremble when it comes into the Bellows: Thus the nine Bellows are moved without any Shake, or Noiſe, and with but a ſmall Force.

Theſe nine Bellows communicate their Wind, in three different and ſeparate Pipes. Each Pipe receives that of three Pair of Bellows: The three which are in the lower Part of the Pedeſtal on the right Hand forwards communicate their Wind to a Pipe which runs up along the upright Piece of the Pedeſtal on the ſame Side; and theſe three Bellows are loaded with a Weight of four Pounds each: The three which are on the left Hand in the ſame Row, give their Wind thro' a Pipe like the former, which riſes along the upright Piece on the ſame Side; and thoſe below are only loaded with two Pounds each: The three Pair of Bellows, which are in the upper Part of the Pedeſtal, give their Wind thro' a Pipe which runs horizontally under them, and are loaded only with the Weight of their upper Boards.

Theſe three Pipes, by different Elbows, end in three ſmall Receptacles in the Breaſt of the Figure. There they re-unite into one, which goes up thro' the Throat, or Wind-Pipe, and widening, makes a Cavity in the Mouth terminated by two Lips which bear upon the Hole of the Flute: Theſe Lips give the Wind a greater or leſs Iſſue, as they are more or leſs open; for the Performance of which, as well as that of coming forward or being drawn back, there is a particular Piece of Mechaniſm.

Within the fore-mentioned Cavity or Mouth there is a little moveable Tongue, which by its Play can open or ſhut the Paſſage of the Wind that goes thro' the Lips of the Figure.

By this Mechaniſm is the Wind conducted to the Flute; and by the following Contrivances it is modified.

In the Fore-part of the Pedeſtal on the Left, there is another Movement, which by its Wheel-work, turns a Cylinder or Barrel two Foot and an half long, and ſixty four Inches in Circumference, divided into fifteen equal Parts, of an Inch and an half each.

In the Back of the Pedeſtal, in the upper Part of it, is a Key-Frame, drawing or bearing on the Barrel, made of fifteen very moveable Levers, whoſe Ends on the Inſide have a little Nib or lifting Piece of Steel, which anſwers to each Diviſion of the Barrel.

At the other End of theſe Levers are faſten'd Wires and Chains of Steel, which lead to the different Receptacles of Wind, to the Fingers, to the Lips, and to the Tongue of the Figure.

Thoſe which anſwer to the different Receptacles of Wind, are three in Number, and their Chains riſe perpendicularly up the Back of the Figure to the Breaſt, where they end, being each fix'd to the Valve of one of the Receptacles: And this Valve being open, ſuffers the Wind to paſs into the Pipe of Communication, which riſes, as I have already ſaid, thro' the Wind-Pipe into the Mouth.

The Levers, which move the Fingers, are ſeven, and their Chains alſo riſe perpendicularly quite up to the Shoulders; where they make an Angle or Bend, to go thro' the upper Part of the Arm to the Elbow, where they bend again to run along the Arm as far as the Wriſt, where each of them ends in a Joint fixed to a Tenon made by the End of each Lever contain'd in the Hand, imitating the Bone call'd *Metacarpus*, which, in the ſame Manner, makes a Joint with the Bone of the firſt *Phalanx*: So that the Chain being drawn, the Finger may riſe.

Four of theſe Chains are inſerted in the right Arm, to move the four Fingers of that Hand; and three in the left Arm for three Fingers, there being only three Holes which anſwer to that Hand.

On the End of each Finger is a Bit of Leather, to imitate the Softneſs of the natural Finger, that the Holes may be exactly ſtopp'd.

The Levers of the Key-Frame, which anſwer to the Motion of the Mouth, are four in Number: The Steel Wires which are faſten'd to them make Leaders to go to the Middle of a Ratchet within; and there are faſten'd to Chains, which riſe perpendicularly parallel to the Back-Bone in the Body of the Figure, whence paſſing thro' the Neck, they come into the Mouth, where they are faſten'd to thoſe Pieces, which, being fix'd to the Lips within, give them four different Motions: The one opens them to give the Wind a great Iſſue; the next contracts the Paſſage in bringing them nearer together; the third draws them back; and the fourth makes them advance over the Edge of the Hole.

The Key-Frame has but one Lever more, and to it is faſten'd a Chain which riſes like the reſt, and is to move the Tongue behind the Lips when the Hole is to be ſtop'd.

Theſe fifteen Levers anſwer to the fifteen Diviſions of the Barrel, by their Ends which have the Steel Elbows or lifting Pieces, at an Inch and an half Diſtance from each other: When the Barrel turns, the Bars of Braſs fix'd upon its divided Lines meet with the lifting Pieces, and keep them raiſed a longer or a ſhorter Time, according as thoſe Bars are longer or ſhorter: And as the Ends of all thoſe lifting Pieces make one right Line, parallel to the Axis of the Barrel, cutting all the Lines of Diviſion at right Angles; every Time that a Bar is fix'd at each Line, and that all the Ends of thoſe Bars make amongſt them alſo a right Line, and parallel to that which is form'd by the lifting Pieces of the Levers, each End of a Bar (as the Barrel turns) will touch and raiſe at the ſame Time the End of a Lever; and the other Ends of the Bars likewiſe forming a right Line parallel to the firſt, will, by the Equality of the Length of the Bars, each let fall its Lever at the ſame Time. Thus all the Levers may act, and at the ſame Time concur to the ſame Operation, if it be neceſſary.

When there is only Occaſion for ſome of the Levers to act, you place Bars only at thoſe Diviſions which anſwer to thoſe Levers which you *would have to move*: You may even determine the Time, by placing them nearer to, or farther from the Line formed by the lifting Pieces; and their Action may end ſooner or later, according to the different Length of the Bars.

The End of the Axis of the Barrel on the right Hand is terminated by an endleſs Screw with ſingle Threads diſtant from one another a * Line and an half, containing twelve Threads, which make an Inch and an half in Length, equal to the Diviſions of the Barrel.

Above this Screw a Piece of Braſs is fix'd to the Pedeſtal Frame, which holds a Pivot of Steel, of about one Line Diameter, that falls in between the Threads of the Screw, and ſerves inſtead of a Nut to it; ſo that the Barrel in turning is obliged to follow the ſame Direction as the Threads of the Screw, being guided by the Steel Pivot which is fix'd: Thus, as the Barrel turns round, each Point of it will deſcribe a Spiral Line; and conſequently make a progreſſive Motion from Left to Right.

By this Method each Diviſion of the Barrel, determined at firſt under each End of a Lever, will change its Point at every Revolution, becauſe it will recede from it a *Line* and an half, which is the ſame Diſtance as the Threads of the Screw.

Therefore, the End of the Levers faſten'd to the Key-Frame remaining unmoveable, and thoſe Points of the Barrel, to which they anſwered at firſt, moving away each Moment from the Perpendicular, by forming a ſpiral Line (which by the progreſſive Motion of the Barrel, is always directed to the ſame Point, that is, to the End of each Lever) it follows, that the End of each Lever meets every Moment new Points upon the Bars of the Barrel; which are never repeated, becauſe they form Spirals between them, which make twelve Turns upon the Barrel, before the firſt Point of the Diviſion can come under another Lever than that under which it was firſt determin'd.

In this Space of an Inch and an half all the Bars are plac'd, which Bars themſelves alſo form ſpiral Lines, that the Lever (under which each of them muſt paſs during the twelve Turns of the Barrel) may act.

As one Line changes in reſpect of its Lever, all the other Lines change in reſpect of theirs; thus, each Lever has twelve Lines of Bars of ſixty four Inches in Length, which all go under it, and which all together make a Line of ſeven Hundred and ſixty eight Inches long. Upon this Line are fixed all the Bars ſufficient for the Action of the Lever during the whole Play.

What remains is to ſhew, how theſe different Motions have contributed to produce the Effect which I propoſed in this *Automaton*, comparing them with thoſe of a living Perſon.

To make it produce Sound from the Flute, and form the firſt Note, which is *D* below, I begin firſt to diſpoſe the Mouth; for which End, I fix upon the Barrel a Bar under the Lever, which anſwers to thoſe Parts of the Mouth that ſerve to encreaſe the Opening of the Lips. Secondly, I fix a Bar under that Lever which ſerves to draw back thoſe Lips. Thirdly, I fix a Bar under that Lever which opens the Valve of that Receptacle of Wind, which is ſupplied by the ſmall Bellows that are not loaded. Laſtly, I fix a Bar under the Lever which moves the Tongue; to give a Stroke with the Tongue; ſo that theſe Bars in the ſame Time touching the four Levers, which ſerve to produce the foreſaid Operations, the Flute will ſound *D* below.

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* *A Line is the twelfth Part of an Inch.*

By the Action of the Lever, which encreaſes the Opening of the Lips, the Action of a living Man is imitated, who encreaſes that Opening for the low Sounds.

By the Lever which draws back the Lips, I imitate the Action of a Man who removes them farther from the Hole of the Flute, by turning it outwards.

By the Lever which gives Wind from the unloaded Bellows, I imitate the weak Wind which a Man gives, when he drives it out of the Receptacle of his Lungs, by only a light Compreſſion by the Muſcles of his Breaſt.

By the Lever which moves the Tongue, in unſtopping the Hole thro' which the Lips let the Wind paſs, I imitate the Motion of a Man's Tongue, when he pulls it back from the Hole to give Paſſage to the Wind to articulate ſuch a Note.

It will then follow, from thoſe four different Operations, that by giving a weak Wind, and making it paſs thro' a large Iſſue in the whole Bigneſs of the Hole of the Flute, its Return will produce ſlow Vibrations, which muſt be continued in all the Parts of the Body of the Flute, becauſe all the Holes will be ſhut, and according to the Principle before mentioned, the Flute will give a low Sound; and this is confirm'd by Experience.

If I would make the Flute ſound the Note above, namely *E*, to the four firſt Operations for *D*, I add a fifth; I fix a Bar under the Lever, which raiſes the third Finger of the Right Hand to unſtop the ſixth Hole of the Flute; and I make the Lips to come a little nearer to the Hole of the Flute, by fixing or making a little lower the Bar of the Barrel which held up the Lever for the firſt Note, namely for *D*. Thus giving an Iſſue to the Vibrations ſooner, by unſtopping the firſt Hole from the End, as I ſaid above, the Flute muſt ſound a Note above; which is alſo confirm'd by Experience.

All theſe Operations will be continued pretty nearly the ſame in the Notes of the firſt Octave, where the ſame Wind is ſufficient for forming them all. It is the different Opening of the Holes, by raiſing the Fingers, which characteriſes them: All that is required is to fix on the Barrel, Bars under the Levers which muſt raiſe the Fingers to form ſuch a Note.

In order to have the Notes of the ſecond Octave, we muſt change the Situation of the Mouth, that is, we muſt place a Bar under that Lever which ſerves to puſh the Lips beyond the Diameter of the Hole of the Flute, and thereby imitate the Action of a living Man, who in that Caſe turns the Flute a little inwards.

Secondly, we muſt fix a Bar under that Lever, which bringing the Lips towards one another diminiſhes their Opening; as a Man does to give a leſs Iſſue to the Wind.

Thirdly, a Bar muſt be fix'd under the Lever which opens the Valve of that Receptacle that contains the Wind coming from thoſe Bellows which are loaded with two Pounds; becauſe the Wind being then driven with more Force, acts in the ſame Manner as that with which a living Man blows by a ſtronger Action of the pectoral Muſcles. Beſides, Bars muſt be placed ſo as to run under the Levers neceſſary to raiſe the Fingers requir'd.

From all theſe Operations it will follow, that a Wind driven with more Force, and going thro' a ſmaller Paſſage, will double its Swiftneſs, and conſequently produce double the Number of Vibrations; and theſe make the Octave.

As you riſe up to the higher Notes of this ſecond Octave, the Lips muſt ſtill be brought cloſer, that the Wind in the ſame Time may encreaſe its Velocity.

In the Notes of the third Octave, the ſame Levers that go to the Mouth act as in thoſe of the ſecond, with this Difference, that the Bars are a little higher; which makes the Lips advance quite over the Edge of the Hole of the Flute, ſo as to leave but a very ſmall Hole. You muſt only add a Bar under that Lever which opens the Valve of the Receptacle which has its Wind from the moſt loaded Bellows; that is, from thoſe preſs'd down with four Pounds: Conſequently the Wind, blown with a ſtronger Compreſſion, and going thro' a Paſſage ſtill ſmaller, will encreaſe its Velocity in a triple Ratio; whereby you will have the triple Octave.

In all theſe different Octaves ſome Notes are more difficult to be produced than others; and then they muſt be managed by bringing the Lips over a greater or a leſs Chord of the Hole of the Flute, and by giving a ſtronger or a weaker Wind, which is the ſame that a Man does to ſound the ſame Notes, being oblig'd to manage his Wind, and to turn the Flute inwards or outwards, more or leſs.

It is eaſy to conceive, that all the Bars fix'd upon the Barrel muſt be longer or ſhorter, according to the Time that each Note muſt have, and according to the different Situation neceſſary for the Fingers.

It muſt be obſerved, that in ſwelling of Notes, I have been obliged, during the ſame Note, inſenſibly to ſubſtitute a ſtrong Wind to a weak, and a weaker to a ſtronger, and at the ſame Time to vary the Motion of the Lips; that is, to put them into the proper Situation for each Wind.

For a ſoft Sound; that is, to imitate an Echo, I have been obliged to advance the Lips over the Hole of the Flute, and ſend a Wind ſufficient for forming ſuch a Tone; but whoſe Return, by ſuch a ſmall Iſſue as its Entrance into the Flute can only ſtrike a ſmall Quantity of external Air; which, as I have ſaid, produces an Echo.

The Quickneſs and Slowneſs of different Airs were meaſur'd upon the Barrel, by means of a Lever; one End of which being armed with a Steel Point ſerv'd to mark the Barrel, as the Lever was ſtruck upon. At the other End of the Lever was a Spring, which immediately raiſed the Point up again. Then the Movement was ſet a-going, which turn'd the Barrel with a Velocity proportionable for the ſeveral Tunes. At the ſame Time a Perſon play'd on the Flute the Tune whoſe Time was to be meaſur'd; whilſt another Perſon beat Time upon the End of the Lever, whoſe Point mark'd the Barrel, and the Diſtances between the Points prick'd on were the true Meaſure for the Tunes to be mark'd. Then the Intervals were ſub-divided into as many Parts as the *Meaſure had Times or* Bars.

On the Tabor *and* Pipe-*Figure.*

MY *third* Machine, or *Automaton*, is the Figure playing on the *Tabor* and *Pipe*, which ſtands upright on its Pedeſtal, dreſs'd like a dancing Shepherd. This plays twenty Tunes, Minuets, Rigadoons, and Country-dances.

One would at firſt imagine, that the Difficulty in making of this was leſs than in the Figure playing on the *German-Flute*. But, without making a Compariſon between the two Machines, to praiſe one more than the other, I would have it obſerv'd, that here an Inſtrument is play'd upon, which is very croſs-grain'd and falſe in itſelf; that I have been forced to articulate Sound by Means of a Pipe of three Holes only, where all the Tones muſt be performed by a greater or leſs Force of the Wind, and half ſtopping of Holes to pinch the Notes: That I have been obliged to give the different Winds, with a Swiftneſs which the Ear can hardly follow; and that every Note, even *Semi-Quavers*, muſt be tongued, without which, the Sound of this Inſtrument is not at all agreeable. In this the Figure out-does all our Performers on the *Tabor-Pipe*, who cannot move their Tongue faſt enough to go thro' a whole Bar of *Semi-Quavers*, and ſtrike them all. On the contrary, they ſlur above half of them; but my Piper plays a whole Tune, and tongues every Note. What a Combination of Winds have I been obliged to make for that Purpoſe! In carrying on my Work, I have made Diſcoveries of Things which could never have been ſo much as gueſs'd at. Could it have been thought, that this little Pipe ſhould, of all the Wind-Inſtruments, be one of the moſt fatiguing to the Lungs? For, in the playing upon it, the Performer muſt often ſtrain the Muſcles of his Breaſt with a Force equivalent to a Weight of 56 Pounds: For I am obliged to uſe that Force of Wind; that is, a Wind driven by that Force or Weight, to ſound the upper *B*, which is the higheſt Tone to which this Inſtrument reaches: Whereas one Ounce only is ſufficient to ſound the firſt Note, or produce the loweſt Tone, which is an *E*. Hence will appear, how many different Blaſts of Wind I muſt have had to run thro' the whole Compaſs of the *Tabor-Pipe*.

Moreover, as the different Poſitions of the Fingers are ſo few, ſome would be apt to think, that no more different Winds would be neceſſary than the Number of Notes on the Inſtrument; but the Fact is otherwiſe: That Wind, for Example, which is able to produce the Note *D* following a *C*, will never produce it, if the ſame *D* is to be ſounded next to the *E* juſt above it; and the ſame is to be underſtood of all the other Notes. So that upon Computation it will appear, that I muſt have twice as many different Winds, as there are Tones, beſides the Semi-tones, for each of which a particular Wind is abſolutely neceſſary. I own freely, that I am ſurpriz'd myſelf to ſee and hear my *Automaton* play and perform ſo many and ſo differently varied Combinations: And I have been more than once ready to deſpair of ſucceeding; but Reſolution and Patience overcame every Thing.

Yet this is not all: This Pipe employs but one Hand; the Figure holds a Stick in the other, with which he ſtrikes on the *Tabor* ſingle and *double Strokes*, Rollings varied for all the Tunes; and keeping Time with what is play'd with the Pipe in the other Hand. This Motion is none of the eaſieſt in the Machine; for ſometimes we muſt ſtrike harder, ſometimes quicker, and the Stroke muſt always be clean and ſmart, to make the *Tabor* ſound right. The Mechaniſm for this conſiſts in an infinite Combination of Levers, and different Springs, all moved with Exactneſs to keep true to the Tune: But theſe would be too tedious to give a particular Account of. In a Word, this Figure in its Contrivance is ſomething like that which plays on the *German-Flute*; but differs from it in many of the Means of its Operations.

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Obſervations on Mr WARBURTON's *Sermon at* Bath.

A Late very extraordinary Writer, who has for ſome Time entertain'd himſelf and his Readers in every Shape, and upon every Subject, has at length thought fit to appear under the Character of a *Chriſtian Divine*, to recommend and enforce the Obligations of *Charity*, in a noble and generous Inſtance of it, the Hoſpital at *Bath*.

In this Work, he has ſhewn great Ingenuity and Zeal; and has preſs'd the particular Duty from ſome very proper Motives and Conſiderations of *Juſtice* and *Kindneſs*. I wiſh he had not added (*page* 21.) that of *Gratitude*; becauſe, tho' he might intend it well, it will not be found, upon due Examination, to be a real Foundation for this Sort of Charity; as the lower Part of Mankind will not be ſuppoſed to exert their Induſtry in the Supplies of their own Neceſſities and our Conveniences from any uncommon Motives of Good-will towards thoſe on whom they depend. I very much doubt too, whether the ingenious Foundation of *Juſtice and civil Property*, which this ſuperior Writer has contrived (*p.* 18.) to deduce from the *uncultivated Bounty of the Creator*, will hold. It was a Thought out of the Way and new, which would look great and uncommon. The following Obſervation too, *that common and medicinal Things are, therefore, unappropriate and free*, is only ſurpriſing and new, not true and juſt: For, ſurely, *Property* is the ſame in *uſeful* and *uſeleſs* Things; only their little Uſe or common Plenty makes them of ſmall Value in the Account of Property, however excellent and beneficial they may otherwiſe be; which ſhews, indeed, the Wiſdom and Goodneſs of Providence, but not the Nature of Property. This, therefore, I take to be only a bold Whim of this wonderful Writer. Perhaps theſe Inventions were well deſign'd to ſerve as Motives of Charity to ſome of his Hearers, who might be pleaſed and affected with ſuch new and curious Fancies; and they are mixed with very good and uſeful ones, ſuch particularly as that of the *greater Merit of the debilitated Poor* (*p.* 20.) *than of the diſtemper'd Rich*.

But theſe Miſtakes or Affectations are not of much Conſequence. The main Deſign and profeſſed Opinion of this Performance is what gives Offence to every good Man, and to all ſuch Chriſtians as have the Truth and Excellency of their Religion at Heart——When a Man, under the Character of a Chriſtian Divine, in great Superiority of Learning *and Skill, pretends to lay* down important Principles of Religion, which ffect the Ground and Foundation of all moral Virtue, tend to condemn the Practice of Reaſon in all Ages, and to confound the Judgment and Zeal of the beſt Chriſtians; it is Time to take Notice of ſuch a Writer, and not to ſuffer the magiſterial Dictates of Sophiſtry and affected Orthodoxy to impoſe.

This Reverend Divine takes his Text in the 5th Chapter of *Matthew* and the 16th Verſe, *Let your Light ſo ſhine before Men, that they may ſee your good Works and glorify your Father which is in Heaven;* and then very gravely and roundly introduces his Subject by obſerving, that *our Saviour had in the foregoing Chapter delivered to his Followers the great Principles of the Goſpel Diſpenſation, about the Unity of God, the loſt and mortal Condition of* Adam, *his Redemption and Reſtoration to Life and Immortality by Faith in the* Meſſiah. Now I muſt declare, that I have carefully read over this ſame foregoing Chapter, and what goes before the Text in the 5th, and find not one Word about theſe Principles and Doctrines; nor any Thing but the Recommendation of chriſtian Virtues; and tho' this ingenious Divine adds, *that having thus taught them what they were to believe, He proceeds, &c.* I do not obſerve, that our Saviour ſays any thing about *believing*, or uſes any *Art of learned Diſpoſition*, as our Author calls it, but the plain Words of common Senſe and Reaſon, to direct and perſuade to the Practice of moral Virtues.

But theſe bold Aſſertions and falſe Repreſentations are not made from mere Superiority or wanton Affectation of Novelty; as a Reader only acquainted with the Temper and Character of our Author might eaſily fancy: They are deſigned to introduce and ſupport a new Meaning to the Word *Light* in the Text; which is, it ſeems, to mean *Knowledge*; altho' this was never before thought to be the Senſe: Nor, indeed, in the Nature of Things, can Men's *Principles* be ſeen by their *Actions*. Their Integrity, Virtue and Honeſty may indeed appear from their general Conduct and Behaviour; and thus they may be known by their Fruits; a good or corrupt Heart being plainly indicated by honeſt or diſhoneſt Actions: But how to find out what a Man believes or knows, by what he does, is pretty hard to conceive. The Light that good Men afford to the World was always underſtood to be their *good Works and Example*, whereby only they can *glorify God*; not by any Speculations or profeſs'd Principles.

But the great Point of all which our Author has aim'd at, and for the Sake of which all theſe ingenious Contrivances have been invented, was the fine Compariſon of *his chriſtian good Works* with thoſe of any ancient or modern Philoſophy: They are ſuch, it ſeems (*p.* 11.) as *from whence Glory to God might reſult*; or, as he afterwards explains them at large, ſuch as Chriſtians acknowledge to be the Agency of God in them.

This, indeed, looks ſo groſs and abſurd, that it will require ſome Evidence from the Words of this extraordinary Author. Thus he ſays (*p.* 12.) that *of ourſelves, and without the Aſſiſtance of Heaven, we can do no good Works*, not meaning the neceſſary Dependence of the Creature on God for all its Capacities; for then it would have ſerved as well for *bad Works*. *God, therefore*, ſays he (ibid.) *being the immediate Giver of this Grace*; or, as he might as well have ſaid, the Performer of theſe good Works (for no otherwiſe can our good Actions be the

Gifts

Gift of his Grace) and (*in p.* 13.) he ſays expreſsly, that *from theſe two Sources* (*the true Obligation of Morality and Man's natural Inability to practiſe it*) *Glory to God moſt eminently reſults*, and then he diſcharges every Foundation of Morality but *Conformity to the Will of God*, not ſo much as leaving us any Way to diſcover this *Will*; as indeed, without ſome prior Rule of Truth and Right, muſt be abſolutely impoſſible: And then comes the violent Aſſertion of Man's Inability to practiſe Virtue, and the extraordinary Condemnation of the old Philoſophers, and particularly of the *great Cicero*, as he calls him, for maintaining the contrary.

It ſhould ſeem ſtrange, that the *Glory* of God ſhould conſiſt in Man's *Inability* to practiſe Virtue; and yet, which makes it, if poſſible, more abſurd, that this Virtue ſhould ſtill be required of him. But ſo it muſt be, and *Cicero* is to be expoſed for aſſerting the contrary in the fineſt Sentiments. I ſhall ſet down the Original and our Author's Tranſlation, for the Sake of the Beauty and Juſtneſs of the Thought, and to ſhew, how ſtrongly the Senſe of Truth muſt have forced itſelf on the Mind, even of this bold Writer himſelf.

Cicero, de Nat. Deor. L. III. C. 36. *Atque hoc quidem omnes Mortales ſic habent, externas Commoditates, Vineta, Segetes, Oliveta, Ubertatem Frugum, & Fructuum, omnemque denique Commoditatem, Proſperitatemque Vitæ, a Diis ſe habere; Virtutem autem Nemo unquam acceptam Deo retulit. Nimirum recte; propter Virtutem enim Jure laudamur, & in Virtute recte gloriamur; quod non contingeret, ſi id Donum a Deo, non a nobis, haberemus. At vero aut Honoribus aucti, aut Re familiari, aut ſi aliud quippiam nacti ſumus fortuiti Boni, aut depulimus Mali, cum Diis Gratias agimus, tum nihil noſtræ Laudi aſſumptum arbitramur. Num quis, quod bonus Vir eſſet, Gratias Diis egit unquam? At, quod dives, quod honoratus, quod incolumis.——Ad Rem autem ut redeam, Judicium hoc omnium Mortalium eſt, Fortunam a Deo petendam, a ſeipſo ſumendam eſſe Sapientiam.*

It may hardly be thought worth Notice, that theſe Sentiments are but inaccurately charged upon *Cicero*; for they are by him put into the Mouth of one of his Opponents, and are therefore not to be conſidered as his Opinion, but as what he is to oppoſe if needful. Our Author is too ſuperior a Writer to attend to ſuch Niceties of Truth and Fact. This is, indeed, a very trifling Inſtance of Careleſneſs and Injuſtice compared with ſome of much greater Importance that he has allow'd himſelf in; as appears to almoſt every one that has taken any Notice of him.

This Writer's Tranſlation is thus (*p.* 14.) "All the Commodities "of Life are the Gift of Heaven; but Virtue no Man ever yet thought "came from God. For, who ever returned him Thanks that he was "good and honeſt? and why ſhould he? for Virtue is properly our "own Praiſe, and that in which *we ourſelves have a Right to glory.* "This, in ſhort, is the Opinion of all Mankind, that the Goods of "Fortune are to be ask'd of Heaven, but Wiſdom is to be had only "from ourſelves."

Theſe, it ſeems, are the Sentiments of the *Pagan World*, of *the great Cicero, utter Strangers to the Doctrine of divine Grace*; and would to God, that Chriſtians maintain'd no worſe Principles than theſe!

But what would this proud Theologiſt be at? Would he deny the

Truth of this *heatheniſh* Doctrine? or would he contend, that Chriſtianity teaches the contrary? Either Way he muſt ſurely have a very bad Cauſe.——For, in the firſt Reſpect; On what plainer Foundation can all Morality and Religion ſtand than in the juſt Diſtinction of our *Capacities* and our *Actions?* Can any Thing be required of Mankind by God, but what is in their own Power? And what elſe is in a Man's Power, if his *own Actions* are not?——Is the Deity to be thank'd for what he himſelf does, or for what Man does?——Is not the Dependence of a Creature ſufficiently ſecure, if all its Powers and Capacities and Opportunities are acknowledged to be from God, both their Exiſtence and Continuance? But muſt *their Actions* alſo be thought the Actions of God? This is not only abſurd, but deſtructive of all moral Capacity. If the *Glory of God reſulted from the Inability of his Creatures,* as this judicious Divine aſſerts (*p.* 13.) his greateſt Glory would have conſiſted in beſtowing no Capacities upon any; and in having made no Agents at all. But on the contrary, it ſeems to be the higheſt Glory of the Creation, that there are moral Agents in it, who can pay a voluntary Obedience to the Laws of Reaſon, and to the Will of the great Sovereign and moral Governor of the Univerſe. But enough upon ſo plain a Subject, and ſuch evident Principles of Reaſon and common Senſe.

Would our Author then affect to teach, that this Doctrine is contrary to Chriſtianity? This, indeed, is his profeſſed Deſign. But as he has brought no Proofs, I hope it will only be taken for the raſh and preſumptuous Attempt of Superiority and Inſolence.

The Chriſtian Religion is perfectly agreeable to, nay founded on, theſe great Truths; as indeed all true Religion muſt neceſſarily be. The moral Agency of Man, and the divine Acceptance of his beſt Actions, run thro' the whole Chriſtian Scheme. *If thou doſt well, ſhalt thou not be accepted? He hath ſhew'd thee, O Man, what the Lord requireth of thee, to do Juſtice, to love Mercy, and to walk humbly with thy God.* Chriſtians are commanded to love Truth, and practiſe Righteouſneſs; to do the Will of their heavenly Father. *He that doth Righteouſneſs is righteous.* Theſe Proofs are numberleſs and unneceſſary to be brought to any Conſiderer of Chriſtian Religion; and why they are thus oppoſed I cannot imagine. If it be to promote the Glory of God, he is highly miſtaken. His Glory muſt neceſſarily conſiſt in the Excellency and Obedience of his Creation, and his higheſt Glory in the voluntary and moral Obedience of all his rational Creatures.

Still I am at a Loſs to find out what Motive or Miſtake could lead this learned Divine into theſe ſtrange and miſchievous Opinions. I know that great Geniuſes are apt to ſcorn the vulgar Track, and often fancy themſelves ſuperior to common Senſe; and that Zeal for a good Cauſe will ſometimes prejudice a weak Judgment; but I think theſe Pretences will not excuſe a Chriſtian Divine for having miſrepreſented Chriſtian Principles of ſuch Importance; and for having thus expoſed this excellent Religion to the Scorn of all ſuch as pay any Deference to his Authority. Indeed it may well be hoped, that theſe are few.

I have been ſometimes ready to fancy, that this haughty Man might poſſibly be miſled by a certain known Example of a proud Phariſee, well repreſented in the 18th Chapter of St *Luke's* Goſpel; a Character he might be, perhaps, diſpoſed to be a little fond of. This Man is ſaid to have *ſtood and pray'd thus with himſelf: God, I thank thee that I am not as other Men are,* &c. Our Author may have miſtaken his Notions of Chriſtianity from the Behaviour of this notable Religioniſt, and ſo might imagine *this* to be an Inſtance of a chriſtian Spirit, to thank God for a Man's being poſſeſſed of ſuch extraordinary Virtues; and in his Zeal for this *noble* Character might forget that the Parable is told on purpoſe to expoſe this very Principle and Behaviour, and to ſhew in its proper and ridiculous Light ſuch affected Humility and preſumptuous Pride.

But be this as it may: One Obſervation is very plain from this extraordinary Performance. That Learning and Ingenuity are very dangerous Talents in the Hands of a raſh, injudicious, bold Man; who will court Applauſe, and endeavour to raiſe his own Character and Fortune at the Expence of Truth and Chriſtianity too; who without Caution or Experience, has arrived at ſuch a ſuperior Contempt of Mankind, that he can hope to paſs his weak and undigeſted Criticiſms and common-place Learning upon the World for Judgment and Knowledge; and laugh at the firſt Principles of Truth and Virtue without having thought about them; and can all the while affect an Air of Gravity and orthodox Opinion, as a ſpecial Qualification for Power and Preferment.

Theſe Preſumptions may dazzle the Weak and Ignorant; but in the Account of every wiſe and good Man, ſuch a Character will be juſtly deſpiſed and avoided.

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Mr. *URBAN*, *York.*

THO' many learned Men have attempted to ſolve the Formation, and Aſcent of Vapours, yet none, I think, come ſo near the Point, as the Rev. and Learned Doctor *Deſagnliers*; notwithſtanding whoſe Faithfulneſs in Experiments and Sagacity in Theory, the Author of the *Compendious Syſtem of Natural Philoſophy*, ſeems to ſet aſide the Doctor's Solution, affirming, that it is attended with inſurmountable Difficulties; however I purpoſe to ſhew that the Objections, which are offered, are not ſo great as to be able to throw down ſuch an Hypotheſis (as he calls it) ſince it is founded upon Experiment. Thoſe who would ſee the Doctor's Solution may find it in the *Philoſoph. Tranſ.* but more compendiouſly ſet down by Mr. *R——g* in his Diſſertation concerning the Formation and Aſcent of Vapours, Page 133, Part 2d, of his *Compend. Syſt.* where may be found the Objections he brings, which ſince I ſhall examine them, muſt be ſet down at large.

Object. 1. " If the repulſive Power of the Particles of Water is ſuffi-
" ciently augmented by Heat, as ſuch, to make 'em recede from each o-
" ther, and ſpecifically lighter than our common Air; how comes it to
" paſs, that all the Particles of Water, (as ſoon as, or before, it boils) have
" not their repulſive Forces thus augmented, ſince they are all under a
" much greater Degree of Heat, than is neceſſary to raiſe Vapour?

To this I anſwer.——Let us ſuppoſe a Veſſel of Water ſet upon a Fire, *and let us ſuppoſe likewiſe* the Water in the Veſſel to be divided into an infinite Number of parallel *Laminæ*; then the firſt *Lamina* heated will be that which is contiguous to the Bottom of the Veſſel; this, therefore, becoming ſpecifically lighter, muſt aſcend till it finds ſome Medium of the ſame ſpecifick Gravity with itſelf; the next then contiguous, is that which was the 2*d*, and the next ſucceeding is that which was the 3d, and ſo on for the Others, in their Order; ſo that the repulſive Forces do begin to exert themſelves after a certain Degree of Heat; but it can't be ſuppoſed, that the Water in the Veſſel ſhall vaniſh like the *Aurum Fulminans*, or any other combuſtible: I grant the Particles of Water are under a much greater Degree of Heat, than is juſt neceſſary to raiſe a Steam; but yet it does no ways follow, that there is no Medium betwixt that Degree, and what is requir'd to change it into Steam immediately, without any gradual Succeſſion of the *Laminæ*, as it is above deſcribed, nor do I think it poſſible, that ſuch a Degree of Heat can be afforded by human Art.

Object. 2d. "Allowing that they may riſe from the Surface of the Water, and float in the circumambient Air, as being ſpecifically lighter "than it, why do not their repulſive Forces, as they riſe up in the Air, "and the ſuperincumbent Preſſure of the Atmoſphere becomes leſs, drive "them to greater Diſtances from each other, and ſo cauſe them to continue lighter than the Air at all Heights?

I muſt needs confeſs, I can't ſee how this can be brought againſt the Doctor as an Objection to what he ſaid; for as yet he never ſo much as intimated that the Rarity, or Denſity of the Vapour, depended on the Preſſure of the incumbent Atmoſphere, (according to Mr. *R*——*g's* own Account of the Doctor's Solution) but chiefly on the Degrees of Heat. Was the Heat to encreaſe in Proportion as the Vapour aſcends, (a Thing no ways to be made out) or ſhould the Doctor have ſuppoſed airy Particles to have compos'd the Vapour, (which he entirely oppoſes) and ſo to be an elaſtick Fluid, then there might have been room to think that the Vapour ſhould be lighter than the Air, at all Heights, (*i. e.*) that the Preſſure of the Atmoſphere, and the repulſive Forces are to each other in a Reciprocal Ratio; the one increaſing as the other decreaſes.

Your Humble Servant,
HYDROSTATICUS BOREALIS.

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Mr *URBAN*, *A*——*y*, *Aug*. 3. 1743.

IN reading over a late Treatiſe by the Learned and Ingenious Dr *J*—*T*——*p*, intitled, The *Nature*, *Folly*, *Sin*, and *Danger of being Righteous overmuch*, &c. I have ventur'd to make ſome curſory Remarks, or rather Hints on ſome Paſſages in that Work. The Dr ſays, "When "once Men have forſaken the *Via Regia*, the King's High-way to Hea- "ven, as plainly mark'd out in Holy Scripture; deſerted the ſtand- "ing Rules and Orders of an excellently conſtituted Church, as ours is, "&c." This manner of Expreſſion, I ſay, the *Via Regia*, the King's High way to Heaven, whatever good Meaning was intended thereby, is diametrically oppoſite to the Language of Scripture, where it is expreſsly ſaid from Chriſt's own Mouth, "*Enter ye in at the ſtrait Gate; for wide is the Gate, and broad is the Way, that leadeth to Deſtruction, and many* *there be which go in thereat: Becauſe ſtrait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it.* St Math. vi. 13, 14.

The Dr tells us. “It is very obſervable, that the Righteous overmuch, the *Enthuſiaſts* and falſe *Spiritualiſts*, have, in all Ages, *hated the Eſtabliſhed Church and Clergy*; of late Years, and here in *England* particularly Which I think is much to the Honour of the Church and Clergy.”

And again he ſays, “The Reaſon, why all the Enemies of the *Chriſtian Religion*, (obſerve by the Way, he is no Chriſtian that differs from his High-prieſtly Notions) among us, however they may differ in other Reſpects, do yet, by the Devil's Policy, and their own Inclinations, unite in one Body againſt *the Eſtabliſhed Church and Clergy*, is this very plain one, Becauſe *the Eſtabliſhed Church* is the *Fortreſs*, the *Strong Hold* of the *Chriſtian Religion*, and the *Clergy* the *Garriſon*, or Soldiers that defend it.” Much good may it do the Doctor, in indulging ſo ſanguine, and ſnug a Contentment, and Hugging, as it were himſelf and Brethren, in, I fear, *a fatal Security*. Indeed the *London* Clergy, and thoſe in large Populous Cities and Towns, may be ſaid, I hope, generally to perform the Duties of their *Sacred Function*. But alas! is not the Caſe otherwiſe in many Country Pariſhes through the Kingdom, by Means of *Pluralities* and Non-Reſidence, &c. &c?

Inſtead of *Garriſon'd Soldiers*, do we find there ſo much as *Sentinels?* and do they not ſlumber, or rather *ſleep* on their Poſts! But inſtead of delivering my own Opinion on this Head, I ſhall conclude this little Eſſay with an Abſtract or two from the *Charges* to their Clergy, of two the moſt eminent Prelates that ever adorned or rather bleſſed our Church.

1ſt Biſhop *Bull.*] ‘How much Skill is requiſite to qualify a Man for the Prieſtly Office? How great Care in the Diſcharge of it? What a ſad Thing it would be, if, through my Unſkilfulneſs or Negligence, any one *Soul* ſhould miſcarry under my Hands, or die and periſh eternally!

‘We miniſter to Souls. Souls! Methinks in that one *Word* is a Sermon. Immortal Souls, precious Souls! *one* whereof is more worth than all the *World* beſides, the *Price* of the *Blood* of the *Son* of God. And for our Encouragement here, let us remember, that tho' many Things are required of a Miniſter, yet the *chief* and moſt *indiſpenſible* Requiſites are theſe two, *a paſſionate Deſire to ſave Souls*, and an unwearied *Diligence* in the Purſuit of that noble Deſign. The Miniſter that wants theſe two Qualifications will hardly paſs *the Teſt*, or gain the Approbation of God, the great Judge and Tryer; but where theſe are found, they will cover a Multitude of other Failings and Defects. Let us, therefore, Reverend Brethren, (and may I here *conjure* both *You* and *Myſelf* by the endeared Love we bear to our own Souls, and the *precious Souls*, committed to our *Charge*, yea by the Blood of the Son of God, the Price of both.) Let us, I beſeech you, from henceforth *return* to our ſeveral *Charges*, zealouſly and induſtriouſly plying the great Work and Buſineſs that is before us. Let us think no Pains too great to eſcape that greater Judgment that otherwiſe attends us. Let us ſtudy hard, and *read* much, and *pray* often, and preach in Seaſon and out of Seaſon, and *catechize* the *Youth*, and take *wiſe Opportunities* of inſtructing thoſe who, being of *riper* Years, may yet be as *unripe* in *Knowledge*, and *viſit the Sick*; ſhewing to all our *Flock* the *Example* of a watchful, holy,

‘ *humble* Converſation. And may a great Bleſſing of God *crown* our *Labours*! Let us go on and the Lord proſper us. And again, The unholy Teacher, let him preach ever ſo well, diſcourſeth to little Purpoſe; there will be no *Life* in his *Doctrine*, becauſe his *Life* is ſo *deſtitute* of the *Spirit* of Holineſs; he will ſooner damn his own Soul than ſave any Man's elſe. His Diſcourſes, tho' arm'd with the moſt powerful Oratory, will ſerve to move no other Affection in his Hearers, than that of *Indignation* againſt his Hypocriſy and Impudence, to hear him excellently *declaim* againſt a *Vice*, of which himſelf is notoriouſly guilty.

2*dly*, The moſt excellent Prelate, the late Biſhop of *Saliſbury*.] ‘ The *Manners* and the *Labours* of the *Clergy*, theſe are real Arguments which all People do both underſtand and feel; they have a much more convincing Force, they are *more viſible* and *perſuade* more *univerſally* than Books can do, which are little read and leſs conſidered. And indeed, the Bulk of Mankind is ſo made, that there is no Working on them, but by moving their Affections, and commanding their Eſteem. Zeal in *Devotion*, and *Diligence* in the *Paſtoral Care*, are *fallen* under too viſible and too *ſcandalous* a *Decay*. And whereas the *Underſtanding* the *Scriptures*, and an Application to that ſacred Study was at firſt the *diſtinguiſhing Character* of *Proteſtants*, for which they were generally nicknamed *Goſpellers*; theſe *Holy Writings* are now ſo little *ſtudied*, that ſuch as are obliged to look narrowly into the Matter, find great Cauſe of *Regret* and *Lamentation*, from the *groſs Ignorance* of ſuch as are either in *Orders*, or that pretend to *be put* in them. While Men imagine that their whole Work conſiſts in publick Functions, they reckon that if they either do theſe themſelves, or *procure* and *hire* another perſon in Holy Orders to do them, that then they anſwer the Obligation that lies on them. And the Paſtoral Care, the Inſtructing, the Exhorting, the Admoniſhing, and Reproving, the Directing, and Conducting, the Viſiting and Comforting the People of the Pariſh, is generally neglected; while the *Incumbent* does not think fit to look after it, and the *Curate* thinks himſelf bound to nothing, but barely to *perform Offices*, according to *Agreement*.’ And again, ‘ But what can we ſay, when we find often the *pooreſt Clerks* in the *richeſt Livings*? whoſe Incumbents, not content to devour the Patrimony of the Church, while they *feed* themſelves, and not the *Flock*, out of it, are ſo *ſcandalouſly hard* in their *Allowance* to their *Curates*, as if they intended equally to *ſtarve* both Curate and People.’

Your Conſtant Reader, R. D.

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An Anſwer to a Note in a Book of Mr. RUTHERFORTH'S, *concerning the Caſe of* ABRAHAM'S *offering up* ISAAC; *in Defence of Mr* Warburton.

H. G. London, Auguſt 10, 1744.

IN a late Book of the Learned and Ingenious Mr *Rutherforth*'s, entitled, *An Eſſay on the Nature and Obligation of Virtue*, I find, in a Note, in *p.* 314, 317, ſome Exceptions againſt underſtanding the Command which God gave to *Abraham* to ſacrifice his Son to have been a Revelation to him of the Sacrifice of Chriſt for the Redemption of Mankind; and ſhall attempt to confute them as briefly as I can.

Mr *Warburton*, whoſe Interpretation the mentioned is of this famous Command, begins his Proof of it from theſe Words of our Saviour's ſpoken to the *Jews*; *your Father* Abraham *rejoiced to ſee my Day, and he ſaw it and was glad.* He takes it for granted, and Mr. *R.* proves, elaborately, that the *Jews* underſtood our Saviour as if he had affirm'd, that *Abraham* and he were Cotemporaries, and *Abraham* had beheld him in perſon; which contains Mr *W*'s Aſſertion, that they underſtood him to ſpeak of *ſeeing* in the *literal* Senſe, and not figuratively. And there is very little Force in Mr *R*'s Attempt to evade the obvious Conſequence from hence. For there is *no Reaſons* to aſſert the *Jews* wilfully perverted our Saviour's Meaning with deſign to have a pretence for ſtoning him, but it is a mere groundleſs, not to ſay moſt improbable, Fancy; and though they were always captious in their Diſcourſes with him, that has never been eſteem'd an Objection of any Weight againſt the very common Argument, in plain Caſes, from their Apprehenſions of it, to his real Meaning. It was, in all probability, becauſe his Words expreſſed definitely, and without any Ambiguity, ſeeing properly and ſenſibly, either expreſly, or by obvious Conſequence, that they paſſed the Conſtruction they did on the other part of his Aſſertion, in which, indeed, not being duly qualified, and for want of Ears to hear, they were likely enough to miſapprehend him.

It is very ſtrange in Mr *R.* to affirm, univerſally, that a Man may not be ſaid to have ſeen that of which he has ſeen a Repreſentation, whether the Yokes and Bonds by which a Prophet expreſs'd a certain Captivity, might take the Name of that which they were deſigned to make a ſtrong Impreſſion of, or no (which 'tis needleſs to diſpute, or conſider) ſuch a Picture, on Reſemblance, nevertheleſs, as *Iſaac*'s Sacrifice was of our Saviour's, might very well be ſtiled it, or his Day, and with as much Propriety, for Inſtance, as the Memorial of the Lord's Paſſover might be called his Paſſover; and *Abraham*'s ſeeing the ſacrifice of his Son, be ſaid to be ſeeing that which it ſignified to him, as they to eat of the Paſſover, who partook of the Paſchal Lamb; or the *Iſraelites* in the Wilderneſs to drink of a certain *Rock*, which *Rock was Chriſt*. And this certainly was our Saviour's meaning; that *Abraham* had ſeen a ſenſible Repreſentation of his Day; becauſe the Word εἰδω uſed by the Evangeliſt, whether taken literally, or figuratively, always denotes a full Intuition; which was what, alone, *Abraham* could have had of that which happened Ages after him. There is no Neceſſity, nor Reaſon, for expounding this Word by *Believing*, as Mr *R.* does, in this Text; *theſe all died in Faith, not having received the Promiſes, but having ſeen them afar off, and were perſuaded of them.* The perſons here ſpoken of, ſaw thoſe Types, which repreſented promiſed Bleſſings (which, in our Times, have been accompliſh'd, and ſo we have received) and apprehended their whole Nature, and both primary and ſecondary End; and believed, and did not doubt but that what they foreſhewed would certainly come to paſs: *But having ſeen them afar off, and were perſuaded of them*; firſt they ſaw and then believed; the one of theſe Acts (I mean in a Vulgar ſenſe) was not the other, but laid the Foundation for, and propounded the Object of it.

Mr *R.* owns that our Saviour affirms his Redemption of Mankind was revealed to *Abraham*. And Mr *W.* has prov'd, not only that our Saviour would not have appealed to it on the Occaſion, and to the Perſons he did, if it had not been diſcoverable by them in the *Jewiſh* Scriptures; but that certainly ſo important a Fact would not be omitted in them; after which he ſhews that no other part of *Abraham*'s Hiſtory can admit of this Interpretation, but the Command in queſtion. Which determines the Diſpute between Mr *W.* and Mr *R.* (to ſay nothing of the *Appendix* to a late Examination of Mr *W*'s ſecond Propoſition in *D.L.*) without inſiſting on the ſenſe of the Word ειδω ſo fully vindicated.

But whereas in the Second part of his Diſſertation Mr *W.* proves from our Saviour's Words, ſeveral Circumſtances relating to this Tranſaction of Offering up *Iſaac*, Mr *R.* enquires, which of all theſe particulars could be found in the Hiſtory of God's Command to *Abraham* to ſacrifice him, related in ſuch a Manner that ſuch *Jews* as ſtudied their Scriptures might be well acquainted with the Facts and Circumſtances to which our Saviour appeals in them? In which he, certainly, betrays great Inattention to Mr *W*'s Diſſertation, and the Courſe of his Argument. The Circumſtance which Mr *W.* inſiſts on, and which alone his Argument requires to be contained in *Moſes*'s Hiſtory, is this; that *Abraham* ſaw a ſenſible Repreſentation of Chriſt's Sacrifice for the Redemption and Reſurrection of Mankind; nor is it any where affirm'd by him, or neceſſary to be, that the *Jews* might diſcover this Circumſtance, preciſely and completely, in the Command to offer up *Iſaac*, before the Doctrine of Chriſt's ſuffering for the Sins of Mankind did, or might well explain it to them; and which both had been, with ſufficient plainneſs, preached to thoſe *Jews*, whom our Saviour told that their great Anceſtor had ſeen his Day, before he did, and eſpecially was very ſoon after. And therefore *they* might well diſcover it therein; for Mr *W.* by the ſoundeſt Rules of Logic and Criticiſm, has proved it to be: Has prov'd, that the Hiſtory of this Command, ſo circumſtanc'd as it is, *demands* this Interpretation. The Application of this to the Argument, with which Mr *R.* concludes his Attack, is very obvious; and it appears, at firſt ſight that *Moſes* might, as induſtriouſly as Mr *W.* any where contends, conceal from the *Jews*, the Knowledge of a future State; and yet thoſe *Jews* our Saviour diſcourſed with, perceive that *Abraham*'s offering up his Son repreſented to him Chriſt's Sacrifice for the Redemption of Mankind to eternal Happineſs. And to both Mr *W's* Premiſſes in proof of his Interpretation of this Caſe, and his Concluſion are very ſafe, notwithſtanding this threatning *Dilemma*, and all that Mr *R.* has advanced to the contrary. As, I hope, he will be very ſenſible, and own with an Ingenuity worthy his Character, eſpecially ſince he has told us he might give this as an Inſtance of the Patriarch's Knowledge of a future State; and ſeems to apprehend nothing to lie in his Way to doing it, but thoſe Difficulties which I cannot but think, now, are very manifeſtly and totally removed.

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The Curve which the MOON, *or any other* SATELLITE, *deſcribes about the* SUN, *determined, on all poſſible Suppoſitions of* DISTANCE *and* VELOCITY.

THAT the *Moon's* Path is a protracted *Epicycloid*, as was aſſerted in my * laſt, needs no Demonſtration: it following immediately from the Geneſis of that Curve, and from the Periodical Motions of the *Earth* and *Moon*. Dr *'sGraveſande*, particularly, had conſidered the Paths of the *Earth* and *Moon* in this Light, long before your Correſpondents had moved any Queſtion on the Subject; for in his *Inſtitut. Philoſ. Newt. Tab.* XVII. *Fig.* 2. the Curve which he delineates has the Form of an *Epicycloid* partly *convex* towards the Sun. It is true, indeed, this learned Author has here committed an Overſight, ſeeing, beyond certain Limits, the *protracted Epicycloid* becomes every where *concave* towards the Centre of its Baſe, as ſhall be demonſtrated below. A Miſtake which he was probably led into by a mechanical Conſtruction that did not nearly enough exhibit the true Diſtances of the *Earth* and *Moon* from the *Sun*. I followed him, and unluckily drew after me Mr *R. Yate*; for which he more juſtly owes me a Grudge than for Stealing his † *Trencher* and *Bread*. However, as ſoon as I had inveſtigated a *Theorem* for finding the Point of *Contrary Flexion* in theſe Curves, the Error was corrected of Courſe: All is ſet to rights again, and the *Moon* reſtored to her Path *every where* (tho' not *equally*) concave towards the Centre.

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* *See* Gent. Mag. *Vol.* 13. *p.* 592.

The Reſult of my Enquiry was ſhortly this. That if *n* repreſent the Number of *Synodical* Months in a Year, $n \times 1$ ($= d$) the Diſtance of the *Earth* from the *Sun*, and *m* the Diſtance of the *Moon* from the *Earth*; then will the *Epicycloid* have a Point of *Contrary Flexion*, or *not*, as $d \times m$ is *greater* or *leſs* than Unity.

Whence, if, in the Caſe of our *Moon*, we put $n = 12\frac{1}{2}$, and the Diſtances of the *Sun* and *Moon* from the *Earth* to be as 327 to 1, *m* will be .0413, and $d \times m$ leſs than Unity, that is, there will be no Point of *contrary Flexion*. But if *n*, or *m*, or *both*, are any how increaſed till $d \times m$ is greater than Unity, then will the *Moon's* Path be partly *concave*, partly *convex*. As if $m = \frac{1}{12}$, that is, if other things remaining, the *Moon* was removed to the Diſtance of a little more than 121 Semediameters of the *Earth*, her Path would be convex for ſome time before and after the *Conjunction*; but if *m* was again diminiſhed to $\frac{1}{12\frac{1}{2}}$, the Convexity would vaniſh, and the Radius of *Curvature* in the Moment of *Conjunction* become infinite. And, by the Way, we ſee how eaſily *'sGraveſande* and others might be impoſed on by a mechanical Deſcription, if they happened not to fix the Pencil or deſcribing Point very near the Centre of the Circle.

DEMONSTRATION.

Let the Circle AES whoſe Centre is R, be the Baſe upon which a Circle CAPQ whoſe Centre is C, revolving deſcribes with the point T the Curve TtH. Let the revolving Circle, from its firſt Poſition, when TCR were in a right Line, come into the Poſition cEaq, and the deſcribing Point T into the Place t. From t, through the Point of Contact E draw tEB meeting the Axis in B; join likewiſe cR which will paſs thro' the ſame point E; and draw GF, a Tangent to the *Epicycloid* in t, cutting CR in F.

Then becauſe the Curve TtH is deſcribed by the continual Rotation of Et about the Points of contact E, the Angle FtB is right; and if t is a Point of *contrary Flexion*, the *Fluxion* of the Angle tBF vaniſhes. Further, cE being to ct in a conſtant ratio (as of 1 to *m*) the *Sines* of the Angles

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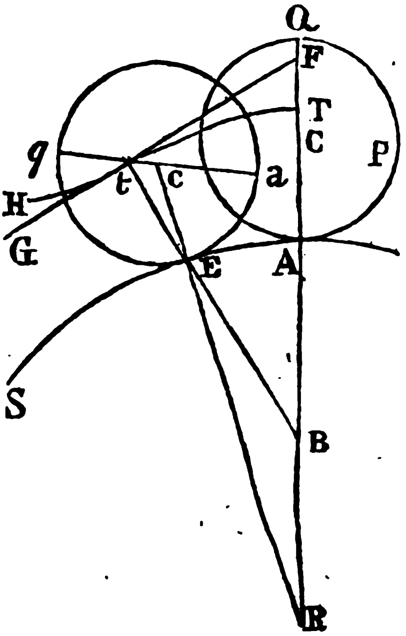
† See *Gent. Mag. Vol.* 13. *p.* 471, 639.

c tE, cEt will be in the ſame ratio; and the Sum of theſe Angles, or the Angle acE, will be in a given ratio to the Angle ARE, namely in the ratio of RA to CA (or of n to 1). Writing therefore for the *Sines* of the Angels ctE, cEt, to the Radius Unity, the Letters z, y, and for the ſeveral Angles mentioned, the Letters that ſtand at their angular Points, we ſhall have theſe three *Equations.*



1. $y = mz$
2. $t \times E = nR$
3. $B = E \times R$

Take the *Fluxions*, and becauſe of the *contrary Flexion*, put B = 0, that is E = R; ſubſtitute likewiſe for t, E, their equals $\frac{z}{\sqrt{1-z^2}}$, and $\frac{y}{\sqrt{1-y^2}}$, and by an eaſy Reduction it will be $y = \frac{\sqrt{d^2m^2-1}}{d^2-1}$, d being equal to $n \times 1$. But y is *real* or *imaginary* as $d \times m$ is *greater* or *leſs* than Unity, whence the Reaſon of the Rule and Limitation above delivered is manifeſt. Q. E. D.

COROLLARIES:

1. The Sine z is found by *Equ.* 1. And the Sum of the Angles to which the Sines z, y belong, *i. e.* the Angle acE, is the Motion of the *Satellite* in its *proper* Orbit, from the Time that it was in Oppoſition at T; as ARE ($= \frac{1}{n} \times$ acE) is the Motion of the *Planet* for the ſame Time.

2. If $m = 1$, $y = 1$. That is, tEB touches both Circles in E, where two Points of *contrary Flexion* meeting are changed into a Point of *Reflexion*. If $m = 0$, the Curve is a Circle with the Semidiameter RC. If m is greater than Unity, it becomes an *Epicycloid contracted* with *Nodes*. And if d is *infinite*, the Baſe being now a ſtrait Line, there is generated the *protracted*, *contracted*, or *common Cycloid*, according as m is *leſſer* or *greater* than Unity, or *equal* to it: and in the *protracted*, the Sine of cEt $= m$.

It is obvious that the Path of the *Earth* is of the ſame Species with that of the *Moon*, only leſs deviating from the *Ecliptic* Circle deſcribed by their common Centre of Gravity. And that the ſame *Theory* may be applied to the *Satellites* of *Jupiter* and *Saturn*. The Periodic Time of a *Satellite* compared with that of its *Primary* will give the quantity n, and its fartheſt *Heliocentric Elongation* from the *Primary* will determine m; whence it may be readily ſeen to what ſpecies the *Epicycloid* of that *Satellite* belongs, after which the Queſtions concerning it will be purely *Geometrical.* *Jan.* 19, 1743-4. *I remain, Sir,* &c. X. Y.

Mr.

Of a Cure for an Ulcer in the Lungs.

Mr Urban, *Aug.* 25, 1744.

1. ABOUT 53 Years ago, I was at the *Hague* with *William Ellys*, Eſq; eldeſt Son of Sir *William Ellys*. That Gentleman had, in the Lungs, an incurable Ulcer; he was attended by four Phyſicians, who had no Hopes of his Recovery but expected his Death every Day. A Friend of mine having told me ſome very extraordinary Cures performed by Dr *Vincent d'Ereſſart*, I had him ſent to me; and prevailed on him to leave me three Doſes of his moſt excellent Remedies, weighing about three or four Grains each Doſe. Theſe Mr *Ellys* took in the Night, at proper Intervals of Time.

2. The next Morning his four Phyſicians being come together Dr *Tetard* who led them, having felt his Pulſe, ſaid, 'This is ſtrange, he is in a manner without Fever; & *meme il a des Forces*.' Mr *Ellys* had taken ſome Gelly of Harts-horn, in which the Yolk of an Egg was diſſolved; and he being ſtrengthened by the Medicine, which he had taken, and probably ſtooping a little, vomited in my preſence from his Lungs, by blowing gently without reaching at all, a Matter much of the ſame Colour with that Gelly: And I thought it was the Gelly itſelf. But afterwards I found it to be part of the Matter gathered in his Lungs.

3. After his Deceaſe his Body being opened, in my preſence, by Dr *Silveſtre*, the Phyſicians were ſatisfied concerning the Cauſe of his Death. There was found in the Lungs a vaſt Number of petrified Scales like Fiſhes Scales, ſome about the Bigneſs of the Nail of ones little Finger; which did cut the Subſtance of the Lungs and of their Veſſels, an innumerable Number of Ways. I deſired that the *Aſpera Arteria* or Wind-pipe might be laid open; and in it we found abundance of purulent and fluid Matter of the Colour aforeſaid; which the Patient had been continually breathing to and fro, from the Lungs into the Wind-pipe, and from the Wind-pipe into the Lungs again.

4. From this remarkable Matter of fact, I concluded, That in any Caſe of an Ulcer in the Lungs, the purulent and ſufficiently liquid Matter contained in them might, in conſequence of its own Fluidity and Weight, be blown in an inſtant out of the Body, by only inverting the Patient with his Head lower than the Lungs, and bidding him to blow a little while, and to cough eaſily. Thus the more the Lungs are placed perpendicularly over the Wind-pipe, the better. But it may be proper then to incline the Body all manner of ways, that the different Veſſels of the Lungs may empty themſelves into the Wind-pipe.

5. I have acquainted many Doctors and Apothecaries and other Perſons with this whole Matter, but could not hitherto prevail on any One to make this harmleſs, moſt eaſy and moſt promiſing Experiment: tho' ſome of them might perhaps have ſaved their own Lives by it, or that of others with great Honour and Profit to themſelves.

6. At laſt, in the Month of April 1744, one *Thomas Godfry* about 23 Years old, of a pretty ſtrong Conſtitution, being then a Servant in the Houſe where I live at *Madderſfield* in *Worceſterſhire*, and having got a moſt dangerous Pleuriſy and Fever, and been long attended without Succeſs, I perſuaded his Mother, about three Weeks after the Beginning of his Sickneſs, to try whether he could eaſe his Lungs, by following my Directions. *His Fever and continual* Sweating had undermined him ſo that he

had then no Strength to ſpeak or breathe, and could hardly ſo much as whiſper. And being in his Bed which was but low, he was made to ſtoop, in the Night April 18, with his Mouth cloſe near the Floor, and immediately he vomited and blew from his Lungs a very great quantity of corrupt Matter, ſome of it very thick and ſtinking; and ſo continued now and then to cough and ſpit, and bring from his Lungs in all about half a Pint, or more, with ſo ſudden an Alteration, that the next Morning he could ſpeak pretty plainly. And then he roſe from his Bed, and went to ſit in the Kitchen near the Fire. He had then alſo a Bliſter upon his Back. The 19th at ſeven in the Afternoon he ſtoopt again and vomited a quantity of freſh Matter which his Ulcer had produced, and a little Blood among it. He continued to vomit now and then as before from his Lungs, ſpitting and coughing much by Intervals, and growing better till the 20th at Noon, when he walked above a quarter of an Hour in the Garden without being tired; having alſo recovered his Appetite. He would have walked longer; but I obliged him to give over for ſome Hours. And in two or three Days he thought himſelf quite recovered. (Thanks be to God.) On the 23d I did read the Book lately publiſhed by his Lordſhip the Biſhop of *Cloyne*, concerning Tar-Water. And on the 25th of April, *Godfry* begun to take a Pint of Tar-Water both Morning and Evening; tho' he found then himſelf as well as he ever was. But the ſole uſe of Tar-Water, without vomiting could never make ſuch a Cure ſo quickly. *Godfry* found that Tar Water diffuſed ſenſibly a cheriſhing Heat thro' all the Fibres of his Body. The Lungs ſeem to require ſome Length of Time, to grow again and fill up ſo great a Cavity. And here, beſides the Uſe of Tar-Water, our Vulnerary Herbs of *Switzerland*, or the Hot-Waters of *Briſtol*, &c. may prove very beneficial. And indeed *Godfrey*, beginning too ſoon to leave off drinking of Tar-water, was glad or choſe to return to it again for a while. Anatomy will diſcover whether the remaining ſound Part of the Lungs be ſufficient, alone, to ſupply their Function: And likewiſe, will ſhew by what means the Cavity of the Ulcer ceaſes to be filled again with a liquid Matter. On the 3d of *May*, *Godfry* running long after a Horſe took a great Cold; but he felt no harm from it, ſeeming now to be proof againſt Pleuriſies.

7. I am ſorry that this whole Theory becomes public ſo late. For as I hope now that in conſequence of this Account many Lives will hereafter be ſaved, both in theſe Kingdoms and in other Countries; ſo perhaps, by the ſame means, many Lives of all Ranks might have been ſaved in Times paſt: Tho' ſometimes the Diſeaſe may prove incurable.

8. Leſt the Patient ſhould be too much terrified, he may be let to believe that he vomits only from the Stomach. And by frequent early Trials, he may vomit the corrupt Matter as ſoon as it gathers, or gathers again and again, in the Lungs. But when freſh Blood is vomited from the Lungs, it may perhaps be improper to empty them of the extravaſated Blood, before the Breach of the Veſſel from which it iſſues be healed.

I cannot but *deſire* ſome of thoſe Perſons, who may recover of ſo dangerous a Diſeaſe, by following *Godfry*'s Example, and taking the *Briſtol*, or Tar-water, or any other proper Remedy to repair their Lungs and to perfect their Cure; (which even Nature alone may often do;) *That* they may, *ſend you* an authentic Account of their Caſe, or procure it otherwiſe to *be publiſhed*, for the Benefit of Mankind.

Sir, Yours &c. N. Facio Duillier.

An Hiſtorical Obſervation upon a Paſſage in SALMON's *Review of the Hiſtory of England*

MR *Salmon* in the Introduction to his *Review of the Hiſtory of England*, p. 3. ſays,——" As to the nineteen Kings before the " Conqueſt, who ſucceeded *Egbert*, the firſt ſole Monarch of *England*, " twelve of them came to the Crown by lineal Succeſſion, and Proxi- " mity of Blood." And then he mentions *Athelſtan*, as the *firſt* Exception to this general Rule: Whereas the lineal Succeſſion was broke in upon by *Ethelred* the 1ſt, who ſucceeded his Brother *Ethelbert*, notwithſtanding *Ethelbert* left two Sons, *Adhelm* and *Ethelward* *, alive at his Deceaſe, who were certainly both of them nearer to the Crown in *lineal Succeſſion*, and *Proximity of Blood*, (whereon Mr *Salmon* in *other* Caſes lays ſo great Streſs) than their Uncle *Ethelred*.——If Mr *Salmon* ſhould urge that *Ethelred* ſucceded by Virtue of *Ethelwulph*'s Will, he will then deſtroy his own favorite Argument of an *indefeaſible Right* in the next Heir according to *lineal Succeſſion*; for if that *Right* my be ſet aſide by *Will*, he would do well to ſhow why it may not be done likewiſe by *Act of Parliament*.

Ethelred left ſeveral Children †, but *Alfred* the Great ſucceded to the Crown, by Virtue of *Ethelwulph*'s Will, notwithſtanding the Sons of both his elder Brothers were then alive; ſo that it ſhould ſeem as if *ſtrict hereditary Right* was but little regarded during the Infancy of the *Engliſh* Monarchy, how ſacred ſoever it may have become ſince.

After the Deaths of *Ethelbert*, *Ethelred*, and *Alfred*, who ſucceded one another by Virtue of their Father *Ethelwulph*'s Will, the Succeſſion continued in *Alfred*'s Line, tho' the *youngeſt*, and notwithſtanding his two *elder* Brothers both left Children, who were certainly nearer in Blood than thoſe of *Alfred*, and were no ways affected by *Ethelwulph*'s Will.——How Mr *Salmon* makes it out that the Deſcendants of *Alfred*, who were only a younger Branch of the Family, came to the Crown (as he aſſerts) by Proximity of Blood, while the elder Branch ſubſiſted, I cannot conceive. For even admitting that *Ethelwulph* had a Right to leave the Crown by Will to each of his own Sons ſucceſſively, as he actually did, yet why did it not revert into the eldeſt Branch after *Alfred*'s Death, which it ought to have done according to *ſtrict hereditary Right?* Mr *Salmon* therefore would do well to ſolve this Difficulty, or elſe his Aſſertion, mentioned above, will fall to the Ground. B. A.

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* Vid. *Rapin*'s Hiſt. of *Eng*. Vol. I. p. 88. Fol. Edit., Ibid p. 90.

* * *

Mr *URBAN*,

THE duration of the puniſhment of the wicked in a future ſtate, is a point of ſo much moment, that, I am apt to think no-body will be diſpleas'd to meet with a ſhort review of it in your Magazine.

However viſionary and extravagant the hypotheſes of *annihilation*, and *reſtoration*, may appear to perſons of conſideration; the very thought of them is ſo agreeable to the wiſhes and inclinations of ſome people, that *they are apt to embrace it* without much reflection about it. It is enough for them to hear that a learned man or two have writ againſt the eternity of hell-torments. The reſt they take for granted: they queſtion not but it muſt be ſo as they ſay; for, that the doctrin of a miſerable eternity always ſeem'd to them abſurd and incredible.——There is, indeed, little hope of prevailing on ſuch perſons as theſe to read any thing on the other ſide: but, then, it is fit they ſhould, ſome way or other, hear (and your Magazine will, perhaps, be the beſt means of * ſpreading the intelligence) that the point is far from being ſo clear and certain as they ſeem'd to imagin; and that therefore it concerns them not too haſtily to take for granted what has never yet been prov'd; nor to talk and act as if hell-torments were not everlaſting, till they are very ſure that they are in the right.

It may not be amiſs, therefore, to let ſuch perſons ſee that *Origen, Burnet, Whiſton, and ſome leſs Names* are but of little weight againſt the general ſentiments of mankind; and that, when examin'd by the balance of reaſon, they will be found exceeding light.

In order to this, I have (herewith) ſent you *an abſtract* of what has been advanc'd on this head by the judicious Mr. HORBERY, in an eſſay he has lately publiſh'd, entitled, *An enquiry into the ſcripture-doctrin, concerning the duration of future puniſhment.*

Not to recapitulate what has been ſaid by former writers on this ſubject (a clear, and conciſe account of which may be ſeen in the *CYCLOPÆDIA*) what was further neceſſary I have digeſted into *Articles, by way of* Supplement *to that incomparable work*; but, if you think it may be more agreeable and inſtructive in another form, I perſuade my-ſelf (from the apparent regard you have for the public) you will be ſo good as to new-model it in ſuch manner as may beſt anſwer the good end for which it was intended.

COSMOPOLITA.

P.S. The Articles of ANNIHILATION, RESTORATION, and HADES, will complete the Subject, as handled by Mr Horbery. If this pleaſes, the reſt are at your ſervice.

——You may, alſo, if it interfere not with your views (by way of apology for my peculiarities, and as a token of my regard for the worthy proprietors of that wonderful performance) prefix to the above-mentioned extract, the encloſed *plan and ſpecimen of a ſupplement to the Cyclopædia*: which I am willing to hope may ſtart ſome uſeful hints for the furtherance and improvement of ſo deſirable a work: eſpecially as what further communications of this nature, you may hereafter receive from your numerous correſpondents, may ſtrike-out new lights; and ſerve, at leaſt, as ſo-many rough draughts, that may eaſily be wrought-up (with ſymmetry) into the body of the grand deſign, or at leaſt furniſh inſtructive entertainments to your Readers.

In Anſwer to the Foregoing:

THE ingenious Author is deſired, for ſeveral Reaſons, to accept a Publication of his accurate Performance, in this ſecondary Pamphlet, which, it is hoped, may anſwer his good Deſign, as notice of it will be ſufficiently *ſpread* in the Magazine, and we willingly take the hint to print it in Folio, that it may be placed more advantageouſly in the Cyclopædia, by thoſe who have that Work.

The following is added from the Cyclopædia, *Article* Hell (*beginning Parag.* 25.) *that the Readers who have not that Work, may better underſtand the ſupplemental Article on the annexed Folio Sheet.*

HELL-*torments*, As to the *eternity* of them. We have Origen, at the head of thoſe who deny it; it being the doctrine of that writer, that not only men, but devils themſelves, after a ſuitable courſe of puniſhment, anſwerable to their reſpective crimes, ſhall be pardoned and reſtored to heaven. Aug. *de Civit. Dei*, L. XXI. c. 17.—The chief principle Origen went upon was this, that all puniſhments are emendatory; applied only as painful medicines, for the recovery of the patient's health. Other objections inſiſted on by modern authors, are the diſproportion between temporary crimes,and eternal puniſhments. 26

The *ſcripture* phraſes for eternity, as is obſerved by archbiſhop Tillotſon, do not always import an infinite duration: Thus, in the Old Teſtament, *for ever*, often ſignifies only a long time; particularly till the end of the Jewiſh diſpenſation: Thus in the epiſtle of *Jude*, ver. 7. the cities of Sodom and Gomorrah are ſaid to be ſet forth for an example, ſuffering the vengeance of *eternal fire*; that is, of a fire that was not extinguiſhed till thoſe cities were utterly conſumed.—So one generation is ſaid to come, &c. but the earth endureth *for ever*. 27

M. le Clerc notes, that there is no Hebrew word which properly expreſſes eternity: הולם *holam*, only imports a time whoſe beginning or end is not known; and is uſed in a more or leſs extenſive ſenſe, according to the thing treated of. 28

Thus, when God ſays, concerning the Jewiſh laws, that they muſt be obſerved *leholam* להולם, for ever; we are to underſtand as long a ſpace as he ſhould think fit; or a ſpace whoſe end was unknown to the Jews before the coming of theMeſſiah,—All general laws, and ſuch as do not regard particular occaſions, are made *for ever*, whether it be expreſſed in thoſe laws or not: which yet is not to be underſtood in ſuch a manner, as if the ſovereign power could no way change them. 29

Archbiſhop Tillotſon, however, argues very ſtrenuouſly, that where *hell-torments* are ſpoke of, the words are to be underſtood in the ſtrict ſenſe of infinite duration; and what he eſteems a peremptory deciſion of the point is, that the duration of the puniſhment of the wicked, is in the very ſame ſentence expreſſed by the very ſame word which is uſed for the duration of the happineſs of the righteous which all agree to be eternal. ‘ Theſe, ſpeaking of the wicked, ſhall go away, εις κολασιν αιωνιον, into eternal puniſhments; but the righteous, εις ζωην αιωνιον, into life eternal, 30

The ſame great author attempts to reconcile this eternity with the divine Juſtice, which had not been ſatisfactorily done before.—Some had urged that all ſin is infinite, in reſpect of the object it is committed againſt, *viz*. God; and therefore deſerves puniſhment: But, that crimes ſhould be heightened by the quality of the object, to ſuch degree, is abſurd; ſince the evil and demerit of all ſin muſt then be equal, inaſmuch as none can be more than infinite; and conſequently there can be no foundation for degrees of puniſhment in the next life. Add, that for the ſame reaſon as the leaſt ſin againſt God is infinite, in reſpect *of its object; the leaſt puniſhment* inflicted by God may be ſaid to be *infinite, becauſe of its* author; and thus all puniſhments from, as well *as ſins againſt God,* would be equal. 31

anſwered, that tho' it be not contrary to juſtice to exceed in r
that being matter of mere favour; it may be ſo to exceed in
ments. It may be added, that man in this caſe has nothing
plain of, ſince he has only his election.---But tho' this may ſ
ſilence the ſinner, and make him acknowledge his deſtruction t
himſelf, it does not ſatisfy the objection from the diſproportion
the crime and the puniſhment.---All the conſiderations, theref
therto alleged, proving ineffectual; our great author is left
the difficulty himſelf.

In order to this, he obſerves, that the meaſure of penalties,
ſpect to crimes, is not only, nor always taken from the quality
gree of the offence; much leſs from the duration and continuan
but from the reaſons of government, which require ſuch pena
may ſecure the obſervation of the law, and deter men from the
of it.---Among men it is not reckoned injuſtice to puniſh murth
many other crimes, which perhaps are committed in a momen
perpetual loſs of eſtate, or liberty, or life. So that the obje
temporary crimes being puniſhed with ſuch long ſufferings, is of

In effect, what proportion crimes and penalties are to bear
other, is not ſo properly a conſideration of juſtice, as of wiſd
prudence in the law-giver, who may enforce his laws with wha
ties he pleaſes, without any impeachment of his injuſtice which
of the queſtion

The primary end of all threatning is not puniſhment, but the
tion of it: God does not threaten that men may ſin and be p
but that they may not ſin, and ſo eſcape: And therefore, th
the threatning runs, the more goodneſs there is in it.

After all, it is to be conſidered, ſays the good archbiſhop, tha
threatens, has ſtill the power of execution in his own hands.---
this difference between promiſes and threatnings: that he who

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NUMBER IV.

To *SYLVANUS URBAN*, Gent.

SIR,

THE following little Hiſtory, its hoped, will be of ſome uſe to *Engliſh* Proteſtants, to make them ſenſible of the true Spirit of Popery, and to make them ſee what they muſt expect, notwithſtanding all their fair Pretences of their being againſt Perſecution, if that Sect ſhould ever be eſtabliſhed in this Kingdom. I have ſome reaſon to think, that the *Roman Pontifical* is a Book but little known to either the *Engliſh* Clergy or Laity. The few Copies of it which are in *England*, are either locked up in Libraries, or are in the Hands of a very few curious and inquiſitive Men: And the *Roman* Miſſionaries are ſo hardy, as obſtinately to deny the Contents of it, believing the Book itſelf can't be produced.

I have here given an Inſtance of one, who, tho' not a Papiſt, was a Favourer of their Notions of Sacerdotal Powers, and abſolutely denied, in Contradiction to Eye-ſight, that the Word *Perſequar* is in the Oath taken by their Biſhops; tho' every one who underſtands *Latin* knows, that there is none, or but little Difference betwixt that and *Proſequar*.

Yours, &c. J. L.

A brief HISTORY *of the* Oath *ſworn to the* Pope *of* Rome, *by all who were conſecrated Biſhops of that Church.*

Vindicat. of the Ordinat. of the Church of *England*.

MANY hundred Years, after *Chriſt*, had paſſed before the Biſhops of *Rome* could acquire any Primacy above other Biſhops. When they at firſt ſet themſelves up to be Patriarchs of the Weſtern Church, and, in conſequence of their dreaming, that *they* were the Succeſſors of St *Peter*, the pretended Prince of the Apoſtles, to be the Chiefs or Heads of the Holy Catholick and Apoſtolick Church, they exacted nothing of the Biſhops of the ſeveral Dioceſes, but a Promiſe of Obedience to them, ſuch as all Inferiors at that time made to their Superiors. But afterwards the Council of *Lateran* under Pope *Paſchal* II. 1079. appointed the following Profeſſion to be made by all Archbiſhops to whom the Pall was ſent.

'I anathematize every Hereſy, and, in particular, that which diſturbs the State of the preſent Church which teaches and aſſerts, That 'an ANATHEMA *is to be contemned, and the Cenſures of the Church or* '*Pope to be deſpiſed*. And I promiſe Obedience to the apoſtolick See, 'and to our Lord Pope *Paſchal* and his Succeſſors under the Teſtimony 'of *Chriſt* and the Church, affirming all that the Holy Univerſal Church of *Rome* affirms, and condemning all that ſhe condemns.'

This Promiſe (if the References which *Labbe* and *Coſſartius* make to the 5th and 6th Epiſtles of Pope *Paſchal* be well grounded) was *all* that was impoſed by that Pope: And that not on all Biſhops, but only on all Archbiſhops to whom he ſent the Pall; and yet from the firſt Words of theſe Epiſtles it appears, that the Princes and States of *Chriſtendom* looked on it with Amazement, as a new and unheard of Thing. 'You have ſignified to me, ſaid that Pope to the Archbiſhops of *Palermo* and *Gueſna*, that the King and the Chief of the Kingdom are amazed, that the Pall was offered to you by *our* Legats on this Condition, that you ſhould ſwear the Oath which they brought to you written by *us*.

Then there was a particular Vow made by ſuch as the Popes ſent in Miſſions. The firſt Inſtance of this is a Promiſe which *Boniface* Biſhop of *Mentz* (who is called the Apoſtle of the *Germans*) made to St *Peter* and his Vicar, Pope *Gregory* II. and his Succeſſors, about the beginning of the *eighth* Century which follows as it is among his Epiſtles.

He died *Anno* 755.

In the Name of God *and our Saviour* Jeſus Chriſt, *in the ſixth Year of* Leo *the Great, crowned by* God *Emperor, the ſixth Year after his Conſulate, and the fourth Year of* Conſtantine *the Great, Emperor, his Son, the ſixth Indiction.*

'I *Boniface* by the Grace of God Biſhop, promiſe to Thee St *Peter*, Prince of the Apoſtles, and to thy bleſſed Vicar Pope *Gregory*, and his Succeſſors, by *the Father, the Son and the Holy Ghoſt, the inſeparable Trinity*, and by thy moſt ſacred Body, that I ſhall ſhew forth all the Faith and Purity of the Holy Catholick Faith, and, that, God aſſiſting me, I ſhall perſiſt in the Unity of the ſame Faith in which the Salvation of all Chriſtians does without all doubt conſiſt; and, that I ſhall in no Sort, and upon no Perſuaſion, concur againſt the Unity of the common and univerſal Church; but, that, as I have ſaid, I will ſhew forth my Faith and Purity, and give my Concurrence in all Things to Thee, and the Advantages of thy Church (to whom the Power of Binding and Loſing is given by the Lord God) and to thy Vicar and his Succeſſors. And if I ſhall know that the Biſhops carry themſelves contrary to the antient Appointments of the Holy Fathers, I ſhall have no Communion nor Conjunction with them; but rather, if I can, I ſhall hinder it; and, if I cannot, I ſhall preſently give Notice of it faithfully to my apoſtolical Lord. And if (which God forbid) I ſhall endeavour to do any thing againſt the Contents of this my Promiſe, any manner of way, either on Deſign, or by Accident, let me be found guilty in the eternal Judgment, and let me incur the Puniſhment of *Ananias* and *Sapphira*, who preſumed to lye and deal fraudulently (even about their own Property) unto Thee. This breviate of an Oath, I *Boniface*, a ſmall Biſhop, have written with my own Hand, and having laid it on thy moſt bleſſed Body, as is before mentioned, I have, God being Witneſs and Judge, made an Oath which I alſo promiſe to keep.'

But it appears by another Letter written in the 26th Year of the Reign of *Conſtantine* the Emperor, that he had taken another Oath *eight* Years before that; for he begins that Letter, written to Pope *Zacharias*, with theſe Words: 'Almoſt *thirty* 'Years ago I bound myſelf by a former Vow under the Service and 'Obſervance of the apoſtolical See, by the Conſent and Command of 'the apoſtolical Prelate *Gregory*, &c.' Epiſt. 135.

Pope *Gregory* VII. about 1236, pretending to a higher Title over Biſhops, ordered the following Oath to be taken to him by them, which is inſerted in the *Decretals* of Pope *Gregory* IX. *Tit.* XXIV. *de Jurejurando* Cap. 4. The Rubric obſerves, that 'here is put the Form of an 'Oath containing *ſeven* Heads, according to which Biſhops ſwear to 'the Pope: But, that at this Time all who receive any Dignity from 'the Pope are ſworn to him.' To which is added this Superſcription.

GREGORY III. *to* PETER *Subdeacon.*

'*I. N.* Biſhop will be faithful from this Hour as before, to Saint '*Peter* and to the Holy Roman Church, and to my Lord Pope C. and 'his Succeſſors canonically entering. I will not be neither in Counſel, 'nor in Deed, that he may loſe his Life or Limb, or be taken with an 'evil Caption. The Counſel which *he* ſhall manifeſt [impart] to me 'either by himſelf, or by Letters, or by a Nuncio, I will not betray 'to any one to his Damage: The Papacy of the Holy Roman Church, 'and the Rules of the Holy Fathers, I will be aſſiſting to defend and 'retain (ſaving my Order) againſt all Men: When I am called to a 'Synod I will come, unleſs I ſhall be hindered by a canonical Hindrance. An apoſtolical Legate, but whom I certainly know, I will 'treat honourably in going and returning, and will help in his Neceſſities. The Threſholds of the Apoſtles I will viſit every Year, either 'by myſelf or a ſpecial Nuncio, unleſs their Licence abſolves me. So 'God me help, and theſe Holy Goſpels.'

It does not appear to me, whether this Oath was ever inſerted in any of the Roman Pontificals; but the learned *Morinus* has aſſured us, That 'ſome Things are added in the later Pontificals which are not in all the antient ones: And, that 'the later the Pontificals are this more appears in them.' De Sacris Ordinat. Part iii. p. 10. Evident Proofs of this, are the following Inſtances. The Oath taken by Archbiſhop *Chicheley*, 1414. was conceived in the following Terms:

'I *Henry* *Archbiſhop of *Canterbury* will be faithful and obedient to 'bleſſed *Peter*, and to the Holy apoſtolical Roman Church; and to my 'Lord *John* XXIII. and to his Succeſſors canonically entring. I will 'not be in Counſel or Conſent, that they loſe Life or Limb, or be 'taken with an evil Caption: The Counſel which they ſhall entruſt me 'with by themſelves or Nuncios, or Letters. I will not knowingly 'diſcover to any one, to their Damage. The Roman Papacy, and the 'Royalties of St *Peter* I will be aſſiſting to them to retain and defend, 'ſaving my Order, againſt every Man. The Legate of the apoſtolical *See I will honourably* accompany in his going and returning; and '*will help in his Neceſſities.* Being called to a Synod I will come, '*unleſs I ſhall be hindred* by a canonical Hindrance. The Threſholds 'of

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[*] *Vita per Duck p.* 12.

‘ of the Apoſtles I will viſit every three Years, either by myſelf or by ‘ my Nuncio, unleſs I am abſolved by an apoſtolical Licence. The ‘ Poſſeſſions appertaining to my archiepiſcopal Table, I will not ſell, ‘ nor give away, nor mortgage, nor let a new Leaſe of, nor alienate ‘ any other way without conſulting the Roman Pontiff. So God me ‘ help and theſe Holy Goſpels.’

The Oath taken by Archbiſhop *Cranmer* was thus expreſſed, 1533.

‘ I *Thomas* Elect of *Canterbury* from this Hour as before will be ‘ faithful and obedient to bleſſed *Peter*, to the Holy Apoſtolical Roman ‘ Church, and to my Lord the Lord *Clement* VII. and his Succeſſors ‘ canonically entring. I will not be in Counſel, or Conſent, or Fact, ‘ that they loſe Life or Limb, or be taken with an evil Caption. But ‘ the Counſel which they ſhall entruſt me with by themſelves or Nuncios I will not knowingly diſcover to any one to their Damage. The ‘ Roman Papacy, and the Royalties of St *Peter* I will be a Helper to ‘ them to retain and defend, ſaving my Order, againſt every Man. ‘ The Legate of the apoſtolical See I will treat honourably in going ‘ and returning, and will help in his Neceſſities. Being called to a ‘ Synod, I will come unleſs I ſhall be hindred by a canonical Hindrance, ‘ The Threſholds of the Apoſtles, when the Roman Court is on this ‘ ſide of the *Alps*, I will viſit every Year, and when it is beyond the ‘ *Alps* every ſecond Year, either by myſelf, or by my Nuncio, unleſs the ‘ apoſtolical Licence abſolves me. But the Poſſeſſions, pertaining to ‘ the Table of my Archbiſhoprick, I will not ſell, nor give away, nor ‘ mortgage, nor let a new Leaſe of or alienate any other way without ‘ conſulting the Roman Pontiffs. So God me help, and theſe Holy ‘ Goſpels.’ *Cant. Regiſt.*

The *Engliſh* * Tranſlation of this Oath which by the Command of King *Henry* VIII. was laid before his Parliament in the 24th 1533. Year of his Reign is thus printed by our Chronicler *Edward* *Hall.* Fol. 205.b.

‘ I *John* Biſhop or Abbot of A. from this hour forward ſhall be faithfull and obedient to Sainct *Peter*, and to the Holy Church of *Rome*, ‘ and to my lord the Pope, and his Succeſſors canonically entring: I ‘ ſhall not be of counſaill nor conſent, that they ſhall leſe either life or ‘ member, or ſhall be taken, or ſuffre any violence, or any wrong by ‘ any meanes: Their counſail to me credited, by theim, their meſſyngers or letters I ſhall not wyllyngly diſcover to any perſon: The ‘ Papacie of *Rome*, the rules of the Holy fathers, and the Regalie of ‘ Sainct *Peter* I ſhall help and retain and defende againſt all men: The ‘ Legate of the Sea Apoſtolique going and coming I ſhall honourably ‘ entreat: The rights, honors, privileges, aucthorities of the Churche ‘ of *Rome*, and of the Pope and his Succeſſors, I ſhall cauſe to be conſerved, defended, augmented, and promoted: I ſhall not be in counſail, treatie, or any acte in the which any thyng ſhal be imagened ‘ agaynſt him, or the Churche of *Rome*, there rights, ſtates, honors or ‘ powers; and if I knowe any ſuche to be moved or compaſſed, I ſhall ‘ reſiſt it to my power, and as ſone as I can, I ſhall advertyſe hym, or ‘ *ſuche as maye* geve him knowlege. The rules of the holy Fathers, the

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* *This the learned Mr Collier* repreſented as a Tranſlation made by Bp Burnet, and *tritled* with his own Ignorance.

'Decrees, Ordinaunces, Sentences, Diſpoſitions, Reſervations, Pro-
'viſions and Commanndementes Apoſtolicke to my power I ſhall kepe,
'and cauſe to be kept of other: *Hereticks, Siſmatikes and Rebelles to*
'*our holy father and his ſucceſſors, I ſhall reſiſt and* perſecute *to my power:*
'I ſhall come to the Sinode when I am called, except I bee letted by
'a Canonicall impediment: The * *lights* [Threſholds] of the Apoſtles
'I ſhall viſite yearly, perſonally or by my deputie: I ſhall not alien
'nor ſell my poſſeſſions without the Pope's Counſail. So God me helpe
'and the holy Evangeliſtes.'

Both theſe laſt Forms appear to be of the ſame Year, yet are they very different: Particularly in *that* laid before his Parliament by King *Henry*, is inſerted that bloody and cruel Clauſe of the Biſhops oppoſing and perſecuting with all their Might *Heretics, Schiſmatics*, &c. This therefore ſeems to have been a Tranſlation of the Form of the † Oath as it then was in the Roman Pontifical, whereas the Oath taken by Archbiſhop *Cranmer*, ſeems to have been copied from the Regiſters of his Predeceſſors.

However this be, in 1516. the *Roman Pontifical* was *reſtored* and *publiſhed* by Pope *Clement* VIII. when ſeveral other Alterations or Additions were inſerted in this Oath. This is the Form of it as it is in the Edition of the *Pontifical*, printed at *Antwerp* 1627. p. 39.

'I. *N.* Elect of the Church of *N.* from this time forwards will be
'faithful and obedient to bleſſed *Peter* the Apoſtle, and the Holy
'Roman Church, and to our Lord the Lord *N.* Pope *N.* and his Suc-
'ceſſors canonically entering. I will not be in Counſel, or Conſent, or
'Fact, that they may loſe their Life, or Limb, or be taken with an
'evil Caption, *or, that violent Hands be laid upon them in any manner,*
'*or, that any Injuries be done to them on any pretended Colour.* But the
'Counſel which they ſhall truſt me with by themſelves, or their Nun-
'tios, or Letters, I will knowingly diſcover to no body to their Damage.
'The Roman Papacy and the Royalties of St *Peter*, I will be aſſiſting
'to them to retain and defend, ſaving my Order, againſt every Man.
'The Legate of the apoſtolic See, I will treat honourably in going
'and returning, and will help in his Neceſſities. *The Rights, Honours,*
'*Privileges, and Authorities of the Holy Roman Church, of our Lord*
'*Pope, aforeſaid, Succeſſors, I will take care to conſerve, defend, in-*
'*creaſe,*

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* The Tranſlator miſread *lumina* for *limina*.

† *Jeremy Collier*, the Nonjuring Protos, in his *Eccleſiaſtical Hiſtory of* Great Britain, Vol. II. pag. 68. col. 2. ignorantly calls this Tranſlation Biſhop *Burnet's*, and ſays, *he* has tranſcribed it *as to the Main*; and tells his Readers, that Bp *Burnet tranſlates* proſequar et impugnabo, *in the Original*, by reſiſt and perſecute. But 1. This is not the Biſhop's Tranſlation, *he* copied it from *Hall*. 2. Mr *Collier* has altered the Tranſlation as follows;

Hall	*Collier.*
To me credited.	Truſted as a Secret.
I ſhall Cauſe to be conſerved.	Endeavour to preſerve.
Shall be imagined againſt him or the Church.	Shall be contrived againſt the Church.
I ſhall reſiſt and perſecute to my Power.	I ſhall reſiſt and proſecute to my Power.

Laſtly, In the Latin Original the perſecuting Clauſe ſtands as follows: *Hæreticos, Schiſmaticos & Rebelles eidem domino noſtro vel ſucceſſoribus prædictis, pro poſſe perſequar & impugnabo.*

‘ *creaſe, and promote. Neither will I be in Counſel or Fact, or Treaty in which any ſiniſter or prejuditial Things of their Perſons, Rights, Honour, State and Power ſhall be plotted againſt our Lord himſelf, or the ſame Roman Church. And if I ſhall know ſuch Things are treated or procured by any, I will hinder them to my Power, and as ſoon as I can, will ſignify them to the ſame our Lord, or to another by whom it may come to his Knowledge.* The Rules of the Holy Fathers, the Decrees, Ordinances, or Diſpoſitions, Reſervations, Proviſions, and apoſtolical Mandates, I will obſerve with my whole Powers, and make them to be obſerved by others; Heretics, Schiſmatics, and Rebels to the ſame our Lord, or the foreſaid Succeſſors I will perſecute and oppoſe to my Power. Being called to a Synod I will come, unleſs I ſhall be hindred by a canonical Hindrance. The Threſholds of the Apoſtles I will *every three Years perſonally viſit by myſelf, and give an Account to our Lord, and the aforeſaid Succeſſors of my whole paſtoral Office, and of all Things in any Manner pertaining to the State of my Church, to the Diſcipline of the Clergy and People, and laſtly to the Salvation of the Souls which are committed to my Truſt: And in like manner I will humbly receive, and moſt diligently execute the apoſtolical Mandates. But if I ſhall be detained by a lawful Impediment, I will fulfill all the foreſaid Things by a certain Nuncio having in Command this ſpecial Thing of the Boſome of my Chapter, or another conſtituted in ſome eccleſiaſtical Dignity, or otherwiſe having a Perſonage:* Or, theſe being wanting to me, by a dioceſan Prieſt; *and the Clergy being utterly wanting*, by any other ſecular or regular Prieſt of ſignal Probity and Religion fully inſtructed in all the Things abovesaid. But of an Impediment of this ſort I will inform by lawful Proofs to be tranſmitted by the aboveſaid Nuncio to the Cardinal proponent of the Holy Roman Church in the Congregation of the Holy Council.

‘ But the Poſſeſſions pertaining to my Table I will not ſell, nor give away, nor mortgage; nor will I leaſe or enfeoff them anew, or any wiſe alienate, *even with the Conſent of the Chapter of my Church, without conſulting the Roman Pontiff. And if I ſhould make any Alienation, I am willing to incur the Penalties contained in a certain Conſtitution publiſhed on this very Thing.*’

The Conſecrator holding open in his Lap with both his Hands the Book of the Goſpels, the lower Part of the Book being turned to the Elect, he takes from it the Performance of this Oath, the Elect ſtill kneeling before the Conſecrator ſaying:

So God me help, and theſe holy Goſpels of God.

And touching with both his Hands the very Text of the Goſpels, then, not before, the Conſecrator ſaith: Thanks be to God.

It is uncertain, I find, when theſe Additions were made, tho' its certain the perſecuting Clauſe was added here in *England* after A. D. 1414, and perhaps by Archbiſhop *Chicheley*'s Counſel, who was a violent Perſecutor of the poor *Lollards*. The Forms of the Oath in the Canon Law, Archbiſhop *Chichley's*, and Archbiſhop *Cranmer*'s Regiſters, and that exhibited to the Parliament by K. *Henry* VIII. order, are all of them very different from that in the preſent Roman Pontifical. *The* Royalties* of St *Peter* are not mentioned in that in the Canon Law, nor thoſe Clauſes of *increaſing and promoting the Pope's* Honours, Privileges *and* Authorities; *informing him of any Conſpiracies againſt him;* and ſwearing to *perſecute and oppoſe* Heretics and Schiſmatics; *going every* three Years *perſonally to* Rome, *to give an Account to the Pope of their Paſtoral Office,* &c. *Humbly receiving and diligently executing the Pope's Command: Not alienating their Poſſeſſions without the Pope's Leave.* But it is too truly obſerved, that the Importance of this Oath is but little conſidered by *Engliſh* Proteſtants; ſince few among us have ever ſeen a *Roman Pontifical*, much leſs read it with Care and Attention. It is very plain from it how much the Popes of *Rome* have had it at their Hearts to depreſs the Epiſcopal Power and Authority, and what gradual Advances they made towards it, till they completed its Ruin, and made the Biſhops their ſworn Subjects and Vaſſals, not only to maintain and preſerve the Pope's Honours and Authorities, but to *increaſe* and *promote* them.

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* The words *Regulas Sanctorum Patrum* were changed into Regalia Sancti Petri.

The Romiſh Miſſionaries in *England* are perpetually inſinuating to the ignorant *Engliſh*, that Popery is miſrepreſented by their Miniſters, and, that Pulpit Popery is falſe Popery: Particularly, that the Papiſts are falſly accuſed of encouraging and practiſing Perſecution, or of making a gazing Stock by Defamation and Reproaches, ſpoiling their Goods, Baniſhing, Impriſoning and putting to Death, the Perſons of thoſe who cannot bow down to the Golden Image which they have ſet up. But now it appears by this Oath, that all the Biſhops of the Church of *Rome* are SWORN, with the utmoſt Solemnity, to *perſecute* and *oppoſe*, as far as they are able, *Heretics*, *Schiſmatics* and *Rebels* to their Lord Pope. By theſe names, its well known, all Proteſtants are called, by the Papiſts, and conſequently they are obliged, whenever they have it in their Power, to *perſecute* and *oppoſe* thoſe who are Proteſtants, or whom they commonly call Heretics.

Nothing can be a plainer and more evident Note of a falſe and Antichriſtian Sect, than the obliging Biſhops or any others to ſwear, that they will *perſecute* thoſe who are Rebels to the Lord Pope, who owe him no Obedience and Submiſſion, and who worſhip the GOD of their Fathers after the way which the Pope's call Hereſie. The Truth or Chriſtian Faith is to be manifeſted to Men's conſciences, in a [*] meek and teachable Manner, and not attempted to be written on them with the Points of Swords: The Son of Man came not to *deſtroy* Men's Lives, but to *ſave* them. It is as true and evident a Note of a falſe Church not to be Subject to the higher Powers, but to withdraw their own Obedience and that of others from them: Since a fuller and more formal Allegiance can be ſworn by no Subjects to their Sovereign Princes, than is here ſworn to the Pope, by the Biſhops of the Church of *Rome*. From it, therefore, may be eaſily inferred, what all Princes may, or ought to, expect, from Subjects ſo bound and tied by a ſolemn Oath to the Pope or Biſhop of *Rome*, or a foreign encroaching Power.

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[*] So St *Peter* intimates 1 Epiſt. iii, 15.—Be ready always to give an Anſwer to every one who asketh you a Reaſon of the hope which is in you with *meekneſs* and *fear*. But theſe laſt Words are omitted by the Popiſh Compiler of the *Profeſſion of Catholick Faith* printed in the Year M,DCC,XXXI.

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Remarks

Remarks on History, *ſaid to be written by Mr.* ADDISON.

TRUE Hiſtory has theſe 3 Marks; *1ſt*, Judgment. *2dly*, Truth. *3dly*, Clearneſs. Truth in the Relation of Matters of Fact; Judgment in the Reflections upon them, and Clearneſs in the Style and Manner of Expreſſion.

Of the *Greeks* there are two, which ſeem to have theſe Marks in an eminent Degree.

1. *Thucydides*, whoſe Hiſtory contains but a ſhort Space, and the Actions he relates are but of ſmall Conſequence; yet perhaps carries the Palm from all the reſt. He is grand and expreſſive in his Style, weighty in his Reflections, ſound in his Judgment, ſecretly inſtructing us thro' all his Parts and directing our Lives and Actions; in his Speeches and little Excurſions almoſt divine; and the oftner you read this Author, the more Inſtruction you will draw from him; and the greater your Acquaintance is with him, the greater Thirſt you will have of peruſing his Work over again.

2. *Polybius*, whoſe Hiſtory conſiſted of 40 Books, the greateſt Part of which is entirely loſt, and what Remains we have come very lame and corrupted to us. In his Prudence and Judgment he is equal to *Thucydides*, more exact and flowing in his Style. He abbreviates or enlarges according to the Weight of his Subject, and frequently gives us his own Inſtructions inſtead of a Narrative, which are always uſeful and to the Purpoſe: He is ſo careful in explaining himſelf, that you imbibe his Senſe at the firſt Sight, which particular makes him more proper for the Cloſets of Princes, and thoſe who will not give themſelves the Trouble of ſearching for the Beauties, &c. of an Author.

Plutrach is not properly to be call'd an Hiſtory but a Life Writer. He very wonderfully forms the Judgment, and by a a plain and open Way of Writing leads us to Virtue and Prudence; but chiefly to the firſt; and is. in my Opinion, rather a virtuous Maſter, than an acute Inſtructor.

Xenophon's Life of *Cyrus* is an inſtructive Romance, not Hiſtory. The *Greek* and *Perſian* Hiſtories are written with Fidelity and Circumſpection But the Advance you muſt expect in civil Prudence from this Author muſt be owing to your own Induſtry, he relating Facts only, and very ſeldom giving his own Opinion, or mingling any uſeful Reflections with the Hiſtorical Part. What we are moſt obliged to him for, is his Publication of *Thucydides*, which was then only in his Hands, and might have been ſuppreſſed by him from the uſual Envy of Writers to each other.

Nicetas Choniates wrote the *Greek* Empire Hiſtory in *Greek* from the Reign of *John Comnenes* to the taking of the City by *Baldwin*, *i. e.* from the Year 1055 to 1210. He is an Author but little known, tho' moſt worthy to be read. He is a bright Genius ſhining in that dull Age, his Style turning pretty much towards *Homer* and the *Greek* Poets; but his Facts narrative are diſtinct, ſhort and deliver'd with Fidelity, not written with Vanity nor mingled with Trifles; his Reflections are admirable, open, uſeful and judicious, and, in a Word, whoever reads him will thank the Perſon who puts him into his Hands.

Nicephorus Gregory takes up the Hiſtory where it is left by *Choniates*, *but not with* an equal Pen: He is either too ſhort or too tedious; and interſperſes Facts and Speeches of his own injudiciouſly. He is an Author of great Piety, and deduces all ſecond Cauſes from their original Providence. What chiefly recommends his Book is his relating the Diſputes on Religion in his Time, not much differing from thoſe of *ours*.

Of the Latin Writers, I muſt prefer *Tacitus* for the Uſe of a Stateſman; no Author writes with greater Fidelity or more Conciſeneſs. His Work is not only an Hiſtory, but a Garden and Nurſery of inſtructive Precepts. What is there in Morality he does not touch upon? What in the Affections or Paſſions of human Nature he does not explain? His Reflections and Sentences are every where interſperſed without breaking the Thread of his Hiſtory, or confuſing his Narrative. He is a Writer which ought to be in the Hands of all Perſons employ'd in publick Buſineſs.

Salluſt, had his Hiſtory come whole to us, had probably taken the firſt, but by theſe little Remains extant we can rather admire than make a Judgment of him. He ſeems a Writer the moſt like *Thucydides* of all the Latins, and what is ſaid of the one is applicable to the other.

Livy writes in a diffuſive and pleaſing Style, rather a Maſter of Eloquence than civil Prudence. He is, in my Opinion, in many places dull and full of Tautology.

Quintus Curtius is an exact Hiſtorian, if there ever was any ſuch. He is eloquent in his Orations, admirable in his Judgment, accurate without our perceiving it. His Subject is barren, chiefly the Wars of *Alexander*; but he ſhews, had his Field been larger, thathe could have given admirable Inſtructions on the other Parts of civil Prudence.

Cæſar has related his own Actions with great Modeſty, Openneſs and Accuracy. They are Commentaries and ſo promiſe only a ſimple and exact Narrative. The Advantage to be gain'd from him is chiefly in military Life, and that not from his Words, but by forming your Judgment from the Account of his Actions.

In the Ages which follow'd the Decay of the Empire, no Hiſtorian is found of any Figure.

Ammianus Marcellinus muſt, if any, have the Preference.

Lambertas Scafnaburgenſis, Rodericus Tolotanus have wrote as well as that Age would allow: The laſt of the *Spaniſh* Affairs, the other of the *Germans*: But in our Fathers Time this and all other Learning reviv'd.

Philip Comines may be compared to any of the Antients. He wonderfully penetrates and opens to us the ſecret Springs and Arcana of Princes Councils, and from thence inſtructs us with unuſual and uſeful Inſights into the Motions and Wheels of human Actions, and that in a full Manner after the Example of *Polybius*; and what encreaſes his Value was his being in a great Degree illiterate, yet knowing in Things, and endow'd with an excellent Judgment from Nature, but unacquainted with Books, and ignorant almoſt of the Rules of *Grammar*.

Paulus Æmilius, who wrote in *French* and of the *French* Affairs, tho' no *Frenchman*. He was drawn from *Italy* to the Service of *Louis* XII and ſeems to have renew'd the true and antient Method of writing Hiſtory. His Reflections and Sentences are frequent and equal to the Antients. He is a diligent Obſerver of Facts, and a ſevere Judge of them. His Faults are, that he is vain, obſcure ſometimes in his Style, and an Affector of obſolete Words.

Francis Guiciardin —— a prudent and ſkilful Writer; and who renders his Readers alſo ſuch. He is open and faithful, free from Paſſions, excepting that of Hatred, which in ſome Places he diſcovers againſt Duke *Urbini.* He may be counted the firſt Writer of this Age, tho' he cannot be compared with the Antients. His Work is prolix, he inſiſts on Trifles, and is often languid.

Paulus Jovius is an Author to be look'd on for the various Matter of his Writings. He judges well, where not carried off by Affection, which he viſibly is in all Subjects relating to his Country, and the *Medici.* In his Speeches he is frequently languid and trifling.

Of the Antients thoſe Authors that may be recommended are *Ariſtotle's* Politicks, *Plato's* Republick and *Xenophon's* Cyrus.

In Ethicks, Plutarch, ſome Books of Seneca, Jeſus of Sirach.

In a Criticiſm on a Poetic Piece 6 Things are to be particularly obſerv'd.

1. The Hiſtory.
2. The Beauty of the Language.
3. The Force of the Words.
4. The Propriety of the Epithets.
5. The Juſtneſs of the Figures.
6. The Senſe of the Allegories.

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Mr *URBAN,*

IN your Magazine for *May* 1742, *page* 245, you give us a Tranſlation of a Letter, relating to Mr *Pope's* Univerſal Prayer from Mr *Le Franc,* Advocate General of the Court of Aids, at *Montalban,* &c. which Prayer *Le Franc* calls a pernicious Eſſay; and of Mr *Pope* he ſays, 'Undoubtedly a Poetical Enthuſiaſm has in this Caſe, miſled him from his true Principles, and prevented him from perceiving, that thoſe pretended Philoſophical Ideas contained in his Verſes, have no ſolid Foundation, even tho' they were not carried to Impiety.' You, Mr *Urban,* ſeem diſpleaſed at that Letter, accuſe *Le Franc* of contradicting himſelf, of not being ſincere, and of being a Bigot. I ſhall make a few Obſervations upon that celebrated Prayer, which, if they are well grounded, will ſerve as an Apology for Mr *Le Franc's* Concern at his being an Inſtrument of ſpreading ſo pernicious an Eſſay.

II.
Thou great firſt Cauſe, leaſt underſtood,
Who all my Senſe confin'd
To know but this, that thou art good,
And that my ſelf am blind.
III.
Yet gave me, in this dark Eſtate,
To ſee the Good from Ill;
And binding Nature faſt in Fate,
Left Conſcience free, and Will.

Mr Pope, I preſume, in Imitation of the Lord's Prayer, has before he comes to his Petitions, a Preface conſiſting of the three firſt Stanzas.

How verboſe, and how far ſhort of the great Original! But 'tis not faulty in the Wordineſs only, 'tis ſo in a Reſpect much more momentous, and that is for telling the Father of all a Pack of Lies, or at leaſt for affirming, what no Mortal does or ever will be able to comprehend. 'Thou, ſays he, has confin'd all my Senſe to know, but this, that thou 'art good, and I am blind.' Is not the Wiſdom and Power of God as plain and perſpicuous as his Goodneſs? Yea verily, and and leſs liable to Objection: And then, pray what does he mean by, 'I am blind?' With what Face can I tell him who gave me Eyes, that I cannot ſee? But this humble Confeſſion of his Blindneſs, is inſerted with an Intent, perhaps, to render his Prayer truly Catholick: For a Perſon that believes he can ſee, can never poſſibly believe Tranſubſtantiation.

Well; but tho' the Goodneſs of the Father of all, and his own Blindneſs, were all he knew; tho' his Knowledge was confined within that Compaſs; yet, in the very next Words he tells him, that 'He gave him 'in, this dark Eſtate, to ſee the Good from Ill,' that is to ſay, tho' I am blind yet I ſee, and I know what thou confineſt me from knowing, at the ſame time that thou giveſt me that Knowledge. This is true Catholick Doctrine. But ſuppoſing that theſe Aſſertions are conſiſtent, and do not imply a Contradiction, can every one affirm with Truth, that 'thou gave me in this dark Eſtate to ſee the good from ill?' Mr *Pope*, who has an infallible Church to guide him, may talk to the ſupreme Being in a peremptory Manner; but a poor illiterate *Indian* ſhould be more modeſt; and, I am ſure, the excellent Socrates would have choſen rather to take another Doſe of Poiſon, than thus to have expreſſed himſelf to the Author of his Being. The Sentiment is certainly far from Truth. But a modern Deiſt, perhaps, may have Vanity enough to approve of it; for whom, it may be, it was calculated, that he alſo, when he prays, may join in this Univerſal Prayer.

And binding Nature faſt in Fate,

This is a Prayer compoſed for every Body, and here is a Part of it which no Body underſtands. What is Nature and what is Fate? And how great the Impropriety, of acquainting the firſt Cauſe, that one is bound faſt by the other, without the leaſt Inſight into the Qualities of either of them? But the *Mahometans* are thought to be great Fataliſts, and the Calviniſts, Predeſtinarians: So that this unintelligible Line, probably, was placed here, with a View to comprehend them.

'*Left Conſcience free,*' This may very likely be true; but then it is a Truth, that, I doubt, will not find Admittance at *Rome*, that Mother and Miſtreſs of all Churches, nor in *Spain*, *Portugal*, or *France*. And this, together with this honeſt Stanza

Let not this weak, unknowing Hand
Preſume thy Bolts to throw,
And deal Damnation round the Land,
On each I judge thy Foe.

is, as may not unreaſonably be thought, one Cauſe of thoſe Qualms of Conſcience of Mr *le Franc*, for having tranſlated into *French* this pernicious Eſſay. *He complements* Mr *Pope*, indeed, for his Courage *in profeſſing the Catholick* Religion in the Heart of *London*, whileas, in Truth, there is no Manner of Danger of doing it at *London*. But would he profeſs ſuch a Sort of a Catholick Religion at *Madrid* or at *Rome*; why then, I would ſay—Mr *Pope* is a Man of Courage. I ſhall make no farther Obſervations upon this, than that theſe generous Principles of Liberty, theſe mild undamning Sentiments, will utterly exclude all real Roman Catholicks from the Uſe of this Catholick or Univerſal Prayer.

‘ *Left Conſcience free and Will.*’

That the Will is free, is abſolutely falſe in numberleſs Inſtances. Is the Priſoner at Liberty not to reflect upon his Confinement? the Criminal, his Guilt? the hungry Perſon, Victuals? or the thirſty Drink? If by Freedom of Will is meant Liberty of Action, that ſtill is a Problem never to be ſolved. *Milton* has finely imployed the Devils, in the Abſence of their Chief, in Meditations upon that great Queſtion.

Others apart ſet on a Hill retir'd
In Thoughts more elevate, and reaſon'd high
Of Providence, Fore-knowledge, Will and Fate,
Fixt Fate, free Will, Fore-knowledge abſolute,
And found no End in wand'ring Mazes loſt.

For my ſelf, I ſtand in doubt, whether any, beſides him whoſe Ways are paſt finding out, is able fully to comprehend that extenſive Propoſitions, ‘the Will is free.’ So far for the Preface, now follow the Petitions.

What Conſcience dictates to be done,
Or warns me not to do,
This, teach me more than Hell to Shun,
That, more than Heav'n purſue.

Father *Clement* and *Ravaillac* murder'd *Henry* the 3d and 4th of *France*, and Father *Garnet*, *Fauks*, *Digby*, &c. would have blown up the Parliament Houſe, in the Time of King *James* I. I do not doubt, but with a very good Conſcience. But, I believe, there are few at preſent, who deſire to be taught of God, to perſue the Dictates of ſuch Conſciences. Had Mr *Pope* inſtructed us to beg for an enlighten'd Conſcience, and turned into Verſe, thoſe fine Words of the Holy Scriptures, ‘that which ‘ I ſee not, teach thou me.’ Then, ſuppoſing that granted, we might, after leaving out that theatrical Rant about Heaven and Hell, heartily proceed in his Words, ‘What Conſcience dictates.’ But here, we inſolently tell him we ſee good from ill, and pray for Reſolution to act accordingly. In Conſequence of which Principles, the Innocent are daily murder'd, the Inquiſition flouriſhes; and the Kingdom of Chriſt is thought to be advanced by Ways and Means the moſt cruel and moſt iniquitous.

What Bleſſings thy free Bounty gives,
Let me not caſt away,
For God is paid when Man receives:
T'enjoy is to obey.

This is as odd an Elevation of Thought, as, I believe, was ever offered to the divine Being, not at all inferiour to any of the *Scots* Presbyterian Eloquence. 'Let me not caſt away, but receive what Bleſſings thou giv'ſt me, which will lay me under no Sort of Obligation, or make me indebted to thee, my receiving them being a ſufficient Payment for them.' I doubt thoſe Bleſſings cannot be ſuppoſed to be worth much, if the bare Acceptance of them can be a full and adequate Price for them. But to crown all, comes in that dapper Line, '*T'enjoy is to obey.*'

A divine Thought, a moſt incomparable Maxim for the debauched and the voluptuous! To proceed,

If I am right, thy Grace impart,
Still in the right to ſtay;
If I am wrong, Oh teach my Heart,
To find that better Way!

Excellent Lines! But how come they here? I have juſt told him, to whom I addreſs my Prayer that 'I ſee the Good from Ill.' If that was true, ſurely I am able to know whether I am in the right or not. So that there ſeems to be no Occaſion for any *ifs* or *ands* in the Buſineſs; neither indeed do I apprehend that the Catholick Church allows any Room for Doubt. That's peculiar to Hereticks, who have no Center of Unity, no viſible Authority, no ——— a thouſand Things beſides. Wherefore I do not know but theſe Hints of an unſetled uncertain Condition may contain ſomething of that Impiety *Le Franc* ſhrugs his Shoulders at, and ſeems ſo uneaſy that he has helped to propagate in the World.

Whereas therefore, Mr *Pope* has ſucceeded ſo ill in what he calls, The Univerſal Prayer. I ſhall beg leave to preſent you with one, ſuitable to every one's Condition, and which every one, that acknowledges a God, may join in——ſincerely and with a good Conſcience, whether he be *Jew*, *Turk*, *Heathen* or *Chriſtian.*

'Our Heavenly Father, unto thee be all Honour, Glory, Praiſe, and Thankſgiving; may the Kingdom of Darkneſs and Iniquity be aboliſhed, and that of Light, Righteouſneſs, and true Piety prevail; may all of us become faithful, and in all Reſpects obedient Subjects unto thee the bleſſed and only Potentate, ſo that thy Will may be done on Earth, even as it is in Heaven. Grant that we may daily receive Things neceſſary for our Support. Our Offences pardon, as we pardon Offences that are committed againſt us. Lay no Temptations in our Way, nor ſuffer us to be led away by them. But deliver us from every Thing hurtful and inconvenient for us, our glorious and almighty King.'

If any Objection can be made againſt this Prayer, it muſt be againſt theſe Words, pardon as we pardon; but do the moſt cruel, malicious, and revengeful, never forgive any Faults in their Wives, Children, Servants, Neigbours, Friends, &c? If they forgive; ſo may they be forgiven: If they do not, they have ſo much of the Devil in them, that 'tis no Matter whether they ſay any Prayers at all or no.

If you pleaſe to publiſh this, you will oblige,
Sir, Your Humble Servant,
CATHOLICUS.

Mr *URBAN*,

IN your *Miſcellaneous Correſpondence*, No. III. You have given your Readers, *An hiſtorical Obſervation upon a Paſſage in* Salmon's *Review of the Hiſtory of* England, with your Leave, I'll give you another Inſtance of that Party Writer's Want of Faithfulneſs. *Review*, &c. *Vol.* I. *p.* 20.— ' Ten thouſand *of the* Religious *were at once turn'd out a ſtarving, with* ' *but* 40 *Shillings a Piece in their Pockets.*' But now this appears to be a notorious Falſhood, by the Records printed at the End of *Battely*'s Cantuaria Sacra, and of *Lewis*'s Antiquities of *Faureſham* Abby; where you may ſee with your own Eyes, *the Names of the late religious Perſons of the Houſe of* Chriſt Church *in* Canterbury, *which were appointed to depart the ſame Houſe with the* yearly Penſions *aſſigned and allotted to every of of them the* 4*th Day of* April, Anno xxxi. *Hen.* VIII. *The firſt Payment to begin at the Feaſt of* Michaelmaſs, *next enſuing, for one half Year, beſides Records for Money in Pocket, for preſent Subſiſtance.*

	l.
Firſt, To the late Prior there *Thomas Goldwell*, with the Office of one of the Prebendaries there Yearly, ——— ———	lxxx
Nicolaco Clement, —— ———	x

The Names of the Monks of the late Monaſtery of Chriſt-Church *in* Canterbury, *with their* Offices, Rewards, *and* Penſions.

The Office,	Their Names,	Rewards,	Penſions.		
		l.	*l.*	*s.*	*d.*
Prior.	Tho. Goldwell,	10	3	6	8
	Johannes Menys, Preb.	3	nil.		
	Nicholaus Clemente,	3	10		
Bartonal.	Johannes Gerard	3	8		&c.

Warrantum *Hen.* VIII. *Johanni Caſtlock*, Abbati [Faureſham] quo illi conceditur annua Penſio centum Marcarum.

A Warrant was granted to every one of the Monks in the ſame Form, for their having the following Penſions. (Recorda Curiæ Augmentationis.)

Robert Chyllenden, Monk,	100 Shillings per Ann.
Thomas Deve, Monk	100 Shil. per Ann.
John Fylpott, Monk	4 Pds per Ann. &c.

What ſhall be done unto thee, thou falſe Tongue?

✣ ✣

The INCONSTANT *or* General LOVER.

MY Name is *Peregrine*, and having lately quitted a roving Way of Life, I have drawn it out by way of Amuſement, and ſhould be glad to ſee it in Print, if you think proper to honour it with a Place in one of your Collections; it may be of Service to People of both Sexes, and this may be a Motive ſtrong enough to induce you, Sir, to print it.

My Father dying while I was very young, left me to the Care of a very honeſt Relation, who ſpar'd no Pains to improve my Fortune and Underſtanding. At the Age of 15 I was remov'd from one of our great

Schools; to the Univerſity. Enjoying now more Liberty, tho' I was thought not an idle Student, yet thro' this Freedom and the ſprightly Warmth of Youth, I begun to diſcover my natural Temper; or rather my Temper began to diſcover itſelf; for Diſſimulation is an Art I could never learn.

What I was firſt remarkable for was a free Manner of Converſation, ſuch an Openneſs as my Acquaintance often told me, diſcovered me at firſt Sight. If I ſpoke my Opinion of Men or Things, I always ſaid what I really thought, and this Freedom, with the Gaiety natural to my Age, made my Converſation agreeable and courted by People of the like Temper.

Among other of my Companions, I grew particularly acquainted with one Mr *Widdin*, a Penſioner of the ſame College. How I came to prefer him to others, I could not for ſome Time conjecture; he was about my Age and very handſome; but a thoughtful ſedentary Life was ſo little his Taſte, that, when he was retired to his Room, he would walk whiſtling about it, to prevent, as he told me, the Fatigue of thinking. When he was abroad in the public Walks, which was as frequent as poſſible, he had an Air, that ſeem'd to ſay, Who'll go any where? He was viſited ſometimes by his Siſter, a young Lady of about 14, who had too much Beauty to be truſted at that Age, at her Brother's Chamber without a ſage Attendant, tho' ſhe was ſent the oftner as ſhe was a kind of Spy on her Brother's Behaviour. I thought her the handſomeſt Creature I had ever beheld; ſhe was tall of her Age, had an exceeding fine Complexion, dark Hair, full black Eyes, Fire and Briskneſs which could be equall'd in nothing but her Wit: Among other Qualities of Breeding what ſhe moſt valued herſelf upon, was talking *French*, an Accompliſhment I had happily learnt at School. In all our Meetings we us'd to be eternally jabbering in that Language, ſuch *French* as the Poet *Chaucer* ſays in his Time, the *London* Ladies us'd to talk.

—*Down at* Stratford *upon* Bow,
Such French *as* France *did never know*,

It was not long before the Mother, a Widow Lady, invited me to her Lodgings, which were very neat. She ſeem'd too young to be the Mother of two ſuch Children, but I heard afterwards, that ſhe had been run away with from a boarding School. The Entertainment was elegant, our Diſcourſe at firſt ſerious, but lively enough before we parted. When I was thus admitted, my Viſits became frequenter; whenever I went abroad their Lodgings always were in the Way: To be ſhort, in leſs than a Year, I found that I prefer'd Mr *Widdin* to the reſt of my Acquaintance, on Account of his pretty Siſter, who grew every Day more charming, at leaſt in my Imagination; her Brother and ſhe were ever at Pique and Repique, and if I ſpoke, tho' what I ſaid was ever ſo indifferent, ſhe had the Addreſs to make it a Verdict in her Favour; ſhe would ſometimes put on ſuch an agreeable Saucineſs to me, as I thought bewitching, I grew every Day more in Love, and ſhe was wild and entirely diſengag'd.

I was thus deeply in Love, before I knew myſelf in Danger, I never thought of asking myſelf what I was about, her Company was always charming, and that was enough. The young *Marian*, that was the Lady's Name, as I thought, knew nothing of the Matter, I had declar'd nothing;

thing; the Mother took no Notice, whatever ſhe might remark in my Looks, which, no doubt, betray'd ſometimes what my Lips concealed. Whether ſhe thought one of my Fortune, which was not mean, a deſirable Match for her Daughter, whatever was the Reaſon, ſhe took no Notice; my Paſſion was in ſuch an Oblivion, that I hardly diſcover'd it myſelf. But while I was wand'ring in this Labyrinth of Love, and amuſed with the moſt agreeable Ideas, I was rouſ'd, by a Gentleman's making his Addreſſes to my Miſtreſs, who came recommended by her Mother's Uncle. He was young, tall and ſwarthy, and from a ſolemn Kind of Carriage, the witty *Marian* call'd him her *Spaniard*, and afterwards gave him the Name of *Don Pacheco.*

This Gentleman had very little to ſay to his Miſtreſs, in Converſation, while I had ſo much the Advantage as to keep the Company on my Side; but then he had Aſſiduity, and daudled, as Miſs call'd it, and by his conſtant Importunity, I found he got Ground of me every Day. I then awaked from my Dream, while Jealouſly confirm'd what I before but ſuſpected; I diſcovered that I was in Love, I improv'd every Opportunity of ſhewing it, but too late; Don *Pacheco* had gain'd the Aſcendant with Miſs, all was going to a Concluſion, when her Mother ſuſpecting Treachery in Don *Pacheco,* forbid him her Family and retir'd into the Country.

I took the firſt Opportunity of following 'em, accompanied by my friend the Brother. I thought to have found poor *Marian* quite diſconſolate for the Loſs of her Dear; but I was deceiv'd. She had ſeen a young Country Squire, whoſe Father was of ſuperior Fortune, and therefore averſe to the Match. The young Gentleman, who liked her well enough, was not as he ſaid of ſuch a puling Conſtitution as to break his Heart for her, and to ſerve a Friend, ſuch as he very obligingly call'd me, he could be content without her.

Thus I was left to run as it were by myſelf, and the fair *Marian,* who was by no means difficult, made me think myſelf every Day happier. It was now the latter End of the Hunting Seaſon, and the Beginning of the Spring, the gentle Seaſon of Love. I was in the romantic Time of Life, and, as I thought, belov'd by the Object of my Wiſhes.——But from all this I was ſpeedily hurry'd; the good Man, my Guardian, was dying; I flew to ſee him, and came Time enough to take my Farewel, and receive his laſt Advice. Out of reſpect to him, I forbore Writing a Week to my dear *Marian,* whom I had parted from with mutual Vows and Tears; but I could now no longer forbear, I ſent her a Letter, which ſhe receiv'd as ſhe was coming out of Church, where ſhe had juſt been married to one *Pedro,* a Rival that I never dreamt of. Such was the End of my firſt Amour.

It might be expected that I ſhould ſuffer ſome Chagrin on this Occaſion, I believe I call'd the young Lady *inconſtant,* and ſome hard Names; but I did not indulge much Sorrow, nor do I remember that I was more than commonly fond of Solitude, Willow Walks, or murmuring Brooks.

I ſtay'd ſome time in the Country, which became, as the Spring advanced, every Day more delightful, and went ſometimes to Viſit ſome young Neighbours that had been formerly my Schoolfellows; for one of whom, I had ever ſuch an Affection as exceeded that of a Brother; he had a Siſter that was the Admiration of all the Neighbourhood; ſhe had the Refuſal of all the beſt Matches in the County; but while ſhe engag'd ſo deeply the Affection of others, ſhe was, at leaſt to all Appearance, inſenſible herſelf. She ſaw the rough loud-laughing Sportſman in her Company become well-behaved, and ſupple as his Spaniel, and the lewd double-entendre Gallants, who are ever putting the Fair to the Bluſh, and repreſenting that amiable Sex as void of Modeſty, change their Behaviour in her Company into a decent ſearful Regard; and all this without knowing that herſelf was the Cauſe of thoſe ſtrange Metamorphoſes. She was a perfect Inſenſible: I added one to the Number of the Admirers of this Lady, the fair *Scrina*; for as my Heart had neither the untam'd Wildneſs of the Tiger, nor the Hardneſs of a Rock, I thought I might ſubmit without Diſgrace to ſo triumphant a Beauty. I was now again in Love, but this ſecond Fit had very different Symptoms from the former; it was of the Platonic kind; I was abſent in Company, fond of being alone; I writ three Copies of Verſes; wou'd ſometimes rove thro' the Woods and Meadows, and ſit liſt'ning to the Murmur of purling Brooks, and in the Height of my romantic Madneſs lie down and imagine very fine Things. Out of this Revery I was rais'd by a Friend, who came a-croſs the Country to invite me to his Houſe: I went with him, and we diverted ourſelves very agreeably with rural Sports, Horſe-races, and Country Aſſemblies. While I was at my Friend's, his Buſineſs ſometimes calling him away, I was left frequently with a Relation of his, whom I ſhall call Miſs *Jolly*. She was a freſh Country Girl, inclinable to be fat; her Breeding was ſuch as is to be had in a genteel Country Family, ſhe had Wit without Affectation, and a Temper that made her very engaging to thoſe ſhe could be free with. I was not at all enamoured with her at firſt Sight; but by frequent Converſation I found a Paſſion ſtealing upon me, and in a ſhort Time was ſo far gone, that I fell to downright Courtſhip, which ſhe received in ſuch a Manner as diſcovered a timorous Modeſty, but no Averſion. I proceeded therefore with as much Succeſs as I could deſire; my only Difficulty was to aſſure her of my Sincerity, which ſhe had no Opinion of. I told her I might be inconſtant, but as for my preſent Sincerity, I would make it appear beyond Diſpute: Her Anſwer was, All in good Time; adding, that as her Couſin and myſelf were to take a Journey into the Weſt the Week following, there was no doubt of our meeting with Temptation in our Way, eſpecially as we were to go to *Bath*, and therefore ſhe choſe to put me to the Tryal, ſince it was better ſhe knew my Turn of Mind, before ſhe was too far engag'd. I left her, and have never ſeen her ſince.

After parting with the unaffected Miſs *Jolly*, my gay Friend and myſelf ſet out for *Bath*; we ſoon enter'd into the Diverſions of that agreeable Place, where People flock more for Company than Health, to avoid thoſe Spectres *Spleen* and *Solitude*, which haunt many faſhionable Country Seats as well as old Manſion-houſes. I ſhall not deſcribe how People here enjoy the Sweets of Society, which in my Opinion they do to the greateſt Perfection. They have Morning and Evening Aſſemblies; I ſaw no Diverſions but what were innocent; and in Converſation, ſuch a well-bred Freedom prevails, as makes Society moſt engaging. I could willingly dwell on this Subject, as far more agreeable than contemplating my own Follies.

I need not tell you that there were many beautiful young Ladies here, eſpecially as it was the full Seaſon; nor after the Deſcription I have given of myſelf, that I had a Heart not inſenſible of their Beauty. I forgot all the artleſs Innocence of Miſs *Jolly*, as ſhe ſaid I would, tho' I had proteſted to have a laſting Affection for her; and I thought myſelf ſincere, ſo little did I know my own Heart. You have read of the Philoſopher's Aſs, placed at an equal Diſtance from two Burdens of Hay, in which Situation being equally tempted by both Burdens, the Philoſopher concludes that, thro' Suſpenſe which Side to incline to, the Aſs would ſtarve.

Whether I ſhould have been as long in fixing my Choice, I can't ſay, but ſuch was my Suſpenſe, if at one Time I was all Reſpect for a cold inſenſible Beauty, I grew ſoon after quite enamoured with the ſparkling Vivacity of another; and as I had been charm'd with the artleſs Innocence of my Country Miſtreſs, that Paſſion ſoon diſappeared at the Sight of a welbred Beauty, whoſe graceful Eaſineſs appeared as far beyond it, as the fineſt Strains of Muſic are preferable to the wild Harmony of Birds.

My Friend inſiſted on my leaving the Place; I was not recovered from my Suſpenſe, and went away under a kind of Inchantment, which ſo much poſſeſs'd my Imagination, that for ſome Days, I was in a profound Revery; the pleaſing Images of what I had ſeen dwelt ſo much in my Thoughts, that I was incapable of any other Reflections.

My Friend laugh'd at me; he was too gay and diſengag'd in his Temper, to be ſo eaſily captivated. He introduced me into the Company of ſome brisk young Fellows, who deſpis'd the Arts of *Venus*; they were what they call Very Honeſt Fellows, whoſe Principle is to be "jovial "while they may." Theſe Gentlemen's Excellencies were bold Riding, never flinching at a Bumper, ſinging Songs of *Bacchus*, ſuch as *Wrinkled Care deride*, and laughing indifferently, with or without a Jeſt.

This merry Company ſoon rous'd me out of my pleaſing Dream, I was willing to be thought an Honeſt Fellow; or, not to mince the Matter, thro' a falſe Modeſty, too common in young Men, and an Eaſineſs in complying with the prevailing Humour of Company againſt one's Judgment, I gave into all their Merriment. I had no longer any Paſſion for the fair Sex; however, not that tender romantic Paſſion I had felt before; the willingeſt began to ſeem the moſt deſirable. Such was my Zeal for this *honeſt* Cauſe, that having but a weak Conſtitution, ſuch as could not bear any Exceſs, it was thought I ſhould ſoon die a Martyr to it.

But kind Nature, as I grew worſe, created in me a Loathing of all Drinking, upon which I grew dull, and was reſolved to leave this Sett of Company. I took my Leave of ſome of 'em, and going to pay the ſame Compliment to one whom I call *Bonifacio*, from his jolly Countenance, he ſaid I ſhould not drink, as it was ſo pernicious to me; and to amuſe me that Evening he'd introduce me to a Neighbour, who had two handſome Daughters.

Accordingly I went, and while my Friend was carouſing wi' the Gentleman of the Houſe, I drank Tea wi' the Lady and her Daughters; the youngeſt (I ſhall ſay nothing of the other) was the handſomeſt Creature I ever ſaw; my Spirits were all alive; her Wit, at leaſt to my Imagination, was equal to her Beauty, which I ſhall not diſgrace by attempting to deſcribe it. My Friend was too *honeſt* to be a Flincher, and I had no Deſire to go away. Whether they obſerv'd any Thing particular tular in my Addreſs to the young *Eliſa*, I know not; but Cards were propos'd; and the Mother and elder Siſter chuſing to ſit by, I was matchwi' the gentle *Eliſa*. She won all; for I was incapable of attending to the Cards. After Supper the Company was entertained with Mr *Bonifacio*'s Humour; my Attention was otherwiſe engag'd, I did not ſleep all Night, and in the Morning my Paſſion was confirm'd. In ſhort, tho' always repuls'd, I courted this Lady by Intervals for twoYears. But ſhe had fix'd her Affections on a comely young Man, tho' much her Inferior in Fortune.

Inſtead of returning home with my Friend, I ſtill reſided near the *Bath*, and ſtrove, as I was repuls'd, to ſupplant my Paſſion for the fair *Eliſa* by raiſing another; and, what looks like a Paradox, had I met with leſs Succeſs, perhaps I had ſucceeded.

But I ſhan't trouble you with an Account of how many I made my Addreſſes to, for I don't well remember.

In the Houſe where I lodg'd, there was at the ſame Time a Widow of Faſhion, who had two Daughters very well bred. The youngeſt was about ſixteen, and, tho' no perfect Beauty, yet in the Bloom of Youth, and had a Humor ſo jocular, diſengag'd and artleſs, that I could not help indulging a riſing Paſſion for her. I was ever contriving to be of their Party, tho' the Mother choſe to be retired, notwithſtanding her Wit and Breeding, which, with an agreeable Perſon, never fail'd of gaining her the Reſpect of all ſhe converſ'd with. The Landlady of the Houſe perceiving my Inclination, was ſo charitable as to flatter it. To the Mother ſhe repreſented me as a Perſon of Fortune; to the young Lady, that I was careleſs, generous, and paſſionately fond of her. Parties to go abroad were form'd, the Mother conſented, to our common Satisfaction, and things proceeded to that Degree, that I wrote Billet-doux, and ſent 'em, tho' we were ſeparated by only one Pair of Stairs. A Night was pitch'd upon for me to declare my Paſſion to the young Lady; but the Mother, a Perſon of the greateſt Prudence interpoſed, before I could have Time to declare my Sentiments, and call'd her Daughter away. Tho' my Intentions were honourable, the Surprize confounded me, and render'd me unable to ſpeak; but waiting on her next Morning, I excus'd myſelf to her Satisfaction; I told her my Circumſtances fairly, and let her know that I would not pleaſure myſelf at the Expence of her Quiet. She deſir'd me, if I had any Regard for her, to promiſe to deſiſt; I gave her my Word accordingly, and ſhe repreſented ſo many Inconveniences that would attend our Union, as ſhew'd at once her Generoſity and Prudence.

An accidental Meeting with *Bonifacio*, and a Viſit that I was always inclin'd to pay him, or any one of his Neighbourhood, reviv'd my Paſſion for *Eliſa*, and I immediately forgot my new Amour, no Trace of it remained in my Mind; but this renew'd Affection was unſucceſsful, and honeſt *Bonifacio* did all he could to efface it. He ſaid *Eliſa* was otherwiſe engag'd; — but all he ſaid was to no Purpoſe, ſince it was oppoſite to my current Inclination. Quite diſſatisfy'd, I was half inclin'd to be ſolitary and forlorn. I often walk'd in the Abbey, to ſooth Melancholy;—An old Lady and her Daughter often paſs'd by me to Prayers; the Daughter was low and ſomething aſide, but Nature had made up this Diſadvantage, by giving her a moſt winning Face; ſhe had the fineſt blue Eyes imaginable, they had a Luſtre that beſpoke Vivacity, and a ſincere Temper; and as there is nothing more capricious than an amorous Imagination, I believed I read in her Looks ſuch a Temper of Mind as actually made me in Love with her, before one Word of Converſation paſs'd between us: Not to tell you how often I ogled her in publick.

I happen'd to be engag'd with a large Party, to ſee a fine Seat in the Neighbourhood, ſhe being one of the Company; but we were all ſo huddled together, that I had no Opportunity of ſpeaking on any but indifferent Subjects. In an Apartment of this Houſe, one of the young Ladies accidentally pick'd up a Song-Book, and diverted us all for ſome Time with her witty Remarks on the Songs. She put the Book in my Hand, for I ſtood next her, and as they were going I call'd to the fair *Sminthia*, for ſo I chuſe to call this new and laſt Favourite, and ask'd her what ſhe thought of thoſe Verſes, which I pointed to her,

My Eyes have oft told you their Wiſhes,
And can't you their Meaning explain?

She look'd at 'em, and took no Notice, but walk'd away, for which I admired and lov'd her ſtill more; for when a Man is really in Love, the ſlighteſt and moſt inſignificant Circumſtance fans the Flame.

At laſt I found means to get acquainted in the Family of this young Lady, the fair *Sminthia*. They kept a handſome Equipage, my Miſtreſs won upon my Heart every Hour, and one Day as we were taking an Airing I offer'd to marry her. She told me that ſhe would do nothing without her Parents Conſent; on which I conſulted a Relation of the Family, who told me that her Father deſigned examining my Affairs, and as he had ſeveral other Children, tho' all provided for, yet he was ſure I ſhould have a hard Bargain, little or nothing while he lived, and that he thought me extravagant. And why then does he ſuffer us to meet ſo often, return'd I?---No doubt, ſays he, you may have the young Lady. I underſtand you, he'll connive at our Marrying, return'd I, and then take Offence.---May be ſo---and give her Nothing.---From all Appearances this ſeeming to be the Caſe, I avoided the fair *Sminthia*'s Company, who had ſomething ſo ſincere and domeſtic in her Temper, that ſhe took it very much to Heart.

It is true, I was extravagant, and liv'd much above my Income, and if I had marry'd one of her Faſhion with little or no Fortune, I muſt have retrench'd very much; and retrenching at all is diſagreeable enough, ſo diſagreeable that hardly any Thing but Neceſſity obliges People to it.

While I was in this Situation, a good Eſtate fell to me by the Death of a diſtant Relation: I went to take Poſſeſſion, and found it much encumber'd. A young Lady, who had her Fortune in her own Hands, liv'd in the ſame Village; her Eſtate was ſuperior to mine: The People of the Village mark'd her out for me: You know, Sir, Country Villages are great Match-makers. I began to be aſham'd of abuſing ſo many fair Innocents, eſpecially Miſs *Jolly*, and the true-hearted *Sminthia*; I thought I had an Opportunity of putting it out of my Power of tranſgreſſing that way, and clearing my Fortune at the ſame Time. I made *my Addreſſes* to the Lady I am now married to; the Village Report had *that* Succeſs that I met with no Difficulty.

Before the Match was conſummated I went to the *Bath*, to ſettle my Affairs. Fame had been beforehand with me, as to my Eſtate and new Amour; the Town pitied poor *Sminthia*, and cenſur'd me. I met with no Countenance from any Acquaintance, unleſs it were the Men of Pleaſure and Intrigue; my boon Companions gave me up; your Bottlemen, with all the Profeſſions of Friendſhip they commonly abound with, have no real Eſteem for any who are not Partners in their drunken Revels.

I went into the Country, and married the Lady I courted laſt; the Country Report, which brought us together, ſounded after we were married, as follows: 'That I wanted her Money, and She a Husband.' And it was very true on my Part,—but I am at the ſame Time ſo fortunate, that I have a Wife into the Bargain, (as the Proverb ſays), and I muſt do her the Juſtice to declare, that ſhe behaves ſo as to merit any Man's Affection.

It might be proper, perhaps, after this Detail of my Amours, to make ſome Reflections in the Manner of writing a Moral under a Fable, but it may look too encroaching, I fear. The Humour of making Reflections prevails ſo much, that I have known People do it, without having any Foundation for their Reflections.

But with your Leave, Sir, I'll make one or two; the firſt on my Brethren, the Men of Pleaſure.

This Character of a general Lover, this Male-Coquetry, is running the ſame Ring; and they are further from true Pleaſure, when they have run themſelves out of Breath, than at firſt ſetting out; giving themſelves up to this looſe Humour, is leaving themſelves to a Sea of Paſſion, without any Steerage. I might add the Immorality of diſturbing the Repoſe of Families; for a whole Family muſt be uneaſy, when a Child or Siſter is tormented, and I'll leave it to themſelves to judge whether there is greater Torment than loving without Hopes of any Return of Love.

It may be Sport to them, as it is in Children, to pelt Frogs; but as in the Fable, a ſage Frog remonſtrated, 'Children, tho' your Pelting is Diverſion to you, it is Death and Loſs of Limbs to us.'

I know this Humour is fed by a *French* Notion of Gallantry, and the lewd Morality of our beſt Plays. I wiſh the Author of *Joſeph Andrews* and *David Simple* would, among other falſe Sentiments and Manners, expoſe this; tho' if the Gentlemen of Pleaſure conſider'd, it would be unneceſſary. The Miſfortune is, they don't conſider the fatal Conſequence; if they did, Perjury or a Breach of Contract, where *Affection*, *natural Affection*, was the Article of Agreement, muſt appear blacker than any Breach of Agreement whatever about any Circumſtance of Trade, or ſimple Intereſt.

My next Remarks regard the fair Sex, in abuſing whom I have ſpent ſome Years, tho' now but twenty-five. I preſume to adviſe that moſt amiable Part of the Creation, not the Finebred, who live about the Metropolis, and underſtand the Ceremonies of Gallantry, and their Sterling Value, but thoſe who are moſt likely to be impos'd upon, that they not only be ſure the Man loves them, but conſider whether it is proper for them to love him, before they ſuffer their Imaginations to dwell upon his Perſon and Accompliſhments, and to ask Advice, if not of their Mothers, at leaſt of ſuch Females as they can't ſuſpect will be Rival; and to ask it, not as the Manner too often is, when it is too late, and they have made their *Choice*.

I am, &c. Yours, S.

Mr Urban, *Nov.* 1744.

I have ſent you a Copy of a Letter, deſign'd by the Writer, as a rough Draught only upon the Subject of it, and publiſhed with the Hopes of exciting ſome more able Hand to undertake a Caſe that ſo well deſerves the ſerious Conſideration of the Publick.

To the Reverend the Arch-deacon of ———

Reverend Sir,

I Have the Honour and Satisfaction to be one of the Clergy of your Archdeaconry ; but of ſo little Note, and ſo deſervedly unknown, that I dare not venture to lay my Name before you.

I am perſuaded, that when I have aſſured you, Sir, that what I offer, proceeds from an honeſt Heart, and well-meant Intention, nothing elſe will be wanting to induce you, Sir, to give it the reading, and, if approved of, your Favour and Encouragement.

The Cauſe, I hope, will not ſuffer for having ſo bad an Advocate. 'Tis the Cauſe of Charity that I plead, that Branch of it, in particular, that is converſant about Briefs.

The Wiſdom of the Nation have endeavour'd to correct ſome Abuſes that had crept into this Trade of Charity, as it might be called. And undoubtedly their Endeavours have been of Service, by removing ſome Prejudices and Diſcouragements that lay in the Way, and obſtructed this Kind of Charity.

But the ſame Coldneſs to Acts of this Nature is again getting Ground amongſt us, tho' ariſing from a different Cauſe. Its Progreſs I have for ſome Years obſerved, and 'tis now almoſt got to its Criſis. So that the Sufferers are but little, if, in ſome Caſes, at all advantaged by thoſe Means which are deſigned for their Relief.

The Grievance, Sir, is the great Expence that attends the procuring and diſperſing of Briefs ; which, according to the Brief annexed, amounts to upwards of five hundred Pounds. But what greater Diſcouragement to Charity, Sir, can there be, than what muſt ariſe from this ſingle Circumſtance only? Surely, Sir, whatever elſe is, Charity ſhould not be, taxed, eſpecially at the Rate of almoſt 300 *l. per Cent.*

Methinks, Sir, I hear you expreſs your Concern for the unhappy Sufferers, but at the ſameTime ſaying, "How can it be redreſs'd ?—— " Officers will have their Fees."

Officers, Sir, may have their Fees, and Fees enough they have. But, for God's ſake, if it be poſſible, let this be an exempted Caſe.

Where Officers have done any thing, attended with extraordinary Expence or Trouble, there they ought, in Proportion to either, to be conſidered, and I hope, in this particular Caſe, no further.

The common Charge of laying a Brief is upwards of four hundred Pounds. This certainly might be done at a much cheaper Rate, if executed even as the Demand ſuppoſes. But, Sir, you know, that this is attended with hardly any Trouble at all. The Briefs are delivered to the Church wardens at one Viſitation, and received again the next, without any intermediate further Trouble of the Officer, whoſe Buſineſs it is to lay them himſelf. Almoſt this whole Article, therefore, might be lopp'd off at once.

As to the remaining Claims, I can't ſee any neceſſary Demand, beſides Paper and Printing. And both theſe are of that Sort, that as much, and of equal Goodneſs, may be bought in the Streets at an Half-penny a Sheet, and many an honeſt Livelihood got by it too.

I know it will be ſaid, that the Stamp and the royal Fiat are neceſſary.

But, how, Sir, does it look to have ſuch a ſolemn Declaration, that his Majeſty, out of his abundant Goodneſs, has granted his royal Licence for a Brief, under the preſent Management and Burthen of it? It ſeems to be a Proſtitution of the Name of Majeſty, when, under a Shew and real Intention of Charity, it permits a Number of Officers to prey upon the Diſtreſſes of the Miſerable.

But why ſhould this ſacred Impreſſion be neceſſary? if neceſſary, why expenſive? if expenſive, what can ſo well become the royal Bounty, as to take the Expence upon itſelf?

As for the Demand for laying the Brief, if that muſt not be quite removed, ſuppoſe the Situation of it were to be a little altered. Suppoſe, Sir, this Charge was not deducted from the general Produce at laſt, but laid upon the Receivers of the Brief in every particular Pariſh, antecedent to what may be collected from it.

This, Sir, I am ſenſible does not remove the Ground of the Complaint, the Expence of Laying. But thus much will be gained by the Sufferers, that every Pariſh will at leaſt pay for its own Brief, and the Abſenters from the Worſhip of God will not eſcape that Share of Burthen, that falls on them who attend it beſt. And I verily believe the Contributions of thoſe, who are well-diſpos'd, will not be much the leſs for this general Contribution. They would certainly give with the more Cheerfulneſs, and perhaps Liberality too, were they aſſured that every Farthing they told out numbered to the Sufferers.

Suppoſe again, Sir, by way of further Regulation, ſuppoſe, if the Burthen of Laying cannot be removed, that the Officers were obliged to lay their Briefs themſelves in every Pariſh, ſeparately, a Month at leaſt to intervene between one Brief and another. This, I am ſenſible again, will not remove the Ground of the Complaint; but there will be this good Effect flowing from it, that this iniquitous Trade will not be ſo gainful. And ſure I am, as Things now ſtand, it deſerves every Diſcouragement poſſible.

I am the more induced, Sir, to lay theſe Thoughts, rough as they are, before you, becauſe there is an evil Branch ſhooting out of this Stock, which will in a few Years grow and ſpread very much to the Prejudice of the Church, which is this—that tho' there generally is ſome ſmall Contribution towards Damages ſuſtained by Fires, Inundations and the like, yet a Brief for repairing the Houſe of God is heard with no manner of Regard at all.

Undoubtedly, 'tis the Want of a due Senſe of Religion, that gives Riſe to ſo unreaſonable a Diſtinction.

But be the Cauſe what it will, ſince it is Fact it ſhould, if poſſible, be guarded againſt, and very ſoon; or, according to the preſent Proſpect of Things, in another Century, half the Churches of the Nation, like the Temple of *Jeruſalem* formerly, will hardly have one Stone left upon another.

Another incidental Reaſon, why I preſs for ſome Regulation in this Affair, is in order to prevent the Frauds, the Lies, and even Perjuries ariſing from this Profeſſion of Brief-procurers, as will appear from the few Inſtances annexed to this Letter.

Sufferers, Sir, are not under Difficulties, how to obtain a Brief; but by thoſe, who make indirect Advantages of it, they are even courted to get one, where their own Modeſty, ariſing from the Senſe of the Smallneſs of their Loſſes, would diſcourage any Attempts of that Kind.

From hence it comes to paſs, that we are ſo crouded with Briefs, that the beſt-diſpoſed are almoſt tired out with giving; and the Grant, or Publication of the Briefs is poſtponed for 3, 4 or 5 Years, notwithſtanding they ſet forth in the Body of them, that the Sufferers muſt inevitably periſh, unleſs ſpeedily relieved by the Charity of others.

This would not be the Caſe, if ſome exorbitant Fees did not attend the procuring of them.

Upon a proper Regulation, we ſhould have fewer Briefs, greater Collections, a more early Relief, and leſs, I hope no, *Frauds, Lies,* or *Perjuries* attending them.

If I am not ſo happy as to think with you, Sir, upon this Occaſion, my next Deſire is to have my Notions rectified by your better Judgment, in order to influence my own Practice in particular, that I may contribute ſomething myſelf, and encourage others to do ſo too,

Who am, SIR, with all due Reſpect,
Your moſt obedient humble Servant, A. B.

Mr Edward Byrd *and Company, Creditors on* Napton *Brief,* 1728.

	£.	s.	d.
Paid for Lord Chancellor's Fiat	33	7	10
—— For ſigning the Briefs	5	7	6
—— For the Letter Patents	28	13	2
—— For Printing	14	17	0
—— For Stamping	17	10	0
—— Incidental Charges	4	0	0
—— For laying 9546 Briefs at 10*d.* *per* Brief	397	15	0
—— For 168 Briefs laid in *London* at 1*s.* 4*d.*	11	4	0
Total Expence	512	14	6
Collected upon *Napton* Brief	713	7	0¼
For the Benefit of the Sufferers	200	12	6¼

Inſtances of Frauds, Lies, Perjuries, &c.

A Brief was obtained for a Fire. The real Loſs amounted to but one hundred Pounds *The Hon. Mr* Wrio. D——by, *Voucher.*

Another for re-building a Church. The Repairs amounted to but fourſcore Pounds. Tho. W——d, *of C—p—n, V.*

Another for a Fire, which left the Sufferers worth at leaſt 10,000 *l.* *each.* Tho. L——h, *Rector of* H——d, *V.*

By a Suit againſt the Collectors, in favour of the Sufferers, upon the Inſpection of the particular Briefs, was recovered double the Sum that was paid them as the Sum Total. *Ditto V.*

Mr Juſtice *P——e* ordered a Proſecution againſt Brief-gatherers, for not giving up their whole Collection. They compromiſed the Matter with the Sufferers, by adding 500 *l.* to their firſt Payment. A Compromiſe very much reſented by the Judge.

——— B——ne, *Eſq*; *of* A——n Hall, *V.*

Sir *Tho. L—tt—n* offered to rebuild his Pariſh Church for 200 *l.*—— The Offer was rejected, and a Brief laid the Damage at 1100 *l.*

Ditto V.

Omb—ley Fire——Part was Pariſh Houſes, the other Houſes that were burnt had Land in Proportion belonging to them. But the Fee of the Whole (Land and Houſes too) not worth 400 *l.* The Damage was laid at 800 *l.* for the Houſes only. *Ditto V.*

N. B. This laſt was a joint Brief, which I ſuppoſe (for I never ſaw the Particulars of any but *Napton* Brief) is attended with more Advantage to the Procurers, and conſequently is of leſs to the Sufferers. From hence it comes to paſs that there is a notorious Falſehood inſerted in this Kind of Briefs, wherein we are told, that 'tis to ſave the Expence of ſeparate Collections, that the Sufferers have joined together; whereas it is well known, that no Brief is granted for leſs Damage than a thouſand Pounds; to make up which Sum (when the Collectors happen to be over-modeſt) they do, by an unnatural Conjunction, bring ſometimes the four Corners of *England* together, tho' they meet no where elſe but in a Brief, nor ever heard of each other before: The ſeparate Loſſes of whom, fairly ſtated (which I am afraid is ſeldom or never the Caſe) would be beneath the Notice of the Publick, and might be made up in the Neighbourhood, at leaſt as far as is reaſonably to be expected: For, very good Reaſons there are, why the whole Loſs ſhould not be made up to the immediate Sufferers. They ought to be very thankful, as well as ſatisfied, if half of the Damage ſuſtained be removed by the Contributions of the Charitable, eſpecially if their Loſſes are really rated at the higheſt, contrary to what is pretended to be, at the loweſt Computation.

✦ ✦

The Reformation of the STAGE; *a ſmall Treatiſe lately publiſhed in* French, *by* LEWIS RICCOBONI.

OUR Author modeſtly declares, in his Preface, "that he is not a Man of Genius or Letters; but that having been a Comedian for thirty five Years, he has had an Opportunity of being convinced that the Stage, upon its preſent Footing, greatly corrupts Good Manners; and that he thought himſelf obliged to publiſh his Sentiments upon this Subject, together with a Plan which he had form'd for rendering it, if poſſible, ſuch as Good Manners and the Regard due to Society require". In this View we are to conſider *M. Riccoboni*'s Work, without which we may fail of perceiving its Merit. This Treatiſe is divided into ſix Parts: In the firſt the Author gives his Reaſons for a Reformation of the Stage. The ſecond contains his Plan for that Purpoſe. The third, a Liſt of the Tragedies which he would retain on the Stage thus reformed. The fourth, a Liſt of ſuch Tragedies as may always be acted after making ſome neceſſary Alterations. The fifth, a Liſt of the Tragedies he would abſolutely reject. The ſixth relates to Comedies only, in which he regulates thoſe that may be retained, thoſe to be corrected, and thoſe that ought to be rejected.

Part I. The Author declares ſincerely, "that he perceives, in its full Extent, the great Good that would be produced, by the entire Suppreſſion of the Stage:" And he readily agrees with all that ſo many Perſons of Learning and Genius have already written upon that Subject: But as there is little Hope of a total Suppreſſion, he contents himſelf with propoſing a Plan for its Reformation; for theſe Reaſons.

1. Becauſe Comedies turn all upon Love, which, tho' it generally tend to Marriage, yet the Inconveniences which ariſe from the Repreſentation of indecent and irregular Amours on the Stage are not ſufficiently guarded againſt; for, as ſome think, People do not conſider that theſe Amours, which are pretended to be honourable, are always treated without Decorum, and in contempt of all Obligations to Parents and Guardians. The young People, even the Females, are repreſented as contriving nothing elſe but to deceive their Parents, and turn them into Ridicule. And their Maid-Servants and Valets, who always favour Licentiouſneſs, continually adviſe them to Irregularities.

2. It is certain alſo that the Expreſſions of Lovers, which upon the Stage are always ſtrained too far, confirm the Libertine in his Licentiouſneſs, awaken the dulleſt Minds, and cannot fail to inſtruct in Vice, and to give Admittance to a dangerous Paſſion into the Heart of the moſt innocent Youth.

3. The Manner in which the Paſſion of Love is treated in Tragedies, is no leſs apt to corrupt and enervate the Heart. It is always the favourite Paſſion of the Heroe, for which he does and ſacrifices every Thing, and which almoſt always carries him to Vice, and rarely to Virtue; ſo that the ordinary Effects of Love in Tragedies are Murders, Uſurpations, Treachery, Treaſon, and a Contempt of the Laws.

4. *M. Riccoboni* dwells next upon the indecent Manner in which the Women appear upon the Stage. What ſeems to him to be ſtill more dangerous, is to ſee them ſing and dance, and excite Deſires not only by their Geſtures, Dreſs and Tone of Voice, but by the pernicious Maxims which they commonly utter. How dangerous, *ſays he*, are ſuch Objects to young People! How deſtructive to their Innocence!

Part II. contains the Regulations for his Reformed Stage.

"After a Reformation of the Stage, *ſays he*, by any Sovereign or Republick, a Council of the following Perſons ought to be appointed: A Head, or Preſident, for the King or Senate, a Subſtitute of the Lieutenant General of the Police, or of the Magiſtrate who has the Government within a City, two Doctors of the Faculty of Divinity, two of the ſenior Poets of the Theatre, able to judge of Theatrical Performances, and one or two old Actors. At their firſt Meeting they ſhould eſtabliſh the following, or the like Articles.

I. That no Actor ſhall be received, but one who is known to *be a Man of Honour*, and avouched as ſuch by his Family: For this purpoſe he ſhall be obliged to bring Certificates in due Form, and ſhall ſubmit to all the Regulations of the new Theatre, &c.

II. That in all the new Pieces which ſhall be written for the Theatre thus reformed, whether Tragedies, Comedies, or of what kind ſoever, the Paſſion of Love, ſuch as it is uſually repreſented now-a-days, ſhall be entirely laid aſide: Yet with this Exception, that if any Author ſhould hit on the Secret of giving uſeful Inſtructions on this Paſſion, ſo that the Spectators may thereby become better, his Performance ſhall be admitted as well as thoſe in which Hatred, Wrath, &c. are repreſented ſo as to excite in the Spectators a virtuous Horror.

III. All old Pieces ſhall be examined, to ſee which are capable of being corrected, by cutting out all Scenes of Love, incompatible with that Purity of Manners which is propoſed to be inculcated,

IV. There ſhall be no Women in this Company of Comedians but ſuch as are married, and whoſe Husbands live with them, whether they be Comedians or not: And, as to Actreſſes, the Method in *Holland* ſhould be obſerved, to diſmiſs them upon the leaſt Offence.

V. Girls and Women, not excepting even Actreſſes, ſhall not for the future be allowed to dance upon the Stage.

VI. Every new Piece, before it can be preſented to the Council, which alone has the Right of receiving it, muſt paſs four Examinations.

1. The Subſtitute of the Police ſhall judge whether or not the Work be contrary to the Laws of the Kingdom.

2. The Piece ſhall be remitted to one of the Divines of the Council, who ſhall decide whether or not it wounds Religion and Good Manners.

3. It ſhall be read by one of the Poets of the Council, who ſhall give his Opinion upon the Style, the Verſification, the Plot, and the Conduct of it, and who ſhall make all the Objections which his own Genius may ſuggeſt, and which are cognizable by Rules of Art.

4. Examination ſhall be made by one of the Comedians of the Council, as to what concerns the Execution of the Work.

VII. All the Money which is taken ſhall be lodged in a publick Box; and at the Year's End, whatever Balance ſhall remain, after all Charges are cleared, ſhall be laid out in charitable Uſes.

VIII. The Company of Comedians ſhall be regulated in the ſame Manner as the *French* Stage is at preſent; but, in order to render little Pieces the more diverting, among the uſual Actors, ſhall be introduced a Harlequin masked, in the ſame manner as on the *Italian* Stage.

IX. It ſhall not be allow'd to open the Theatre, or to exhibit Shows of any Kind ſoever on Feſtivals, *Sundays*, and all the Time of *Lent*.

As to the Opera, it appearing to our Author incapable of being reform'd, he modeſtly inſinuates that it muſt be entirely ſuppreſſed.

Part III. The Tragedies to be retained on the Reformed Stage are *Athalie*, *Iphigenie en Aulide*, *Heraclius*, *Stilicon*, *Andromaque*, *Dom Sanche d' Arragon*, *Polieucte*, *Manlius Capitolinus*, *La Thebaide*, *Eſther*, *Ines de Caſtro*, *Atree et Thyeſte*, *Radamiſte et Zenobie*, *La mort de Ceſar*, *Oreſte et Pylade*, and *Brutus*.

M. Riccoboni treats of each of theſe Pieces in particular; and he does the ſame with regard to thoſe he ſpeaks of afterwards, and all along aſſigns Reaſons for his Opinion. Some Readers, perhaps, will think that, in this third Part, *M. Riccoboni* is not ſufficiently ſteady and conſiſtent upon his own Principles: And indeed after all he has ſaid about theatrical Love, and in what follows, there is Reaſon to be ſurpriſed at the Indulgence he ſhews to many Tragedies in which this Paſſion is ſo ſtrongly repreſented.

Par. IV. The Tragedies to be corrected are *Britannicus*, *Cinna*, *Oedipe*, *Les Horaces*, *Sertorius*, *Geta*, *Penelope*, *Medee*, *Agrippa*, *Romulus*, *Jugurtha*, and *Amaſis*.

Thus *M. Riccoboni* ſpeaks in particular of *Britannicus*: "The Amours of *Junia*, *Britannicus* and *Nero*, intermixed with the grand Sentiments which *Agrippina*, *Burrhus*, and even *Nero* expreſs in this Tragedy, diſfigure it entirely. For my part, I would altogether ſuppreſs the Part of *Junia*: Much might be ſaid of it; every Thing elſe might be referr'd to it, but it ſhould never be brought upon the Stage. Then would the great Action be no longer diſgraced, or weaken'd by the Verſes and ſilly Scenes of Love, which ſpoil all the Grandeur of this Piece.

I cannot bear, for inſtance, that *Nero* ſhould hide himſelf in order to over-hear the Converſation of his Rival; there is nothing more trivial, nor leſs agreeable to a grand Subject. I repeat it again, all *Junia* does and ſays might be ſaid and done by the Perſons concerned in the Action. *Britannicus* might make *Narciſſus* his Confident, and *Narciſſus* might tell it *Nero*; and ſo the Piece would loſe nothing.

Should any one take the Pleaſure of attempting it, he would, perhaps, find, with ſurpriſe, what Addition might be made to the Action, which would ſtill remain in its full Force and Majeſty. On the other hand, ſhould any one be ſo hardy as to cut off altogether the Epiſode of *Junia* (which indeed *Racine* had no Occaſion for) ſo as to retain nothing of Love, but only the Policy of *Nero*, who would willingly get rid of *Britannicus* that he might have no Rival in the Empire, the Trouble might be greater, but the Advantage would be more conſiderable, and the Repreſentation more natural. The Tragedy of *Britannicus*, thus reformed, might be reckoned among the beſt and moſt valuable Pieces of the Stage, and ſuit very well the new Theatre."

Part V. The Tragedies to be rejected are *Le Cid*, *Berenice*, *Pompee*, *Mithridate*, *Comte d' Eſſex*, *Phædrus*, *Alexandre le Grand*, *Wenceſlas*, *Bajazet*, *Aſtrate*, *Roi de Tyr*.

Part VI. The Comedies to be retained are *Le Miſanthrope*, M. *Du Freſney*'s *Chevalier Joueur*, *les Femmes Sçavantes*, *les Precieuſes ridicules*, *les Facheux*.

Comedies to be corrected are *Moliere*'s *l' Avare*, *la Mere coquette*, *les Plaideurs*, *Reconciliation*, M. *Du Freſney*'s *Normande*, *le Cocu Imaginaires*.

The Comedies to be rejected, *l' Ecole des Maris*, *l' Ecole des Femmes*, *George Dandin*.

Our Author not only criticiſes each of theſe Pieces, and aſſigns Reaſons for retaining ſome, correcting others, and rejecting the reſt, but he goes farther, and propoſes a Plan of a new Theatre, to be built for the Repreſentation of the Performances in his new Taſte, according to which a ſeparate Place is appointed for the Spectators of each Sex.

Tho' this Author diſclaims all Pretences to Genius, his Reflections on the bad Effects of theatrical Repreſentations are of great Weight, as long Experience had enabled him to determine better than any Body elſe upon ſuch Matters. His good Intentions ought certainly to be commended, and his Book may be very ſerviceable to ſuch as would either ſpeak or write againſt the Stage.

On the Specimen of a Suppl. to Cyclopædia.

Mr URBAN, 31 Dec. 1744.

I Have the pleaſure to acquaint you that *the plan and ſpecimen of a ſupplement to the cyclopædia*, which you publiſht in your laſt Miſcellaneous Correſpondence, *has had the good fortune to be approv'd* by ſeveral very ingenious and judicious gentlemen, to whom I communicated it:* but ſhould be better pleas'd to ſee ſome improvement of it by any of your correſpondents, who may be leſs prejudic'd in my favor; and therefore deſire you would not ſuppreſs, on my account, any animadverſions you may have receiv'd, that may be uſeful to the public.

All, that I have yet receiv'd, by way of emendation, amounts to this; 'God, and Lord, ſhould begin with capitals: Proper names, Foreign 'words, and Notes ſhould be in italic.'—But, as I have reſerv'd capitals and italic for more valuable uſes (V. col. 2. par. 11, 13.) I am apt to think that (on recollection) it will not be judg'd much amiſs that I have begun thoſe appellatives [god, and lord] with lower-caſe [ſmall] letters, according to the common rule; and printed in roman, not only proper names, and foreign words (which have no title, that I know-of, to that diſtinction) but the notes alſo, and even the ſubnotes; ſince a different letter (either in ſize or figure) could not give them a greater diſtinction than they have by their indenture only.——Being not aware, therefore, of any very conſiderable objection to the propriety of the ſpecimen you were pleas'd to publiſh in the folio-form; I herewith ſend you (what I promis'd in my laſt) an article or two more, in proſecution of the ſubject there begun; *viz.* the ſettling a right notion of hell-torments.

I muſt not, however, conceal from you, or the public, that *ſeveral of my worthy correſpondents agree in a diſapprobation of the deſign, in general, of giving an account of the ſciences in the form of a dictionary*‡.——And it muſt be own'd, that, by being train'd-up in the ſyſtem-way (which has, always, univerſally prevail'd) we are naturally drawn into ſtrong prejudices againſt any other, and very eaſily ſlide into this ſentiment. Accordingly, to give Mr Chambers's work the advantages that were apprehended would accrue from the ſyſtem-form, an attempt, we find, has lately been made to throw it into that view; but to ſo very ill purpoſe, that I loſe all patience, when I think of the havock the poor plagiary has made of it; and am told, that abundance of people, who, by the plauſible propoſal, were drawn-in to encourage it, are now quite ſick of it.——But I am apt to think it will be found, on due examination, that

The dictionary-form (if rightly conducted) *does not at all differ from that of the ſyſtem, except that it has the advantage of a readier recourſe.* An inſtance may, perhaps, give a clearer conception of what I mean. I *will ſuppoſe, then, a perſon,* unacquainted with arithmetic, going about *to learn it.* The skeleton of the ſcience (whether in ſyſtem, or diction-

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* *As to your propos'd amendment of Mr Chambers's method, I do not ſee wherein I can add or alter, rectify or amend, what you have advanced, &c.* B——n, dec. 5——*And, to the ſame purpoſe,* M....r, C...r, D...m, E...t, E...s, T...e, P...t, M...b, H...y, B...r, O...y, S...n, *&c.*

‡ *When an art or ſcience,* ſay they, *is to be explain'd; to break them into ſuch parcels, and refer one ſingle ſcience to ſo many diſtant articles, is, by no means, tolerable. It gives a great deal of trouble and perplexity, if not deſtroys that connexion and dependence, which ought to appear in all the parts of a ſcience.* M—r. nov. 27.——*And, to the ſame purpoſe,* W...ts, W...n, E...n, W...d, *&c.*

ary) will be the ſame. ‖ Now, what will be the difference to the learner, whether he begin with the firſt page in the ſyſtem, or the leading article in the dictionary?——*Why* (1) in the Syſtem (which muſt be divided into chapters, or ſections, or ſomething equivalent) he muſt turn to a table of contents, or an index (and from thence to the page) for whatever particular he has a mind to inform himſelf about: whereas (2) in the Dictionary (which is divided into ſo many ſeparate articles) half his trouble will be ſav'd by going directly to it.——*Add, that* (ſince the boundaries of the ſciences are not ſo preciſely fixt, but that moſt of them have many things in common § beſide the concatenation that runs thro' the whole) it is very evident that (1) in the Syſtem-way, there muſt be endleſs repetitions, or references to different books; either of which is very irkſome, and embarraſſing; whereas (2) in the Dictionary-way, it is an eaſy matter to ſtep out of any art, or province, into the adjacent one; and, thereby, lay-open (without labor, or loſs of time) the whole land of knowlege.——*Nay*, I will dare to ſay, that, in the Dictionary (1) there are a great number of uſeful and entertaining articles, not eaſily referable to any of the ſciences, as they are now laid-out; and (2) in ſeveral of them, there are many particulars, even in the cyclopædia (though a work not half-finiſht) which are not to be met-with in the beſt and completeſt ſyſtems. —— *So that*, upon the whole, I believe, I may venture to conclude (not without the approbation of the conſiderate, and unprejudic'd) that the dictionary has much the advantage of the ſyſtem.

This, then, being the caſe, I cannot but be aſtoniſht that any one ſhould expect to find his accounts in the choice of *the lexicon technicum, and its ſupplement*; ſince the former is (apparently) an injudicious compilation, without either the preciſion of the ſyſtem, or the diſtinction of a dictionary; and the latter, a mere heap of ſand, rak'd-together (chiefly) from the rubbiſh of other collectors; and the whole, a maſs of indigeſted materials.——Beſide, there is ſomething unaccountably abſurd in the very face of the propoſal. What! a ſupplement to a lexicon, in no eſteem, and indiſputably inferior (in every reſpect) to the cyclopædia, which is in every body's hands, and in high reputation! As well might a ſociety of gentlemen (as this younker, in all appearance, takes-upon-him to ſtile himſelf) undertake (for the uſe of ſchools) to write a ſupplement to Cole, inſtead of Ainſworth; or to Schrevelius, inſtead of Scapula: in any of which attempts, an immenſe deal muſt be copied from the better, to meliorate the worſe: and, after all, whatever materials might be added, they would ſtill continue worſe, by reaſon of a *worſe plan*; which is a matter (by far) of the moſt importance.

COSMOPOLITA

(*See the Folio Sheet of Supp.* to Cyclop. annexed.)

‖ For inſtance, ARITHMETIC— Its *Parts*; Notation, Numeration, Operations, Rules——Its *Operations*: Addition, Subſtraction, Multiplication, Diviſion——Its *Rules*: Reduction, Proportion, Practice, &c.

§ *Thus*, phyſics, mechanics, and mathematics, furniſh the elements or data of anatomy; and anatomy may be conſider'd as a datum to medicine, ſurgery, &c.— And, *conſequently*, a Syſtem of anatomy (to be complete) muſt give a detail of the data from the mathematics, &c. or refer to other ſyſtems for them: whereas, in the Dictionary, every requiſite is at hand, without the tediousneſs of repetitions, or § trouble of getting the book refer'd-to, and then hunting for the particulars.

Miſcellaneous Correſpondence:

WITH

ESSAYS AND DISSERTATIONS

ON

VARIOUS SUBJECTS.

NUMBER V.

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LONDON:
Printed for EDWARD CAVE, at St *John*'s *Gate*. *Pr. 6d*
M.DCC.XLV.

Miſcellaneous Correſpondence, &c.

NUMBER V.

SIR,

You will very much oblige one of your well-wiſhers, if he ſhall find in your next Magazine the following ſhort diſſertation; and, if what he has written upon this ſubject ſhall meet with acceptance, perhaps encourage him to ſend you more of his little eſſays. I am,

N. R.

Mr *URBAN*, *March* 9, 1744-5.

WHEN I look over the many agreeable things which have been ſuggeſted by your correſpondents, I cannot but think it ſtrange, that none of them has ever attempted to give ſpirit and beauty to the hiſtory of thoſe dark times, when the northern nations, like a raging and dreadful ſea, overwhelmed the ſouthern provinces of *Europe*; and eſpecially that the bloody and ſucceſsful war of *Theodorick* king of the *Goths*, by which they were enabled to introduce a ſecond Roman empire, has been alſo neglected. Tho' the writers of the age in which *Theodorick* lived may well be ſuppoſed to relate his extirpating the tyranny of *Odoacer* with unuſual negligence, they having agreed to take the abdication of *Auguſtulus* for the greater marvel, we may notwithſtanding affirm, without danger of contradiction, that their rude memoirs acquaint us with ſome facts, which prove it to have been one of the greateſt and moſt momentous revolutions to be found in hiſtory. To behold the miſtreſs of the world, after having loſt what her warlike ſons had been ſo many ages in obtaining, at laſt given away to a foreign nation by the emperor *Zeno*, and that proud luxurious city, ſo forward to throw herſelf into the hands of his barbarous mercenaries, as by precipitant owning of her intentions to bring fire and ſword upon all the country round her, will undoubtedly oblige any man whatſoever to confeſs, that the moſt celebrated wonder either of *Greece* or *Rome* is every way inferior to it. One would think an author might boldly appeal to the world, whether this memorable eclipſe of the renowned majeſty of the *Romans* was not ſufficiently remarkable, to be made as it were the epocha of a very important period of ſcripture propheſy? I repeat it again: to ſee *Rome*, the great, the mighty *Rome!* after having loſt *France*, *Spain*, and *Germany* properly ſo called, together with *Hungary*, and her dominions near the river *Albis*, become the property of her colony at *Conſtantinople*, and, to compleat all, loſing her pillars, and every thing without her walls, for declaring in favour of the *Goths* before ſhe could put herſelf under their protection, is to behold ſuch a cataſtrophe of human power and glory, as is ſcarcely to be equall'd again upon earth; except

Nor is it a little ſurprizing, that, by perpetuating the principal circumſtances of this aſtoniſhing revolution, the poſſeſſors of thoſe countries I have mentioned have been enabled to take their turns in appropriating her imperial dignity, and thereby to maintain a ſucceſſion of *Roman* emperors amongſt themſelves for ſo many ages after; this being apparently effected by her continuing to be, both the dupe of the greateſt princes in *Europe*, and alſo an inmate with a foreign people, whoſe ſubjection to thoſe princes was all along neceſſary to make their moſt accumulated glory redound unto them. Neither was this formidable renovation of the *Roman* empire deſtitute of ſuch a people, after the deadly wound was given to the *Goths* by the ſword of *Narſes*; he introducing in their ſtead his mercenaries the *Lombards*, who alſo gave name to the beſt part of *Italy*, as having been acknowledged the puiſſant inhabitants of that country ever ſince. *Theodorick* king of the *Goths* therefore being the prince, who, as he projected the ſcheme of this wonderful conſtitution, did himſelf alſo make way for its acceptance and eſtabliſhment in the world, it is ſomething ſtrange, Mr *Urban!* that none of your correſpondents has attempted to embelliſh his ſtory, if it were only on account of the city's declaring for him; becauſe if this ſhould prove to have been in the eye of the great author of revealed religion, when he fixed upon the epocha of the period I have hinted at, it is ſcarcely poſſible to tell what miraculous changes may be expected amongſt men in the ten years next enſuing. Tho' I am no Methodiſt, I am fully perſuaded of the wiſdom and truth of almighty god; and for this reaſon apprehend, that in leſs than ten years thoſe extraordinary predictions in *Iſaiah*, *Ezekiel*, *Daniel*, *Zachariah* and the *Revelations*, which have only been accompliſhed in a figurative ſenſe, ſhall be moſt of them accompliſhed in a literal ſenſe alſo: and I am ſo ſanguine and poſitive in this my declaration, that, if it might be done, I would chearfully make over all my eſtate, which is not very inconſiderable, to be diſpoſed of by the *Jews* as their own in the latter end of the year 1749, or to be devoted by a curſe, if that would be rather choſen, provided only their nation would promiſe to receive me and mine at that time to dwell in *Iſrael*, as *Rahab* did, if then the dangerous and painful part of their long expected glorious reſtoration ſhall be viſibly over.

N.B. If we take the 2300 in *Daniel* 8, 14. for a period of years, comprehending the whole time in which the *Jewiſh* church ſhould be in any degree of deſolation, as we are directed to do by many obvious and very material intimations in the prophecy itſelf, * and beginning at the

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* 1. The queſtion in *Dan.* 8. 13. ſeems general. q. d. If the worſhip of God ſhall be interrupted again after the return from the captivity of *Babylon*, how long ſhall it be before there be an end of ſuch things?

2. Neither the anſwer nor interpretation ſeem to fix it to the prince who was before ſpoken of, but the interpretation at leaſt rather directly otherwiſe.

3. *Daniel* might eaſily know, from what had been revealed to him before, that until the antient of days ſhould come, and the ſaints begin their everlaſting kingdom, diſturbances and interruptions in their publick worſhip muſt needs be very common; and therefore it is not likely that ſuch a queſtion as this ſhould now be anſwered before him in any other manner than as I underſtand it.

4. *The peculiar* manner of mentioning theſe days in the original, as ſo many mornings and

the eleventh of *Zedekiah*, when the daily ſacrifice was firſt taken away by foreign enemies (*Jer.* 29. 2. 10.) ſhall add to the remaining 59 years of the captivity of *Babylon* 460 out of *Daniel's* 70 weeks, which will bring us to the beginning of the chriſtian Æra (*Dan.* 9. 24) commonly called the year of our lord, and then make up the 2300 out of that Æra, we ſhall find that in the year 1781 the grandeur of the *Jewiſh* worſhip will be reſtored on a glorious and laſting foundation (*Eze.* 43. 4. 7); and if we take out of this 1781 the 30 which are added in *Daniel* 12. 11. to the time, times and an half, or 1260, he mentions in the ſeventh verſe of that chapter; which 30 years may well be ſpent in dividing the land, and other neceſſary preparations; we ſhall then underſtand, that in 1751 they ſhall be ſo far delivered from their enemies as to begin the free exerciſe of their religion: and therefore, according to the accounts we have in other prophets of the manner of their deliverance, theſe predictions of *Daniel* thus compared together aſſure us, that the dangerous and painful part of their reſtoration will be manifeſtly over in the latter end of the year 1749; which may well remind the world both of the words of *Joſeph* in *Gen.* 41. 32. that the prophecy is doubled becauſe the thing is eſtabliſhed by God; and alſo of the words of the *Angel* in *Rev.* 14. 7. *Fear God*, &c.

* *

To the Rev. Mr WARBURTON.

SIR,

IN running over your laſt piece, I ſaw with great ſurprize your opprobrious treatment of Dr *Richard Grey*, whom without any ceremony you call an *impotent writer*, and rank him *with a Zany to a Mountebank*. May a private man, who is not the author of 4 or 5 volumes, preſume to oppoſe his judgment to the decrees of Mr *W.*? If that liberty be indulg'd; then I declare, I think Dr *Grey* is a very *judicious and elegant writer*, and one of the *beſt-bred* ſcholars of this age; and I flatter my ſelf this notion is not ſingular. And I am the more amaz'd at this inhuman ſcur-

and evenings, ſeems plainly to intimate that they were not common but prophetical days; and if ſo, no other period than this could poſſibly be intended.

5. Tho' they offered their ſacrifices many years whilſt the ſecond temple was ſtanding, yet this part of their publick worſhip was all that while under two very material diſadvantages cauſed by the former deſolation; namely, they wanted the viſible preſence of the object of their worſhip upon the mercy ſeat, and the ſacred fire which came down from heaven to conſume their ſacrifices.

6. The event in the days of *Antiochus*, ſuppoſed by many to be here foretold, did not anſwer this prediction; or however, not ſo plainly, as much to edify the church of god, either then or ſince that time by its accompliſhment.

7. The direction to ſhut up this prophecy in *Dan.* 8. 27, as comprehending time at a very great diſtance; (a caution not given along with the 70 weeks, which extended far beyond the reign of *Antiochus*, but is much the ſame with what we have in *Dan.* 12. 9.) is both a proof, that this, and the three years and an half mentioned in the ſeventh verſe of that 12th chapter, relate to the laſt end of the church's troubles, when God's people ſhall, as it were, be raiſed from the dead (*Dan.* 12. 2. *Eze.* 37. 6. *Rev.* 20. 6.) and alſo ſhews us that ſaints would rather be prejudiced than otherwiſe by this prediction, if they *offered to apply it to any of* thoſe early times; unleſs perhaps they would regard it as *directing them to types of* longer and deeper diſtreſſes which were to follow.

ſcurrility on a gentleman who no ways interfer'd with your *grand argument*, but only differ'd with you in his opinion of the book of *Job*, when he was publiſhing a fine edition of that poem, particularly as he was ſo candid, before he publiſh'd his preface, to ſhew you the paragraph relating to your *hypotheſis*, and enter'd into a free converſation with you on this ſubject. By way of gratitude for this genteel behaviour, in your book of *Remarks* you dreſs'd this gentleman in one of your fool's coats, with which your wardrobe is well ſtock'd, and abuſed him with the moſt contemptuous raillery. This extorted from him an *Anſwer* to you (printed for *J. Stagg*, 1744) in which there is as much *Attic* wit and ſpirit, in the opinion of many good judges, as in any piece Mr *W.* has writ; and to make his anſwer really uſeful, there was added an admirable explicacation of the deſign of the *book* which occaſioned the controverſy. And I appeal to any ſcholar (Mr *W.* excepted) whether that performance ſavours of an *impotent writer*; an expreſſion too ſcurrilous to be apply'd to the loweſt *Grubſtreet* ſcribler. But indeed 'tis a very *Laconic* way of confuting arguments. For what ſtranger to this controverſy would not think from your book, that Dr *Grey* was one of the meaneſt pretenders to learning, that ever appear'd in print? Your contumely on that amiable man could not be calculated for any other purpoſe than to deceive thoſe, who have no opportunity to enquire into that gentleman's real character; with the learned and diſcerning his reputation will not depend on Mr *W*'s bold aſſertion. My eſteem for that good-natur'd man has excited me to make this appeal to you, whether in your conſcience you have not highly injur'd a gentleman, whoſe learning is only exceeded by his humanity, and who deſerv'd far other uſage from Mr *W.* When therefore you are *calm*, I beg you would make a public recantation of this groſſeſt affront, that was ever offer'd to a gentleman, ſcholar, and clergyman. You muſt be ſenſible, that no one layman of education could uſe ſuch language to another in public, I think not even at the *bar*, where great freedoms are taken; and ſurely the Rev. Mr *W.* will not in ſo polite an age plead an exemption from all the rules of good breeding, meerly becauſe he dos'nt wear a ſword or cane.

I am, Sir, &c.

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Mr URBAN,

I received the incloſed from Ireland, *but will not affirm that it concerns that iſland more than this. I entirely agree with your ingenious correſpondent in the* Gent. Mag. *Vol.* XIV. *p.* 442. *that ſurgeons and phyſicians ſhould paſs a ſtrict examination, before they practiſe. The following obſervations may contribute to prevent the evil, or the increaſe of it.*

IT has been a remark of an antient date, that no nation in the world has ſo many good laws as the *Engliſh*, but that by a negligent execution of them, our lives and properties are made as precarious as in any other kingdom.

Highway robbers, burglarers, and even ſheep-ſtealers, are puniſhed with death amongſt us, whilſt thoſe more inhuman robbers, the ſtock-jobbers, pawn-brokers, and the private trading companies are ſuffered to go on in their deſtructive practices with impunity: The ſtock-jobber has indeed been lately taken notice of by the legiſlature; but to what effect, any man may, by viewing *Change-alley*, be ſoon convinced.

Murder, in all the civilized nations of the world, has ever been ranged in the firſt claſs of capital crimes; but there is one ſpecies of it committed daily amongſt us, without any fear of puniſhment at all, the murder of thoſe multitudes, who are robbed of their lives by the ignorance and boldneſs of the many pretenders to the knowledge of phyſick and ſurgery.

That we have laws againſt male practice, the unhappy *Greenvelt* affords a proof, which will not eaſily be forgotten. Had the college put the laws in force againſt that ſwarm of quacks with which this city has always been infeſted, it would have contributed much more to their honour, than the impriſonment and ruin of a learned gentleman, who will always be eſteemed for that practice which was ſo ſeverely puniſhed.

That not only male practice, but even neglect of buſineſs is puniſhable by our laws, appears from a late trial in *Weſtminſter-hall*, in which an eminent ſurgeon was caſt in 500 *l.* damages for neglecting his patient in the midſt of a ſalivation, by which he loſt both his eyes: ſurely then there muſt be as great reaſon to enforce the laws againſt thoſe wretches, that, without either learning or education to recommend them, are ſo dangerouſly bold with the lives and conſtitutions of thoſe miſerable people, who unfortunately fall under their care.

Happy would it be for thouſands, was this metropolis only overrun by them; but there is ſcarcely a town or village throughout the kingdom where they are not to be found, and where they generally aſſume the name of regular phyſicians and ſurgeons; yet all or moſt of the latter were apothecaries prentices, who, after having drudged at the mortar four or five years, flock up to our hoſpitals for one year, or perhaps take a trip to *Paris* for a few months, at the expiration of which they arrogantly aſſume the title of ſurgeons, or man-midwives, and fooliſhly imagine themſelves to be upon the ſame footing with thoſe, by whom neither time nor education has been ſpared to perfect them in thoſe noble arts: Theſe are the fellows, who, by the aſſiſtance of a few technical terms, impoſe upon the vulgar to their deſtruction; who gain themſelves a name, by expoſing that which a wiſe and honeſt man would rather hide, the multitude of limbs which they have amputated, without ever reflecting, that more real honour is gained by ſaving of one limb, than by cutting off twenty; and who by ſuffering the common people to be preſent at their operations, however unneceſſary in itſelf, or however unartfully performed, are certain to gain applauſe, and admiration, and, by conſequence, an increaſe of buſineſs.

One of theſe rural *Eſculapians*, perhaps one of the greateſt which the country ever produced, deſerves to be deſcribed. He was brought up an apothecary, and at the expiration of his apprenticeſhip, by ſome charitable aſſiſtance, went to *Paris*, where he ſtaid ALMOST SIX MONTHS; *in which time he made* himſelf (as he boaſts) a compleat maſter of the

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of midwifry, went through a courſe of anatomy and bandages, learned the language, and in ſhort gained every qualification neceſſary to make a compleat ſurgeon: Thus equipp'd, he returned to *England*, ſet up in partnerſhip with a worthy man, who in a little time, aſhamed of appearing the confederate of his blunders, reſign'd the buſineſs wholly to him.

To give the publick a particular account of his miſcarriages, I ſhould be obliged to mention almoſt every operation which he has performed. In midwifry, twelve out of fifteen periſhed under his hands: In lithotomy only one recover'd out of all whom he cut, and he entirely loſt the power of retaining his urine by the ignorance of the operator, whoſe management was ſuch as produced a fiſtula.

But of all operations, caſtration ſeem'd to be his favourite, which he frequently perform'd, without ever reflecting upon the fable of the boys pelting the frogs—That although it might be mirth on one ſide, it was certain death on the other—for not one of theſe patients ever recovered—nor was his common practice in ſurgery, or in phyſick, attended with better ſucceſs.

A gentlewoman a few years ſince complain'd to him of a violent pain which ſhe felt in her right hypocondrium—Upon mature conſideration, and having examined the part affected, he told her that her diſorder proceeded from a large collection of matter there; and that unleſs it was ſoon diſcharg'd, it would infallibly kill her, and immediately appointed the next day for the operation, which, if I remember right, was intended to be performed by cauſtic:——The poor gentlewoman, frighten'd at the ſentence, in the mean while applyed herſelf to a ſurgeon of a different character, who ſoon rid her of her fears, by telling her that her diſorder was nothing but wind, and ſo it proved; for by taking a little *Daffey's Elixir*, and *Tinctura Sacra*, the flatus was expell'd, and ſhe was well in a few hours.

Another gentlewoman was more dexterouſly diſpatched, by only taking one of his compoſing pills a month after her delivery.—Thus

Some fell by laudanum, and ſome by ſteel,
And death in ambuſh lay in every pill. (Garth)

It appears incredible at firſt view, that it was poſſible for him after ſuch a continued ſeries of blunders to preſerve a reputation ſufficient to gain bread; but by the help of ſome female encomiaſt, which he kept in conſtant pay, he ſucceeded ſo far as to force this expreſſion from the mouth of an eminent phyſician in the place, that if our hero kill'd one half of the town, the other would employ him—Amongſt the country people he kept up his character by frequently advertiſing in the news-papers, in the following, or ſuch like terms.——Such a day *A. B.* was cut for the ſtone by *C. D.* of ———— and is in a fair way of recovery —— altho' it ſometimes unfortunately happen'd the operator was too quick for the printer, and the patient was dead before the journal came out.

Such are the methods by which theſe bold ſpirits gain themſelves reputation among the vulgar, which enable them to laugh at any oppoſition made againſt them, by merit and by truth, and by which they are ſtill entitled to blunder on with impunity.

I ſhould not have been ſo explicit in this character, which is (I fear) to be met with in every county, were it not to ſhew how eaſily the common people are impoſed upon, and the neceſſity of exerting the utmoſt force of the laws, or providing new ones againſt ſuch impoſtors, who with no other aſſiſtance than a little cunning, and a brazen front, gain fortunes by diſperſing poiſon, and depopulating their country.

G. J.

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SIR!

The following account of our new Enthuſiaſts you may think, perhaps, as good as any you have met with, I therefore ſend it to you to make what uſe of it you think fit.

London, July 6, 1739.

AS to Mr *Whitefield*, vaſt crouds of the ſimple order (your humble ſervant was there twice) flock to hear him; I ſeriouſly wiſh the gentleman's deſigns may be good, and turn out quite diſintereſted. I ſuſpend my judgment, and only ſay, that ſuch popular methods look more like folly and enthuſiaſm than any thing elſe. I have been once in his company, his behaviour is ſtiff, and ſomething not unlike that of the [*] *Quakers* about 50 years ago, full of ſighs, and pretences to immediate revelation, new-birth, *&c.* quite *Quaking* principles (You'll allow I am a judge, my anceſtors of the father's ſide being all of that tribe); where this will end, God alone knows. I travelled in a coach the greateſt part of the way from *Salisbury* to *London*, in company with the reverend Mr *Hutchins*, and the reverend Mr *Kinchin*, both very young men and *Methodiſts*. They had been promoting their notions, (you'll excuſe my not ſaying preaching) in *Hampſhire* and parts adjacent, where they ſucceeded ſo well, as to put ſeveral people into [‡] deſpair; particularly a wealthy farmer near *Baſingſtoke*. This poor man concluded his right eye to be evil, and, that it would be impoſſible for him to enter into the kingdom of heaven, unleſs it was cut out. To effect this, therefore, he applied to a ſkilful ſurgeon at *Baſingſtoke*, who, rightly judging the man not to be in his proper ſenſes, refuſed to perform the operation, but gave him good advice, and recommended him to his friends to take care of him: This ſtory I had from the reverend gentlemen before mentioned. They added, that near the ſame inſtant of time, as the poor delirious father went to have his eye cut out, his only ſon had *his* puſhed out with a pitch-fork, which they inſiſted was a judgment from the almighty for the father's preſumption to have his eye cut out. I happened to be of a different opinion, and accordingly told them as much, which afforded chat for twenty miles. I think, I inſiſted that it was ſomething odd, that the poor boy ſhould loſe his eye, becauſe his father was a mad-man. I inſtanced ſeveral caſes from the holy writ, particularly that of *Amalek.* We parted without ſettling the point.

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[*] The *Quakers* undoubtedly are the moſt *melancholy* ſect that ever was yet in the world. Dr *H. Moore*'s brief diſcourſe of *Enthuſiaſm*, 1662.

[‡] For curious and carnal perſons, lacking the ſpirit of *Chriſt*, to have continually before their eyes the ſentence of God's predeſtination is a moſt dangerous downfall, whereby the *devil doth thruſt them either* into deſperation, or into wretchleſneſs of unclean living *no leſs perilous than deſperation.* XVII *article of religion.*

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Some of the arts of Proteſtant Miſſioners to betray the prieſts and people of the Church of England *to Popery, diſcovered.*

In a letter to a friend,

IN the chriſtian church there is only *one proper ſacrifice*, which our lord offered upon the croſs; and conſequently chriſtians can't partake of any *ſacrifice* in a *literal* and *ſtrict* ſenſe, without allowing *tranſubſtantiation.*——The *names* of *oblation* and *ſacrifice* were uſed by the *primitive* fathers in a very true and pious ſenſe, but have been *groſsly abuſed* by the *Papiſts* in *their* doctrine of the *maſs*, which depends upon *their* other abſurd doctrine of *tranſubſtantiation. A. Bp* Potter's *diſcourſe of church-government, p.* 268, 274, *edit.* 1707.

The form and manner of ordering of prieſts.

The Biſhop.

Are you perſuaded, That the holy ſcriptures contain ſufficiently all doctrine requir'd of neceſſity for eternal ſalvation through faith in *Jeſus Chriſt?* And are you determined out of the ſaid ſcriptures to inſtruct the people committed to your charge, and to teach nothing (as required of neceſſity to eternal ſalvation) but that which you ſhall be perſuaded may be concluded and proved by the ſcripture?

Anſwer. I am ſo perſuaded, and am ſo determined by God's grace.

The Biſhop. Will you then give your faithful diligence always ſo to miniſter the doctrine and ſacraments, and the diſcipline of *Chriſt* as the Lord hath commanded, and as this church and realm hath received the ſame, according to the commandments of God; ſo, that you may teach the people committed to your cure and charge with all diligence to keep and obſerve the ſame?

Anſwer. I will do ſo by the help of the Lord.

Mirus in hiſce aliiſque orientalium liturgiis conſenſum videas circa invocationem ſpiritus ſancti, ut dona faciat corpus et ſanguinem chriſti. De hac liturgica invocatione tamen in genuinis apoſtolorum ſcriptis ne γρῦ. Fabricii *codicis apocryphi novi teſtamenti pars tertia.* Præfatio, 1719. The heart and life of the ſacrifice. *J. Johnſon.*

S I R, *March* 8, 1744.

I herewith return you, with my thanks for the uſe of it, the *collection of papers* written by the late ſchiſmatical biſhop *George Hickes*, D.D. printed in the year M,DCC,XVI. You ſee how he writes of the R. Reverend Bp *Ken* in his letter to Mr *Nelſon, p.* 226, 227. 'Is it not 'true, *ſays he*, that the conſecrations of our biſhops wanted biſhop Ken's ‘conſent, which he gave before in a letter, which he wrote on purpoſe to the biſhop of *Ely*, one of the *Conſecrators*: and afterwards when he met one of the *Conſecrated*, gave him this congratulation in theſe or the like words, that *tho' he was not preſent in* perſon *at his Conſecration, yet he was preſent at it in* ſpirit. And ſince, when ſome of our communion told him they were afraid [*] no proviſion was made for the church, he, to give them ſatisfaction, aſſured them that proviſion was made by new conſecrations. But this was before the *ſtrange humour of reſigning* took him.——But this is very different from what we are told by Mr *Hawkins*, the biſhop's kinſman and executor, in *his* account of biſhop *Ken*'s life, printed 1713, whilſt Dr *Hicks* was yet alive, *p.* 26, *viz.* ‘That his opinion was not agreeable with ſuch of the Non-jurors who were for continuing a ſeparation, by *private conſecrations* among themſelves, may, ſhould there be any good occaſion, beſt be known by his anſwers to letters written from men of learning who converſed with him on that ſubject; and from what I muſt affirm, that it was on *his* requeſt the preſent biſhop of *Bath* and *Wells* accepted of that ſee.’

But this is not the only inſtance of the doctor's want of faithfulneſs and integrity. It is immediately attended with ſuch another: ‘I think it, ſaid he, *a ſtrange humour*—becauſe he reſigns to one with whom he does not communicate upon the account of the *immoral prayers*, whereby the biſhop, to whom he reſign'd, effectually teaches the flock which he reſign'd to him *the damnable doctrine of* reſiſtance and depoſing ſovereign princes.’——But, I. The doctrine of *reſiſtance* which the church and ſtate of *England* have condemned as *damnable*, is the *Popiſh* or *Hildebrandine* doctrine, that princes excommunicated by the Pope may be depoſed and murthered by their ſubjects. II. None of the [‡] political writers allow the lawfulneſs of mere ſubjects reſiſting abſolute ſovereign princes. III. They diſtinguiſh betwixt princes of an intire majeſty and abſolute power, and thoſe of a limited power: betwixt ſubjects who are ſo *merely* or *abſolutely*, and *mix'd* ſubjects who have a ſhare in the ſovereignty, and a right to defend their authority by reſiſting any attempt of their ſovereign to deprive them of it. Such is the conſtitution of the kingdom of *Great Britain*. The *moſt high* and *abſolute power* of it, ſaith Sir *Thomas* [‖] *Smith*, conſiſteth in the parliament, *viz.* the king's moſt excellent majeſty, the lords ſpiritual and temporal, and commons, by whoſe *authority* as well as conſent our laws are made and enacted. To what purpoſe now have they this authority if they may not defend it, or reſiſt any arbitrary power or military force uſed to deprive them of it? And yet this was all which was done at the revolution. Dr [§] *Hicks* allowed the lawfulneſs of a civil reſiſtance, or ſubjects going to law with the king, and defending themſelves againſt him in the courts of law. He likewiſe own'd, that the lords of parliament might put the bridle of the law on the king's head, and the bit into his mouth, when he was unruly, and running wild. But ſuppoſe the prince will not ſtand ſtill to be bridled, but will uſe a military force and power to deſtroy his

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[*] This ſhews, that *they* knew nothing of theſe private conſecrations.

[‡] *J. Gerard* de magiſtratu politico.

[‖] The Commonwealth of *England*.

[§] *Harmony of Law and Divinity*.

bridlers: Are *they* to ſtand ſtill and loſe their lives; or ſubmit to the prince, and reſign their authority, and become the *mere* or abſolute ſubjects of an arbitrary ſovereign? IV. It is an uncontroverted maxim, that *Evangelium non abolet Politeias*; or, that chriſtianity does not meddle with civil ſtates or polities, but only requires every ſoul to be ſubject to the powers which are, without any particular ſpecification of them. It was therefore a very evil ſurmiſe, and unjuſt reproach of the two biſhops *Ken* and *Hooper*, that they both agreed to betray the flock by teaching them a damnable doctrine.

Dr *Hicks* was more chargeable with ſuch a criminal behaviour towards the clergy of the church of *England*, by publiſhing and defending ſuch doctrines as ſerved to *betray them to* Popery. This will appear but too plain to thoſe who compare his writings with thoſe of our fathers and brethren who were martyrs * and confeſſors for Proteſtantiſm, and particularly thoſe who oppoſed Popery in the reigns of K. *Charles* II. and K. *James* II. According to them it was Popery to aſſert,

I. That orders is a ſacrament.

II. That an indelible character is imprinted on the ſouls of thoſe who receive them.

III. That a ſucceſſion of biſhops is a note of the church.

IV. That baptiſm adminiſtred by thoſe who are not epiſcopally ordained, is invalid.

V. The eccleſiaſtic liberty or independency.

VI. That chriſtian prieſts have power to paſs God's pardons; or, that to them it pertaineth to forgive ſins againſt God, and not only offences againſt the church.

VII. That when they miniſter the ſacrament of the lord's ſupper, they offer a proper ſacrifice, and make atonement for their own ſins, and the ſins of the people.

VIII. That the benefits which we receive by the ſacrifice of *Chriſt's* death are applied by the ſacerdotal act of the prieſt, not by the lively faith of the worthy communicant: That we have the merits of *Chriſt's* death transferred to us by actually [‡] feeding on thoſe elements which are by his authority *ſubſtituted* to be his body and blood ſacrificed for us; and, that we are not ſo united, or do not receive ſuch favours by coming duly prepared to the Lord's table, or being meet partakers of thoſe holy myſteries. *Propit. Oblation.* p. 100.

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* See Archbp *Cranmer's* defence of the true and catholic doctrine of the ſacrament of the body and blood of our ſaviour Chriſt. But this great man and glorious martyr has been calumniated by the nonjuror Mr *Stephens*, who ſtiled himſelf *An Engliſh catholic*, as the corrupter of the true *Engliſh* liturgy. *He* has been followed ſince by a clergy-man beneficed in the church of *England*, who in a book, which he falſly entituled *A rational illuſtration of the book of Common Prayer*, tells his readers, that Archbp *Cranmer* propoſed to have a new review of the firſt *Engliſh* liturgy, compiled by martyrs and confeſſors *by the aid of the* Holy Ghoſt and to this end called in the aſſiſtance of *Martin Bucer* and *Peter Martyr, two foreigners*, who laid aſide ſeveral *very primitive and venerable uſages*; and, that the parliament declared, that theſe alterations proceeded from *curioſity rather than any worthy cauſe*: but he concealed, as *Stephens* had done, the parliament's declaration, that this reviſed book of common prayer and adminiſtration of the ſacraments was 'as well for the more plain and manifeſt explanation thereof, as for the *more perfection* of 'the ſaid order of common prayer in ſome places, where it is *neceſſary* to make the ſame 'prayer and faſhion of ſervice *more earneſt* and *fit* to this chriſtian people to the true ho'nouring of almighty God': and, that they were the ſame martyrs and confeſſors, who compil'd the firſt book in 1549, who now reviewed and alter'd it in 1552. The act of uniformity paſſed 13. *Charles* II. declares, that the book of common prayer ſet forth in the firſt year of Q. *Elizabeth* is agreeable to the word of God, and uſage of the primitive church, or before it was corrupted by the introduction of Apocryphal liturgies, *framed* after the inventions of weak men, who were fond of outward pomp and celebrity, *contrary to the ſimplicity* which is in Chriſt Jeſus.

IX. That a ſincere chriſtian thinks and believes, that when he is praying at God's altar, and receiving the holy euchariſt, he has the price of his redemption in his hand, or lying before his eyes. *ibid.*

X. That the conſecrated bread and wine are by the deſcent of the Holy Ghoſt upon them changed in quality, and have a real, inward and permanent holineſs imparted to them, and do not go into the draught like other bread and wine. *Unbloody Sacrifice,* Part I.

But the appearing zealous for theſe crude and antiproteſtant conceits ſerved to anſwer the purpoſe of Dr *Hickes,* and his emiſſaries, of bringing over ſome weak and ignorant clergymen of the church of *England,* fond of magnifying their office, and of aſſerting the honour and dignity of the prieſthood, and of the claim of falſe ſacerdotal powers, to *his* political party, and cauſing himſelf to be eſteemed and reverenced as *their father* and *maſter.*

I have taken ſome liberty here, but, I hope, no other than ſuch as will be found, upon due examination, to be the liberty of a ſon of God, and a ſincere and conſiſtent Proteſtant of the pure, reformed and uncorrupted church of *England.*

POSTSCRIPT.

Mr *Johnſon* in the *Appendix* to his *Unbloody Sacrifice unveiled, p.* 14. cites one *Magnes,* A. D. 165, which is, I ſuppoſe, a miſprint for 265. Dr *Cave* in his ſecond edition of his *Hiſtoria Literaria, Vol.* I. *p.* 135. obſerves, that he is an author unknown to any of the antients, but, that *Fr. Turrian* produced ſome fragments of a MS. of his againſt one *Theoſtines* in the library of St *Mark* at *Venice;* and therefore adviſed his readers 'ἀπέχειν, to ſuſpend their judgment of authors of this kind till they themſelves appear or are publiſhed. *Magnes*'s words, as printed by *Turrian* in favour of *tranſubſtantiation,* and copied by Mr *Johnſon,* or by Dr *Hickes* for him, are to this purpoſe in *Engliſh.*

'The euchariſt is not a type of the body and blood, as ſome ſtupid creatures trifle, but is rather the body and blood.'

To the ſame purpoſe the learned *Edm. Albertine* obſerved, that all the certainty we have of this obſcure author's writings is from *Turrian,* a man of little judgment, and ſuſpected credit.

[‡] This was one of his eminence Card. *Bellarmine*'s conceits, that the holy euchariſt, as a *ſacrifice,* may profit thoſe who are not *duly prepared. De effect. ſacrament.* But the doctrine of the church of *England* is, that they who receive this ſacrament to their comfort, or have their ſouls ſtrengthned and refreſhed by it, muſt truly and earneſtly repent them of their ſins, and be in love and charity with their neighbours, and intend to lead a new life, following the commandments of God, and walking from thenceforth in his holy ways. Or, in the words of its Catechiſm, It is required of thoſe who come to the Lord's ſupper, that they truly repent them of their ſins, and ſtedfaſtly purpoſe to lead a new life, having a lively faith in God's mercies through *Chriſt,* with a thankful remembrance of his death; and to be in charity with all men. Whereas the wicked and impenitent, *and ſuch as are void of a lively faith,* do in no wiſe partake of the bleſſings or benefits of *Chriſt's death and ſacrifice,* the means of grace, and the hopes of glory and immortality.

A great many ſuch inſtances might be added, if I thought it worth while, or, that any one would ſearch after me to ſee whether things are ſo or not. But I ſhall content myſelf with obſerving, in the general, that Mr *Johnſon* has imitated the *Socinians* in indulging a *trifling criticiſm* with the holy ſcriptures and the writings of the fathers, which plays upon words, and hunts after all poſſible ſignifications in order to find out a meaning that may be agreeable to his darling hypotheſis, which he was obſtinately reſolved to defend, or, in the words of *Origen*, which he wreſted and miſapplied to his bread-ſacrifice, to hold faſt as long as he lived. But he did not know the ſcriptures, nor underſtand his own church-catechiſm.

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SIR, September 10th, 1744.

If the following obſervations, &c. *will not take up too much room in your Magazine, you will by inſerting them therein oblige (among others) your conſtant reader,*

And humble ſervant,

EXONIENSIS.

Obſervations on Mr Smith's *Hypotheſis concerning the Tails of Comets.*

THIS author in p. 42 of his late *Treatiſe of Comets,* printed for *J. Robinſon,* endeavours to account for the ſingular poſition of their tails, regarding unexceptionably one quarter, by ſuppoſing that phænomenon to be occaſioned by the lucid vapours (with which the atmoſpheres of comets abound) becoming viſible to us only in the conic and penumbral ſhadow of the comet: That this is not the *ſole* cauſe (at leaſt) of ſuch an appearance, will, I preſume, evidently appear from what follows. For,

1. If it were ſo, the tail would always appear, *cæteris paribus,* longeſt when the comet is at the greateſt diſtance from the ſun, and ſhorteſt when near him, which is contrary to experience.

2. The tail would appear exactly of the *ſame* ſize at the *ſame* diſtance from the ſun, whether in the comet's deſcent or aſcent: but it has been obſerv'd that comets in their aſcent from the ſun have much larger and longer tails than when at the *ſame* diſtances from him in their deſcent.

If it be ſaid that this is occaſioned by the luminous vapors becoming more viſible after the perihelion, on account of the greater quantity of them emitted from the comet when it has required ſuch an intenſe heat as it muſt then have; I anſwer, tho' this may cauſe the tail to appear bigger, by increaſing the ſplendor of the penumbra, it cannot make it appear of a greater length; for how high ſoever theſe vapours may aſcend from the nucleus of the comet, they will, according to our author's hypotheſis, be only viſible in the conic and penumbral ſhadow, all their other parts being loſt and extinguiſhed in the ſuperior luſtre of the ſun.

3. If this hypotheſis were true, the tails of comets would never deviate in the leaſt from their oppoſition to the ſun, but the vertex of the cone would always be as directly oppoſite to him as thoſe parts thereof

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which are neareſt the nucleus: but on the contrary it has been obſerved in ſeveral comets, and particularly in the laſt, that the upper part of the tail inclined towards the parts which the comet had left by its motion. Mr *S.* to remove this difficulty, would have it that the tail appeared ſenſibly bent only when the comet approach'd the horizon, which, he ſays, 'was occaſioned entirely by the refraction of the air, by which the 'comet's body appeared to be elevated above the horizon, when it was 'actually ſet, and the different parts of its tail, according to their eleva'tion, undergoing different degrees of refraction bent it into the form of 'a curve, ſuch as it ſeem'd to be.'——To this it may be anſwer'd, that the tail of the late comet appeared (almoſt if not quite) as much bent when the comet was 10 or 15 degrees above the horizon, as when it was juſt ſetting: but ſuppoſing it true that it appear'd ſo only when near the horizon, yet even in this caſe I can't conceive that it could acquire any apparent curvature by the laws of refraction, but that it would only make a ſomewhat more oblique angle with the horizon, and appear a very little ſhorter than when farther above it, and this variation of its apparent from its real poſition is ſo trifling, that 'tis ſcarce worth our notice. For ſuppoſing the comet to be actually on the horizon, its tail extending 20°. in length, and making ſuch an angle with the horizon, as that the altitude of the upper part of the tail ſhould be but 14°. and conſequently the middle part thereof about 7°. or 7°. 30'; then the comet itſelf, according to *Tycho*'s table, would appear but 30' above the horizon, the middle of the tail 8' 15" above its real altitude, and the upper part thereof but 8' 30", and nearly proportionable in the intermediate parts thereof: If this be duly conſider'd, it will from hence plainly appear that if there ſhould be any curvature by means of the refraction, it would be altogether imperceptible, not ſenſibly varying from a ſtraight line. I have here ſuppos'd the tail to make an *oblique* angle with the horizon, becauſe, if it made a *right* angle therewith, 'tis beyond all diſpute that the refraction could not then occaſion any apparent curvature.

I am aware that this bent of the tail may be plauſibly (tho' not ſatiſfactorily) accounted for on our author's hypotheſis, by ſuppoſing the upper parts thereof generally at a greater diſtance from the earth, than thoſe parts which are contiguous to the nucleus; for it being now paſt diſpute that the motion of light is ſucceſſive and not inſtantaneous, the rays coming from the luminous vapours in the upper part of the tail require longer time to reach the eye of the obſerver than thoſe which come from the parts of the tail neareſt the comet, and conſequently the comet and parts of the tail contiguous thereto, muſt appear ſomewhat farther on in their courſe than the upper parts of the tail, which will therefore ſeem to incline, or bend backwards. I confeſs, were the above objection concerning the curvature of the tail, the only one that could be made to his hypotheſis, I ſhould not think it much weakened thereby, but that (conſidering the progreſſive motion of light) the great diſtance of the upper part of the tail might probably be the cauſe of ſuch an appearance: but if the tails of comets be really ſo vaſtly extended as that the diſtances of their upper parts meaſured from the earth, exceed the diſtances of the comets themſelves and the lower parts of their tails, ſo *very much, as to make* them appear ſo remarkably bent; I ſay, if this *be really the caſe,* (which will admit of ſome doubt, and be liable to the ſame kind of objections as the arguments deduced from the refraction of light) it will as well account for (or at leaſt help to confirm) Sir *Iſaac Newton*'s hypotheſis, who thinks the appearance of the tails owing to ſteams and vapours exhal'd from the body, and groſs atmoſphere of comets, and aſcending perpendicularly; but aſſigns a different cauſe for this curvature, *viz.* the ſame that cauſes the ſmoke of a burning coal in motion to aſcend obliquely, inclining from the motion of the coal. Now why may not this apparent bent of the tails of comets be *partly* cauſ'd by the very great diſtance of the upper part of their tails from the earth (occaſioning the light reflected from thence to be longer in coming down than from the lower parts near the nucleus) tho' *chiefly* by the motion of the comet, which hinders the perpendicular aſcent of the ſteams and vapours which compoſe the tail? And if *both* concur to cauſe this appearance, the only thing that I apprehend can be ſaid in favour of Mr *Smith*'s hypotheſis, will be as ſtrong, if not a ſtronger argument in favour of Sir *Iſaac Newton*'s, which having other proofs to confirm it, of which Mr *Smith*'s is deſtitute, the former may more ſafely be adhered to, at leaſt till another leſs liable to exceptions ſhall be diſcovered.

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Some farther conſiderations relating to the Cyclopædia, *occaſioned by a Plan and Specimen heretofore propoſed; communicated to the editor of the* Miſcellaneous Correſpondence.

S I R,

WHEN I firſt met with your Magazine for *Sept.* 1744, and therein viewed the contents of the 3*d* number of your *Miſcellaneous Correſpondence*, perceiving there was ſomething in it reſpecting Mr *Chambers*'s *Cyclopædia*, and the deſigned Supplement, I immediately determined to have all the three numbers of the above pamphlet, and gave an order for them accordingly.

The following particulars were laid together, immediately upon conſidering what appeared in the aforeſaid 3*d* number of your pamphlet, under the title of *Miſcellaneous Correſpondence*; but thrown by, as I was willing to ſee what remarks might be made by others. With the utmoſt diligence on my part, I have but juſt now obtained a ſight of the 4*th* number, ſeveral orders being ſucceſſively given by my bookſeller in the country, before he could have it down. And now, Sir, finding leſs in your laſt *Miſcellany* relating to the *Cyclopædia* than I expected, it has put me upon troubling you with my thoughts hereupon, with which you may uſe your pleaſure.

Time, with your own obſervations and experience will moſt fully confirm or confute what I am going to ſay;—but I am apt to believe while you have any thing material to propoſe and publiſh concerning the above great work, either reſpecting the improvement of what is already done, or any additions thereunto, you will have a ſufficient call for your pamphlet, and oblige your readers at the ſame time. I ſincerely thank you and your ingenious correſpondents for what has been made public in the two folio ſheets; and it is hoped, both they and others will furniſh you with more, alike deſerving of public regard.

I join with the ingenious author of the Plan and Specimen, in a firm belief that the *Cyclopædia* is the beſt collection by far of any of the kind; —I join with him alſo in reſpects to the worthy proprietors of that weighty work; nor am I leſs ſenſible of, or leſs concerned at, the ill attempts which have been made to plunder and pirate this, their lawful property: but for the comfort of theſe proprietors I may ſay, they are as yet very ſecure, ſince the imitations of the *Cyclopædia* are no leſs abſurd, than the imitators are diſhoneſt.

But though we gratefully remember the deceaſed Mr *Chambers*, and give to his work (already publiſhed) its due praiſe, we muſt yet acknowledge, with all its excellencies it hath its deficiencies, and will admit of many amendments. Indeed we can never rationally expect a work of this kind ſhould be compleat and perfect; but ſtill, the nearer perfection is arrived at, the better; and it is pity any reaſonable pains or expence ſhould be ſpared that might conduce hereunto.——It is acknowledged a weighty undertaking; but it is yet hoped the proprietors will not ſhrink at it, ſince they may be aſſured their work will meet with the readieſt reception. May I here with modeſty add,—ſhould it pleaſe his ſacred majeſty king *George* the ſecond to patronize and promote the completion and publication of this extenſively uſeful and excellent work, it would be far from being accounted among the leaſt of thoſe royal favours, which the king has conferred upon his ſubjects:—And if I might be allowed from what I know of myſelf, to ſpeak for others, this generous act would happily tend yet farther to endear his majeſty to a conſiderable part of his ſubjects, and ſuch a part too as are capable (in ſome reſpects) of ſerving his majeſty and the preſent royal family, beyond many others.

I ſhould greatly rejoice to ſee the whole body of the *Cyclopædia* publiſhed agreeable to the propoſed Plan, or any improvement of that Plan, ſuppoſing it be capable of any. As it now ſtands, I highly approve of the directions and differences propoſed, particularly the numbering the paragraphs at the end,—indenting them (or the reverſe) at the beginning, —a judicious arrangement of the articles,—the propoſed uſe of *Italics*, with the ſlender uſe of capitals, *&c.* In ſhort, the Plan ſeems to me the product of thought, the Specimen is ingenious and judicious,—and the ſupplemental articles exceeding good, and are well digeſted and drawn up. With this general approbation I could with pleaſure take leave of this public-ſpirited gentleman and his generous performance;—but when I conſider the thing in view is not of a perſonal or private nature,—and that what this writer has publiſhed, was done with deſign that it ſhould be ſcanned and maturely conſidered by others;—alſo, that more than a little may depend upon faithfulneſs and freedom upon this occaſion, *&c.* it is hoped he will not ſuppoſe any of the following remarks proceed from a ſpirit delighting in contradiction, or pleaſed with oppoſition any farther than right, truth, and publick welfare may ſeem ſome way concerned therein.

There is no queſtion but that a part of the beauty and excellency of ſuch a work, as a dictionary of arts and ſciences is, does conſiſt in the due arrangement of the materials, and placing them under the moſt proper *heads; (as in the Plan, Par. 6th,* with the notes depending:) and before, ſome proper rules adhered to, may be of general uſe to direct the diſpoſal of the materials throughout the work: but it is a doubt with me, whether this can ever be done to the full ſatisfaction of every reader, as all are not equal judges, and yet every one will here judge for himſelf. Perhaps, alſo, this gentleman himſelf is not quite clear as to this particular, ſince in Par. 7*th* of his plan, he ſays, that *accidental points* in perſpective, and *accidental dignities* in aſtronomy, ought to have been conſidered under the heads of *point* and *dignity* ;---and yet, if I underſtand him in Par. 10*th*, he ſeems to intimate, that *point*, as it relates to aſtronomy, ought to be explained under *aſtronomy*[a]; and then, conſequently *point* in perſpective, under *perſpective*, &c. I could wiſh that this matter might be ſuitably attended to ; yet I conceive there is not a great deal depends upon it, ſince if the author herein has done *wrong*, his references ſet *me right*.

As to the ſparing uſe of capitals, and ſhorter ways of reference, I like them in the main very well, as taking up leſs room ; for I love to ſee a good book printed upon a good paper, and the ſame well filled ; and I am very ſure there will need no artful contrivances of any ſort, to ſwell the work ; for, though I would not wiſh that any thing ſhould be admitted into it which might ſeem heavy and tedious to a judicious reader,---nothing but the cream and quinteſſence of what has been wrote upon the ſeveral ſubjects by the beſt writers ;---yet, of theſe choice materials there is good ſtore, only it will require ſome conſiderable pains to collect them, unleſs, (as I would hope) it be in good part done already. But paſſing this, I could almoſt petition for the uſe of capitals for a few words more than this gentleman ſeems willing to allow them to; particularly for the words *God*, *Lord*, and *Spirit*, where this laſt does intend the divine ſpirit.[b] This I find has been noticed by others: I ſhall therefore only obſerve,---according to my notion hereof, *God*, *Lord*, and *Spirit*, may be conſidered under the claſs of proper names, and upon that footing, conſiſtent with the gentleman's own ſcheme and cuſtom, each may lay claim to an initial capital, as well as any other of that claſs.

I like the propoſed ſpecimen (in the general) extremely well: ſuch a marſhalling of the materials in their reſpective articles would be of ſingular ſervice to the whole. Almoſt every diſeaſe incident to the human beings may be illuſtrated under ſome or all of the following ſubdiviſions, diſtinguiſhed by *Italics*, viz. *Name*, *Nature*, *Cauſes*, *Kinds*, *Caſes*, *Prevention*, *Cure*. The gentleman indeed does not ſo well approve of theſe logical terms ; and it is manifeſt from his ſpecimen, we may do very well without any direct uſe of them ; and yet, (for the ſake of variety) I think we may not diſagreeably make nearer approaches to them.[c] (V. *the article* ANEURISM *h reunto annexed*). And as to other articles, (eſpecially if any thing large) they may be thrown under certain diviſions, ſomewhat analogous to thoſe before mentioned, according to the nature and matter of the articles themſelves.

It it certainly beſt that each article ſhould be conſidered together, and not divided among ſynonymal words :---uſeleſs repetitions are *hereby* avoided, and the reader has what he wants at one view : But, *then*, every ſynonymal word ought carefully (though barely) to be *inſerted in* its proper place, and each one have a reference annexed to it, pointing the reader to that where the article ſtands: For, in this caſe, few readers will have the good luck always to ſeek the article in the firſt attempt, where alone it is to be found; yet, wherever he ſeeks for it under a different but likely word, he ſhould there find a clue to direct him infallibly to what he is in queſt of. None of theſe ſynonymal words ought to have any references one to the other,---neither ſhould the article,whereſoever placed, have any references to them; but all of them ſhould refer to the article, as that alone anſwers the trouble of turning to it. This obvious remark leaves me at a loſs how to account for the gentleman's meaning in his references from *Night-Mare* to elf, hag, mare, incubus,---when the reference ought to be from theſe terms to this article, and not from this to them.[d] (V. *Specimen, Par.* 1, 2.

Every article ought to ſtand in *a proper* place; but there may be ſometimes a reaſon for not inſerting it, or, at leaſt not the whole of it, in the *moſt proper* place. Suppoſing one article would pretty naturally fall under either of two different letters in the alphabet, one of which letters would introduce a great number of articles, and the other very few, if I had not ſome other conſideration pretty powerful and prevailing, I ſhould be induced rather to place this ſuppoſed article under the letter which would afford me feweſt of them, and that for this reaſon becauſe the articles there would be few. It is alſo poſſible, the matter of an article may occur too late to come in under one head, and yet time enough for another which falls in a following part of the alphabet: and if upon theſe accounts, or ſome other, any article which would moſt commodiouſly lie together, becomes divided between two ſynonymal words, if there are no repetitions, and there be a reciprocal reference, there will no great inconvenience ariſe from hence.

If I have made any miſtakes in what I have written, it is hoped ſomebody will be ſo kind as to rectify them; and if any thing is advanced which does not quadrate with the dictates of reaſon, I ſhall take it as a particular favour to be ſet right. I conclude with hearty wiſhes that the good work may be proſecuted with vigour, and upon the moſt correct and beautiful plan.---Hoping ſoon to ſee more concerning it in ſome of your future collections, I take my leave and ſubſcribe myſelf, *Sir, Yours,*

May 22, 1745. B.

Remarks on the above conſiderations are in the following page; for which reaſon the references *a, b, c, d,* are inſerted, by the author of the plan and ſpecimen, to whom Mr *B*'s letter had been ſhewn.

N.B. *With regard to the difficulty mentioned by Mr* B. *in the 2d par. of his letter, about getting this pamphlet, it is not the only complaint of this kind: and there is no remedy but to perſiſt, as he did, till the bookſeller ſhall pleaſe to ſend it; unleſs any Gentleman will, in ſuch caſe, take the trouble of writing to the editor at* St John's Gate.

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Mr URBAN, 3 *June*, 1745.

Since you were pleaſed to give me a ſight of the above letter before you publiſh'd it, I ſend you ſome remarks on it.——The gentleman, I dare ſay, conſidering his generous principles, and the good ſenſe which he has ſhown, will pardon you, as well as *Your friend,*

COSMOPOLITA.

Remarks on Mr B's *conſiderations, inſerted in the foregoing pages.*

a THE author of the plan was ſo far from intimating (n. 10) that *point*, as it relates to aſtronomy, ought to be explained under the article aſtronomy; that, on a review, you will find he meant quite the contrary, in conſiſtence with what he advanc'd in n. 7.

b For the ſame reaſon that you could almoſt petition for the uſe of *capitals* in the words "god, lord, and ſpirit"; others would argue for the uſe of them in "ghoſt, *&c*". in ſhort, in numberleſs numbers of appellatives, expreſſive of the three perſons of the deity. If you fancy there is want of reverence in the uſe of ſmall letters, on this occaſion, you ſhould rather inſiſt upon having the whole words in capitals, as is the cuſtom of many well-meaning chriſtians.

c Undoubtedly we may, with great propriety; and ſometimes, perhaps, to better purpoſe.

d Your obſervation on *Synonymals* is very reaſonable: and you will find, on ſecond thoughts, that I had a due regard to it, if you pleaſe to conſider that, in the ſpecimen of the article "Night-mare" (1) where there was no particular reaſon, I made no reference to the ſynonymous term; as in "Ephialtes": (2) but only to thoſe, where ſomething more (of uſe to explain what was there offer'd) was neceſſary to be obſerv'd under the article refer'd-to. Thus, though the reaſon of the names "Incubus, *&c*." is given there: yet (in the conſideration of thoſe articles, in their proper place) ſomething muſt be ſaid (in explication of the terms) relative hereto; that would have been improper there; and yet may make it worth while to conſult them alſo, even on this occaſion.

Whether I am in the right, or no, will better appear from the *little articles* of "Ephialtes, Elf, Incubus, Mare;" which (for our further ſatiſfaction) I have directed to be printed after yours, in the affixed ſpecimen in folio.

I have alſo taken the liberty, here, to preſent you with *your own article*, in a form ſomewhat more agreeable to the plan which I firſt propos'd; omiting (as was fit, in a ſupplement) what I apprehend was duly explain'd in the Cyclopædia. The comparing of the article in theſe two forms, when we ſee them in print, may be of uſe to us both, to form a judgment of the difference between us; and furniſh others with means of making further improvements on us.

COSMOPOLITA.

Mr B's *article on* Coſmopolita's *plan.*

ANEURYSM (paragr. 1]---If the blood be without the veſſel (in which caſe it takes the name of a ſpurious aneuryſm) it raiſes a livid tumor, which has ſcarce any pulſation; does not eaſily yield to preſſure; and often becomes gangrenous, and proves mortal. Though it may be obſerv'd (what we learn from experience) that a large quantity of blood may be detain'd in the panniculus adipoſus; and lie there, extravaſated, for a conſiderable time, without corrupting; provided it does not communicate with the external air. We read of a lad, of about 17 years of age, wounded, by a bullet, in a conſiderable artery, on the upper part of his thigh. This was follow'd with a profuſe hemorrhage: but was reſtrain'd by a ſurgeon. The day after, a large tumor appear'd, with a ſtrong pulſation; and the blood ſtarted from the wound (at times) to the quantity of 2 or 3 ounces. Thus it continued for forty days; when it was agreed (in conſultation) to lay open the part, and ſecure the artery [a]: and, upon making the inciſion, there was taken-out no leſs than 6 pounds of grumous blood. 2

[a] The ſucceſs of the operation was, that, in 6 weeks time, the lad was perfectly cur'd, without any diminution of the ſtrength, or the ſize of the limb. 3

Paragr. 4] *By way of Palliation*, all that can be done for the patient, in the caſe of a true aneuryſm, is---to abate the force of the blood's circulation, by a thin, ſlender, balſamic diet; and repeated phlebotomy---and to keep him, as much as poſſible, from all commotions, both of mind, and body.-----Some relief may alſo be hop'd-for from a prudent compreſſion of the tumor: in doing which, it will be of conſiderable ſervice to keep a moderate preſſure upon the artery, above the ſacculus; in order to abate the impetus of the blood. 5

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Mr Urban,

HAving maturely conſidered, and being well pleaſed with the *plan and ſpecimen of a ſupplement to the Cyclopaedia*, publiſhed in your 3d number of the Miſcellaneous Correſpondence; I have ventured to offer my mite of an article [See *Mnemonics* in the folio-leaf] in which if I have been guilty of ſome deviations from the directions of the abovementioned plan; I hope it will be conſidered that it was with a view of carrying the deſign to a greater perfection.

C. D.

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Note, *A Letter in defence of Tythes, from an ingenious correſpondent in anſwer to a letter from* Ruſticus *againſt Tythes*, No I. p. 41. *is received, and will be inſerted in our next.*

A Paſſage in the Te Deum *explain'd.*

Mr *URBAN*,

AS I am a clergyman of the church of *E.* I think it a part of my duty to underſtand rightly not only the ſeveral phraſes, but every ſingle word, of that form of worſhip which is appointed for my daily prayers, and at the ſame time cannot help being deſirous that every body elſe, could it ſo be, ſhould likewiſe have a true apprehenſion of the ſame.

There's a paſſage in that admirable hymn, the *Te Deum*, which is ſo far from being taken in its genuine ſenſe by all, that our commentators, whom we are apt to look upon as our guides on ſuch occaſions, generally miſtake it themſelves; the place I mean is towards the concluſion of it;

O Lord let thy mercy lighten upon us, as our truſt is in thee.

Dr. *Bennet*, in his paragraph and annotations on the book of Common-Prayer, explains the word *lighten*, thus:

'To *lighten* is an old *Engliſh* word, and ſignifies the ſame as to *enlighten*, or *ſhine upon*. Accordingly God's mercy does then *lighten* upon 'us, when it ſhines upon us; that is, when it comforts and refreſhes us, 'for light very commonly betokens comfort and refreſhment in the holy 'ſcriptures. See *Confut. of Quaker.* ch. 11. p. 129, *&c.*'

According to the doctor the word *lighten* here is a verb deduc'd from the ſubſtantive *light*, or *lux*, and ſignifies to *enlighten* or *ſhine upon*, in conſequence whereof it muſt here be uſed in a figurative or metaphorical ſenſe.

And indeed it has this ſenſe of *enlightening*, *illuminating*, or *making light*, on many occaſions. In *Shakeſpear*'s *Henry* IV. the *Chief Juſtice* ſays to *Falſtaff*,

Now the lord *lighten* thee, thou art a great fool.
Part II. Act II. Sc. III.

And the ſame author in K. *Henry* VIII.

Chanc.——————And who knows yet
But from this lady may proceed a gem
To *lighten* all this iſle? Act II.

So alſo the royal Pſalmiſt,

Lighten mine eyes that I ſleep not in death. Pſ. XIII. 3.

And in the liturgy itſelf, in the *Nunc dimittis*,

To be a light to *lighten* the gentiles:

Where the original words of St *Luke* are, φῶς εἰς ἀποκάλυψιν ἐθνῶν: and in the evening prayer,

Lighten our darkneſs we beſeech thee, O Lord; an expreſſion taken from 2 *Sam.* XXII. 29. I omit ſeveral paſſages which might be cited from the laſt tranſlation of the bible.

But notwithſtanding this conceſſion, it muſt be obſerv'd,

Firſt, That in all theſe caſes, the expreſſion is, to *lighten a thing*, as in this verſicle of the *Te Deum*. See *Rev.* XXI. 23.

Secondly, in the Latin original of *Te Deum*, from whence this in our morning ſervice is tranſlated, it is conceived thus, Fiat miſeri cordia tua, *Domine, ſuper nos, quemadmodum ſperavimus in tu.* And in like manner the *Greek* verſion of Dr *Duport*,

γένοιτο κύριε τὸ ἔλεός σου ἐφ' ἡμᾶς, καθάπερ ἠλπίσαμεν ἐπὶ σοί.

Thirdly, This paſſage of the hymn is evidently taken from the laſt verſe of the 33d pſalm,

Let thy merciful kindneſs, O Lord, be upon us: like as we do put our truſt in thee.

Where the Vulgate Latin, which was that verſion which St *Ambroſe* the author of the *Te Deum* made uſe of, agrees to a tittle with the Latin words of the hymn recited above.

Fourthly, As this hymn is a cloſe and literal verſion of the Latin original throughout, it is not very probable that our tranſlators ſhould apply a figurative word in this place, ſo foreign from the ſimplicity of the Latin text, and no where elſe.

For theſe reaſons, I incline to think, that Dr *Bennet* has abſolutely miſtaken the meaning of this word, and that it has a ſenſe leſs figurative, and more nearly approaching to the original of St *Ambroſe*. I believe it to be a word quite different from what the doctor imagines, and no other than our preſent *Engliſh* word *to light*, which means to *come* or *fall down upon*, in which ſenſe we uſe it commonly with the Prepoſitions *off* or *upon*; *off*, in regard to the thing we deſcend or come down from, and *on* or *upon* in regard of that we deſcend upon. So *Gen.* XXIV. 64. She *lighted* off the camel. *Judg.* IV. 15. *Siſera lighted* down off his chariot. *Ruth.* 2. 3. Her hap was to *light* on a part of the field belonging unto *Boaz*. 2 *Sam.* XVII. 12. We will *light* upon him as the dew falleth on the ground: And once more concerning inanimate things, *Iſ.* IX. 8. The Lord ſent a word unto *Jacob*, and it hath *lighted* upon *Iſrael*. In ſhort, it is the *Saxon* word lihten, *deſilire*, to *alight*; and you will pleaſe to remember, Mr *Urban*, that the *Engliſh* tranſlation of the *Te Deum* was made in *Henry* VIII's time, for it appears in his *Primer*, where, as well as in the firſt book of K. *Edward* VI. the word is *lyghten*. In our modern *Engliſh*, this termination of the infinitive uſed in *en* or *in*, is very much dropp'd, but in our old books it occurs every where; in the firſt 800 lines of *Chaucer* you have it above 20 times, and in *Henry* VIII's time. The old *Saxon* termination, for ſuch it is, might well be retain'd, tho' now we never ſay to *lighten upon*, but to *light* or *alight upon*: and this antique termination was the very thing that miſled Dr *Bennet*, inducing him to think it a different word, and the ſame as *enlighten*.

The ſenſe then will be,

O Lord let thy mercy *light*, or *come*, or *fall upon* us, as our truſt is in thee; and this is very natural and eaſy, agreeing beſt with, and coming neareſt to St *Ambroſe*'s original, as alſo to that other paſſage in the morning prayer,

O Lord ſhew thy mercy upon us. Verſicles after the creed.

And in the litany,

O Lord let thy mercy be ſhewed upon us, as our truſt is in thee.

I am Sir, Your humble ſervant,
PAUL GUMSAGE.

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Ab-

Abſtract of a Treatiſe, entitled,

LOGIC; *or, The* ART *of diſcovering* TRUTH.

Written in French *by Father* REGNAULT.

LOGIC is a ſcience convenient for all ſorts of perſons, and of uſe on almoſt all occaſions of life. There are a thouſand things of which we may ſafely be ignorant, but it is of utmoſt importance to acquire a juſtneſs in our thoughts, in our judgments, and ratiocinations. And as the end of this art is to preſerve from error, and to teach how to diſcover truth, it muſt be acknowledg'd to be of infinite advantage in all conditions of life. The greateſt part of mankind are unhappy only by forming falſe ideas of objects, judging erroneouſly, and reaſoning abſurdly concerning them, and the happineſs of others often depends on nothing but the juſtneſs of their thoughts and reflexions. We too commonly aſcribe a great part of the calamities which befall us to our evil fortune, tho' they have no other ſource than our falſe judgment. The happy ſucceſs of an enterprize, if not croſſed by ſome unforeſeen event, muſt naturally depend on the juſt meaſures which are taken, and we never take ſuch meaſures but in conſequence of thoſe ideas which we form of the nature of that enterprize. Self-love induces us to impute to chance and fortune, thoſe ill events which we ought to aſcribe wholly to our own defect of judgment, or want of diſcernment. Chance is a phantom,which we endeavour to realiſe, in order to diſcharge ourſelves of thoſe faults which we commit.

All men are endu'd with a kind of Logic, tho' too imperfect to preſerve them from error. And here it is that art comes in very ſeaſonably to the aſſiſtance of nature, by directing the mind in the right way for the diſcovery of truth. This ſubject has been treated of more than once by great men, but not exhauſted; it is a field of too vaſt extent to fall within known limits. Some reflexions on what paſſes before our eyes in the ordinary courſe of affairs, and within ourſelves at the moment when we think, induced father *Regnault* to form a deſign of adding ſome new degree of perfection to this art. This work is in the taſte of his *Phyſical Dialogues between Ariſtus and Eudoxus,* who are alſo the perſons introduced as talkers in this piece. Some new notions, together with ſome more antient, but vary'd, and ſet in a new light, are capable of awakening the attention of the reader. We love now more than ever variety in things, and in the manner in which they are repreſented to the underſtanding.

His Logic has one great advantage, in that it is adapted to the capacity of all ſorts of people. A young perſon, who has had but a ſmall taſte of learning, may underſtand it without the help of a maſter. The author has deſignedly avoided to burden it with a great number of rules, which rather fatigue than enlighten the underſtanding; he uſes none but ſuch as appear to be calculated for a book of common uſe, and rejects all ſubtilties, which are rather ingenious than uſeful. In thus confining himſelf to what is ſimply neceſſary, he has comprehended in one moderate vo-

lume

ſame the beſt part of what is contain'd in all the books written upon the ſubject.

There are in every ſcience certain terms, of no uſe in the common affairs of life. Thoſe which our author thought were neceſſary to be uſed, he explains with much clearneſs and preciſion. An exceſſive delicacy is too apt to diſdain ſuch expreſſions as are unſuited to it, or offenſive to the ear; and they might indeed be rejected, but 'twere better to retain them, to know their ſignification, their force, and their value, that we may be in a condition to perceive the truth in good works, and to diſcover error in ſuch as are of a pernicious tendency.

Rules are not always ſufficient for the underſtanding of truth, there is frequent need of examples, and of ſuch too as are well choſen. Our author furniſhes us with a good number of examples in his Logic, which beſides has its maxims, and practical reflexions under proper heads, or, to ſay all in a word, its method, which is extenſive, and of general uſe. In this method we are ſhown the path by which we muſt arrive at diſtant truths in proceeding ſtep after ſtep by degrees, ſometimes from more ſimple and eaſy truths to thoſe of a more difficult and complex nature, and ſometimes in a contrary order, but always from known truths to unknown. We here learn what truths are moſt important in the diſcovery, the difficulties which attend it, and the way to ſurmount them, the art of informing ourſelves, and inſtructing others, of ſetting a queſtion in a proper light, of exciting a curioſity of mind, and keeping it attentive, how to move concern, to act the critic without offence, to diſpute to good effect, and even to write for the intereſt of truth.

The independent ſtrokes, and digreſſive paſſages which occur here and there in this converſation between *Ariſtus* and *Eudoxus* are very proper to diſpel that dulneſs and wearineſs, which are the ordinary effects of a dry and abſtracted ſubject. They are a kind of general meditations, in which the mind reflecting on the paſſions of the heart, on the impreſſions from external objects, and on what paſſes within itſelf when it perceives, judges, or ratiocinates, diſcovers the marks of the different ſorts of ideas, with the rules or laws of which they are ſuſceptible, in order to render them juſt, clear, true and diſtinct. *Ariſtus* is a young man of a penetrating wit, and a happy memory, has a taſte for the ſciences, with an ardent deſire to learn the ſecret of finding out the truth. *Eudoxus* is the perſon who undertakes to teach him this ſecret.—*Ariſtus*, being in ſome ſort engaged in meditations with *Eudoxus*, diſcovers from his own manner of thinking the way to think juſtly. When he is thus led into the right method by *Eudoxus*, he makes diſcoveries from time to time himſelf of truths, of which beofre he had only received hints from *Eudoxus*, the confident of his reflections, and conſtant witneſs of his reſearches, and has the pleaſure of being able to aſcribe to himſelf ſome merit in the diſcoveries which he makes. In this manner they both proceed as it were in concert to the very ſource of our errors, in order to find a preſervative againſt them.

There are twelve of theſe dialogues, and their ſubjects are as follows. The firſt treats of Logic in general; the ſecond, of the properties of ideas; the third, of rules relating to ideas; the fourth, of the expreſſions of ideas. The fifth dialogue concerns the properties of judgment; the *ſixth is on the different* kinds of propoſitions; the ſeventh relates to propoſitions compared one with another; the eighth, to the rules or laws of judgment; the ninth is on the ſources of falſe judgment. The tenth has for its ſubject the properties of ratiocination; the eleventh its laws; and the laſt dialogue is upon method.

The firſt is very ſhort; it begins with ſome inſtances of the cleareſt truths, which frequently go by the name of *firſt principles* or *axioms.* When you ſay *what is, is,* you ſpeak a truth, and at the ſame time a truth the moſt ſimple, clear and intelligible, becauſe we readily conceive that it is impoſſible for a thing to be and not to be at the ſame time. Theſe ſorts of truths are eaſily diſcover'd, but there are others more difficult to be underſtood, and not diſcoverable but by a particular direction of the operations of the mind, which is the ſubject of the reſt of this dialogue.

In the ſecond, the author firſt explains, in a very clear manner, the terms *object, perception, ſenſation, imagination, inward ſentiment* or *conſciouſneſs, attention* and *idea.* In all theſe he is very diſtinct and particular, and illuſtrates what he ſays with a great number of examples. To form a notion of the argument and method of this dialogue, take the following ſhort abſtract.

Logic is the art of diſcovering truth. Truth is diſcover'd by the operations of the mind. The firſt operation of the mind is *perception,* or an *idea.* An *idea,* or *perception,* is a ſimple view, a notion, which neither affirms nor denies, nor determines any thing. I ſee a flower, I think on God, without determining any thing concerning the divine nature and perfections, or concerning the flower; this is *perception.* According to the different objects, or different manner of perceiving, *Perception* is diſtinguiſhed into *ſenſation, imagination, ſentiment, conſciouſneſs, attention* and *idea. Senſation* is when we perceive the ſenſible qualities of bodies, by the preſent action of outward objects upon the ſenſes. *Imagination* is when we perceive theſe ſenſible qualities, without the preſent action of external objects upon the ſenſes. *Sentiment* is when we experience within ourſelves ſome affection, ſome paſſion; for inſtance, joy, or ſadneſs. *Conſciouſneſs* is when we have a knowledge of the exiſtence of the modes of our ſoul, of its affections, its paſſions, and its thoughts, without knowing the nature or properties, in ſuch a manner as to be able clearly to explain ourſelves upon the ſubject. *Attention* is a ſtrong and conſtant *perception*; and *idea* is when we have a conception of the nature and properties of things, ſo as to be able clearly to unfold and explain them. To illuſtrate the ſame by examples in each operation: The ſight of a blue firmament, beſpangled with ſtars, is *ſenſation*; the remembrance of a ſpectacle, *imagination*; joy or ſorrow, *ſentiment*; the knowledge of our ſentiments, imaginations, &c. *conſciouſneſs,* or *inward ſentiment*; the conſtant view of a danger which threatens us, or of ſomething good which concerns us, and which we expect, *attention*; the idea of God, juſtice, the number four, ſix, *idea* in its proper ſenſe. There is an idea of ſubſtance, and an idea of mode. Here the author gives us a definition of ſubſtance, and mode. The eſſence, nature, and foundation of every thing is the object of a pure idea, or idea taken in its proper ſenſe. Sometimes it is a ſingular idea, or ſuch as preſents to the mind a ſingle, determinate, fixed object, as the idea of *Eudoxus*; ſometimes it is an univerſal idea, or what agrees to ſeveral objects, both in general and particular, as the idea of a flower, which agrees indifferently to all flowers, and to the Anemone, Jonquil, Tulip and Amaranthus in particular.

A ſingular idea contains univerſal ideas, which upon examination diſcloſe themſelves; and theſe univerſal ideas comprehend others more general than themſelves. Thus from the idea of *Eudoxus* ariſes the idea of man, from that of man the idea of animal, whence we have the idea of being, which is a barren idea productive of nothing farther. The idea then of *being* alone is ſimple properly ſpeaking, the others are complex. Theſe complex ideas have their proper foundation and extent. The foundation of a complex idea is the conjunction of the ideas comprehended under it; as the collection of the ſeveral ideas of rational, animal, ſubſtance, &c. is the foundation of the idea of man. The extent of an idea is its relation to individuals; thus the extent of the idea of man is the relation of that idea to *Ariſtus*, *Eudoxus*, &c. Several complex ideas diſcover to us ſeveral perfections in the ſame object. The general ideas, with relation to the different perfections which diſplay themſelves in the ſame object, are the *genus*, *ſpecies*, *difference*, *property* and *accident*. The moſt general of theſe ideas is that of *genus*; that of *ſpecies* is leſs general; an idea which limits or determines the genus to ſuch a ſpecies is a *difference*; an idea of a perfection which is eſſential, or ariſing from the fundamental conſtitution of the ſpecies is a *property*, and the idea of an accidental quality an *accident*. We give the ſame names to the different objects of theſe ideas. Of ideas, whether general or not general, ſome are abſolute, others relative. The former preſent only their bare object to the mind, as the idea of a circle; the other excite other ideas, as the idea of a creature raiſes in the mind the idea of a creator; the former appears ſolitary and alone, the other always in company.

Different kinds of ideas have different properties and qualities, as ſome are clear, others obſcure, ſome true, others falſe, ſome lively, others faint, ſome diſtinct, others confus'd. Clear ideas diſcover to the mind the moſt inward parts of their object, or its very nature, which obſcure ideas fail of doing. True ideas repreſent their object ſuch as it really is; falſe ideas ſhew it with ſuch properties as belong not to it. Lively ideas ſtrongly attract the attention of the mind to their object; faint ideas ſcarcely attract at all, or are incapable of fixing the attention. Diſtinct ideas exhibit their object clearly and eaſily diſtinguiſhable from others; confuſed, on the contrary, repreſent the ſame in a diſorderly and indiſtinct manner.

We have given you the ſubſtance of the 2d dialogue: In the 3d the author gives us rules which may be highly ſerviceable to us for obtaining ſuch ideas as are clear, juſt, regular, proper, true, and free from illuſion. It is not only requir'd to have theſe ideas, but to know how to expreſs them by words, when we would make ourſelves underſtood; theſe words, or terms, which are in uſe among Logicians, are the ſubject of the 4th dialogue.

The deſign of the 5th is to explain the nature, with the different kinds and properties of *judgment*, which our author defines *a determination of the mind on the relation which it perceives between the objects of its ideas.* Three things therefore are to be conſider'd in judgment.

1. The ideas in the mind, which are two at leaſt; 2. The compariſon of thoſe ideas; 3. The perception of ſome relation of agreement or diſagreement in their objects; which is ſucceeded by a determination.

If it be here asked, whether *judgment* be the perception itſelf of the relation; in anſwer to this queſtion it is ſufficient to reflect on what paſſes within us, when we form a judgment or determination. The perſon who determines is ſenſible that his mind adds ſomething to perception, and even that a relation may be perceiv'd on which no judgment may paſs at all. Two perſons ſee a-far off a ſquare tower; it appears round to both, becauſe of the diſtance. One of them, who never ſaw it near, judges it to be round by the appearance; the other, who has ſeen it near, and knows it is ſquare, does not judge it to be round; otherwiſe he would judge it to be round and not round at the ſame time. Judgment therefore is not perception itſelf, but ſuppoſes it, and is a kind of ſecond thought, in which we affirm or deny the relation of the object of one idea to the object of another idea. Hence there are two ſorts of judgment; one affirmative, by which we affirm, as when we ſay *God is juſt*; the other negative, by which we deny, as when it is ſaid *God is no deceiver*.

The ſixth dialogue treats of the different kinds of propoſitions, and is naturally conſequent from the former, for there is no judgment without a propoſition. This dialogue is hardly capable of an extract; it contains too many particulars, and, what is more, ſuch particulars as form a chain which cannot well be broken. The ſame may be ſaid of the ſeventh, in which the author compares together the different kinds of propoſitions. The compariſon is well connected, and it is hard to ſay whether the reader has moſt reaſon to be pleaſed with *Ariſtus* or *Eudoxus*, who both of them acquit themſelves perfectly well of their reſpective parts. In the eighth dialogue, which concerns the rules or laws of judgment, we meet with very judicious remarks on definitions, and the relation of ideas to one another, of excellent uſe in all ſciences.

There is perhaps nothing which deſerves to be more regarded than the precepts in the ninth dialogue, in which the author expoſes the ſources of falſe judgment. Theſe ſources are not far diſtant from us. We muſt ſearch for them in ourſelves, and in our neighbourhood. They may be found in *impatience*, *ſloth*, *temperament*, *vanity*, *inconſtancy*, *prejudice*, *cuſtom*, in the *ſenſes*, in *love* and *hatred*, in the *paſſions*, as well as in what affects them.

We find their ſources (1) in *impatience*; for in order to a ſound judgment there is requir'd a diſcernment of relations. Ideas are involved one within another, and it requires time to divide, unfold, and range them in proper order. There is need of patience to dwell long upon the ſame object, to conſider it in all its appearances, and examine it on all ſides; and we are too apt to be impatient. The mind is ſoon tir'd in its purſuits, if unattended with pleaſure, and cares not to employ itſelf but on ideas whoſe relations are obvious and eaſy to be apprehended. It frequently loſes even the memory of others, and takes an aſſociation of ſome partial ideas for the ideas themſelves; it ſuppoſes a perfect where there is but a partial reſemblance, paſſes a judgment on ſuch weak grounds, and too late finds itſelf in an error.

(2). Another ſource of falſe judgment is *ſloth*, which avoids labour, and is attentive to nothing but what may ſerve to excuſe its inactivity. To avoid the trouble of inquiry it ſuppoſes and eſtabliſhes to itſelf perfect reſemblances or differences on ſome few different or reſembling ſtrokes, and being regardleſs of all the reſt is hurry'd into a wrong judgment.

3. A third ground is *temperament*, which ſets things in a light exactly favourable to itſelf. A perſon of a mild and gentle character is for pardoning every thing, one of a ſevere and rigid temper would have none pardon'd.

4. *Vanity* and *preſumption*. A vain perſon decides and pronounces without examining, or but very ſlightly, into the merits of the cauſe. A deſire to paſs for univerſally learned, and expert in every branch of ſcience has given him a ſuperficial acquaintance with every thing, but a thorough knowledge of nothing.

5. *Levity* and *inconſtancy* of ſpirit. Thoſe who labour under this defect are continually ſkipping from one object to another, and from one idea to another, judging by chance upon the firſt appearances, and by being too curious to know every thing, come to know nothing.

6. *Prejudice* or *prevention*; this is one of the moſt ordinary and fruitful ſources of falſe judgment. We know the effects of prejudices in all orders and nations, which are often ſuch as will not let a perſon ſee any thing but what tends to ſupport an eſtabliſhed and favourite opinion. We ſee multitudes of a bright underſtanding live and die in oppoſite ſentiments, as well about things indifferent, as in points of the higheſt importance.

7. *Cuſtom*. When the mind has been for a long time habituated, and as it were warp'd and bent to a ſet of ideas of common and received uſe, it is with much difficulty that its views are diverted to others perhaps of a contrary ſort. Beſides, no perſon is willing to have been in an error, and a change of ſentiments would coſt too dear.

8. *Novelty* is a ſource of error. We are eager after happineſs, which not being attainable in our ordinary purſuits, we embrace every thing new which offers, in hopes of finding in it that felicity which is our principal concern.

9. The *ſenſes* and *imagination*. Thoſe ſtrong impreſſions which are made upon the imagination and outward ſenſes, fix the mind upon what flatters and pleaſes it. The imagination being captivated brings in ſubjection the mind, which judges out of complaiſance, without examination. Becauſe a perſon ſpeaks, writes, repreſents matters after an agreeable, lively, affecting manner, we believe him, and love to wander out of the way in his company.

10. *Love*. We find, by daily experience, thoſe who are beloved by us have merit in proportion to our love. It is enough if love ſhews a perſon in a favourable light, he is then an excellent ſubject, and poſſeſſed of all the good qualities we can deſire. Self-love is a fruitful ſource of prejudice and ſelf-deceit. For what reaſon do we generally prefer the ſcience we have ſtudy'd to all others? Self-love is in the fault. We are pleas'd, when we think that the object of our cares

and pains beſt deſerves them; ſuch a thought is to us a proof of our diſcernment.

11. *Hatred.* We hate an object becauſe it diſpleaſes us, and refuſe attention to it; or if we apply ourſelves to conſider it, we ſet it in the moſt diſadvantageous light, meerly that we may have ſome pretence to deſpiſe and condemn it; we open our eyes to its defects, but wink at its excellencies. Perſons whom we hate are faulty in proportion to our hatred; it is enough if this paſſion can ſpy out a weakneſs in any perſon to render him diſagreeable.

12. The *Paſſions* are a ſource of falſe judgment. The paſſions fix the mind upon an object, but it is only on the favourable ſide while theſe are predominant; if an object diſplays itſelf to the very bottom, it laſts but for a moment, we have ſcarce a glance before we loſe ſight of it.

13. The ſources of wrong judgment may ſometimes be found in external bleſſings, as riches, nobleneſs, pomp, and ſplendor; theſe outward advantages, by dazzling and raviſhing the ſenſes, fix the mind on thoſe glittering appearances, and the mind while under attachment to the ſurface of things, without inquiring any farther, eaſily ſuffers itſelf to be ſurpriſed.

Theſe then are the principal ſources of our errors; and the general preſervative againſt theſe ſorts of infirmities of the human mind is a ſincere zeal for truth. A view to truth moderates impatience, and animates ſloth. Is the *temperament* or *humors* the cauſe of our miſtakes? let it ſeriouſly be aſked whether a blind inclination, an unreaſonable bent, which leads us into ſo many follies, be qualify'd to be our guide. Is *vanity* the ſource of error? let us oppoſe thereto the ſhame which accompanies the wrong deciſion of a precipitate judgment. Is it *levity* or a *deſultory temper?* think how degrading it is for a man to be like a butterfly, perpetually roving from one object to another. Is it *prejudice*? reflect how common it is for perſons to be deceived in their firſt judgments, which ſerve as a foundation on which they build others equally falſe. Are our miſtakes to be aſcribed to *cuſtom?* To one who is the leaſt acquainted with hiſtory and travels, and reflects on the advantages and inconveniences of cuſtom, it undoubtedly appears to be a great fund of errors. Is it a taſte for *antiquity*, or for *novelties* that deceives us? let us conſider that to ſuffer fancy and the ſenſes to carry all before them where reaſon ought to rule, is a ſhame to reaſon and humanity. Is it love, hatred, or any of the paſſions? let us reflect how ridiculous we make ourſelves in judging by paſſion, and ſuſpend our judgment till that paſſion be over. In general, we paſs a ſafe and ſound judgment, when knowing how to diſcern the motives which ſollicit our ſentence, we are ſo far maſters of ourſelves as not to be ſway'd by faint and confus'd notions, but by the clear and well-grounded dictates of the underſtanding.

After theſe and the like reflections on *judgment*, our author proceeds to conſider the third and laſt operation of the mind, which is *ratiocination*, in two dialogues, one of which relates to ratiocination, the other to the rules by which it ought to be directed. In theſe diſcourſes we learn when and upon what grounds a perſon ratiocinates aright, a point of which multitudes, tho' they reaſon well enough, are yet ignorant: and indeed it belongs only to a Logician to judge of the juſtneſs and force of an argument.

The laſt thing to be conſider'd is *method*. All that has been yet ſaid has been concerning *ideas*, *judgment*, and *ratiocination*, according to the natural order of the operations of the mind. But it is not enough to know how to form ideas, and to compound them into propoſitions, to ſerve for principles from whence we may draw concluſions. Moſt ſubjects which we undertake to examine, being of a compounded nature, require a proper arrangement and concatenation of ſeveral ideas, ſeveral judgments, ſeveral ratiocinations, and different kinds of thoughts for the perfect illuſtration of the queſtion. And that part of logic which furniſhes us with lights, reflexions, and the neceſſary rules for conducting the mind by the eaſieſt and ſhorteſt way from truth to truth, till we arrive at our deſired point, is what in general we call *method*.

Method is defin'd by our author "a choice of maxims, rules, and "ways of thinking, proper for the diſcovery of truth, in order to un"derſtand it ourſelves, or make it known to others." Clearneſs, brevity and certainty, are the properties of a good method. By the firſt quality it illuſtrates a ſubject, by its brevity it ſaves our time, and by certainty attains its end. In the uſe of method for the diſcovery of truth we ſometimes proceed ſtep by ſtep, and as it were by degrees, from ſimple and eaſy things to more complex, embaraſs'd, and more difficult to be comprehended. We fix our attention firſt on ſubjects of a more ſimple nature, and afterwards divert it on ſuch as are complex. Not content with examining them ſingly and ſeparately, we try to diſcover the relation between them, and ſo proceed by ſure and certain ſteps from one diſcovery to another, omitting nothing, the knowledge of which might enlighten us in our progreſs. This *method* is what we call *ſynthesis*.

In the *method* of *analyſis* we proceed from things complex to thoſe of a more ſimple nature. We make a diviſion of the whole in order to examine the parts ſeparately, that we might the better underſtand the nature of the whole by an examination of the parts. Here we find examples, in which the author gives us a clear and diſtinct notion of both theſe methods. He then enters upon a particular and very inſtructive diſcourſe on *evidence*, and the method we ought to purſue in our ſearch after truth. The rules he preſcribes are indeed excellent, but of no uſe to us, if we take no care to apply them to what we hear or read, and examine our converſations and writings by them.

The moſt neceſſary and eſſential part is, to unite the theory with the practice. Nothing is eaſier than learning to reaſon juſtly in the ordinary affairs of life, and in ſciences which have nothing very abſtruſe, but we ſoon loſe ſight of thoſe rules when requir'd to be put in practice. We are blinded by a ſpirit of party, and enſlaved by our paſſions to ſuch a degree that our weak and feeble reaſon, accuſtom'd to their yoke, dares not exert itſelf but about indifferent things. Imprudence talks without knowledge, malice lurks under humour, hatred poiſons all things, love embelliſhes them, intereſt imitates ſometimes love, ſometimes hatred, and paſſion rules the language. Our friends and patrons are modeſt, generous, of bright parts, wiſe, and have reaſon and juſtice always on their ſide. Our enemies are proud, covetous, brutiſh, and know not what belongs to juſtice or reaſon. In reſpect of circumſtances, as a perſon happens to be a friend or an enemy, free or intereſted, rich or poor, melancholy or cheerful, at peace, or in trouble, his views and his ſpeeches are accordingly different. We ſhould be quite otherwiſe from what we are, were our ſpeech and our conduct but anſwerable to our lights.

NB. We have the favour of a packet from *J. W. Hants*, containing *a ſhort view of Bp* Brown*'s procedure of the humane underſtanding, and of his divine analogy*, which ſhall have a place in our next pamphlet. We expect alſo that ſome of our correſpondents will make remarks on the preceding treatiſe.

◆ ◆

Mr URBAN,

THE *training-up of children to read and ſpell* is a buſineſs of ſo much importance, and (at the ſame time) ſo irkſome; that an eſſay to facilitate the work cannot fail of being acceptable to the public: eſpecially as the affair is commonly in the hands of thoſe, who are leaſt able to diſcover what is beſt, and often unfit to make uſe of the helps we have by reaſon of their ill-contrivance.—In conſideration hereof I have drawn up ſome thoughts on the ſubject; which it may not be amiſs to publiſh in your Miſcellaneous Correſpondence. The out-lines which I have ſketch'd of the deſign, may poſſibly ſtir-up ſome perſon of learning to undertake the work, which would be of more uſe than is generally imagin'd; or, at leaſt, it may ſerve to engage the public-ſpirited to propoſe ſuch amendments of what is here offer'd, as may lay a better foundation, than has ever yet been thought of, for a quick and eaſy introduction to good literature.

Spelling-books (to anſwer the end they are deſign'd-for, to the beſt advantage) *ſhould be* model'd on two principles, and diſtinguiſht into two parts.———The former part, *for initiating*, ſhould be as ſimple and eaſy as poſſible; and therefore (1) It ought to contain only ſuch words as are ſounded according to the powers of the letters eſtabliſht in the primmer; * and (2) The ſeveral liſts of polyſyllables ſhould be ſorted according to the accent.†———The ſecond part, *for training-up* to the difficulties and accuracies of the art, ſhould conſiſt of ſuch words as are ſounded differently from the powers of the letters as laid-down in the primmer. And theſe ſhould be diſtinguiſht into two liſts: (1) Such, whoſe ſound may be ſettled by one obſervation, in the courſe of the alphabet ‖; and (2) Such as require more than one direction, to aſcertain their ſound: which therefore may beſt be learnt by throwing each of them into a ſhort familiar phraſe or ſentence, ſuch as may lead to the pronunciation of them. §

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* For want of this caution how great an emberaſment muſt it be to beginners, when they meet (without any direction for the difference of pronunciation) with ſuch words as theſe: 'leaf, heart, bread, fear, leap, ſheath, 'ſheathe, &c.'——*NB.* This is a reigning fault in all ſpelling-books; and is a grievous plague both to teachers, and learners.

† This has been done, to good purpoſe, by ſeveral of our late writers: but, for want of the preceding caution, their books are full of ſtumbling-blocks; *to be* clear'd of which, they ſhould have all the words caſt out of their *ſeveral liſts*, that do not anſwer to the ſound of the letters as ſettled in the primmer; *or* (*which is the ſame thing*) in the beginning of their own books, where *they give* directions for the pronunciation of letters, and ſyllables.

To theſe might be added (beſide other curious particulars) an *appendix of peculiarities*, or ſuch words as might be ſpelt with more propriety, and to better purpoſe, than (hitherto) they have been.----To give but one inſtance, the better to explain my meaning; it would be of advantage (notwithſtanding the authority of cuſtom to the contrary) to diſburden our language of ſome troubleſom ſuperfluities. But, not to run into the wild fancies, that have (hitherto) miſled moſt of our reformers; the innovations, that may be propos'd, ought to be under proper regulation. The rule (on this occaſion) ſhould, I think, be, what Mr Lowe has fix'd (in an appendix to his French grammar) that 'No innovations (for the ſake of 'facilitating the pronunciation, &c.) ought to ſet-aſide an eſtabliſht 'cuſtom; if they occaſion ambiguity; render ancient writings ob'ſcure; or efface the original of words.' Without treſpaſſing on theſe reſtrictions, I am apt to believe (to give but one inſtance) it will generally be allow'd, that, if '-our', in the termination of words deriv'd from the latin, were ſpelt '-or' (as favor, labor, honor, &c.) ſuch ſpelling, beſide the ſaving of a letter, would be more agreeable to the ſound of the word, and more expreſſive of the original; and, conſequently, preferable.

Upon the whole, I cannot but think, that, upon this plan, a ſpelling-book might be drawn-up, incomparably better (for eaſe, and expedition, in learning) than any that we are yet provided-with ‡; and

even

‖ Thus (for a ſpecimen how to remedy the above-mention'd reigning fault of all ſpelling-books) the ſound of 'ea' being ſuppos'd to be as in 'heat'; —the liſt of words of the ſame ſound (and of no other) ought to be in the former part of the ſpelling-book; that neither dames, nor their children, may have any doubt, or rub, or puzzle, to encreaſe their drudgery:—and, in the latter part, all the differences of its ſound may be exhibited in different liſts, with the explanative letters at the head of them, to the following effect: ea ſounds like *(a)* in heart, ſwearing, &c. (e) in head, earneſt, &c. (ee) in hear, clearly, &c. *(i)* in leap, comet, chemiſtry, &c.

§ Some *(*in this caſe*)* for the readier reading of ſuch words, have expreſt them, in oppoſit columns, by ſuch letters, as (in their primmer-powers*)* anſwer to their ſound. Thus againſt 'daughter, draught'; they give us 'daw-ter, draft'—But, as that expedient will not always anſwer preciſely [as in 'daughter,' &c.] and is attended with the inconvenience of perplexing the mind about the ſpelling of the word; the attention being chiefly engag'd on the explicative (which is the wrong) ſpelling: it would ſeem much better to lead (more directly*)* to the pronunciation of them, by forming them into ſhort phraſes or ſentences; that may (more agreeably) amuſe the child, and draw him alſo into a better acquaintance with the ſenſe of the word. Thus we might exhibit the afore-mention'd words as follows: 'Is it a ſon, or a *daughter?* 'Drink a *draught* of water.'———And, in this manner, the liſt of words of like ſound, and different ſpelling, might be made more pleaſant, and more inſtructive; thus: 'Now, you may *read* the book. Don't break the *reed. Mr reid* told me ſo... Yeſterday we *read* the news. Is it white, or *red*.'

‡ How poorly we are provided-for in this reſpect, and how prepoſterous

our

even worth the attention of ſuch as are pretty expert in the knowlege of orthography.

HUMANITY.

our methods of leading children into an acquaintance with words, are, even to this day; will appear to any-one that does but conſider how little regard has been had to the afore-mention'd ſuggeſtions even by the lateſt and moſt-generally-receiv'd writers on this ſubject.——*Mr Dyche* (in his Guide to the engliſh tongue) has given us, in his firſt liſt of diſſyllables (p. 17) 140 words, in the firſt page: of which 17 only are to be pronounc'd according to the rules before laid-down for the ſound of ſyllables, and therefore, a child (and even a miſtreſs, ſometimes) muſt be at a loſs about 123 of them; eſpecially as, for the aſcertaining the true pronunciation of them, regard muſt be had to (at leaſt) 12 or 13 exceptions: ſo that, abating the diſtinction of ſyllables, into which the words are divided; a child might as well begin the art of reading with his bible.——*Mr Newbery* (in his Circle of the ſciences) though he propoſes to lead-on children by progreſſive ſteps, is ſo far from having kept-up to his deſign; that he ſeems to have had leſs regard to it than moſt of our ſpelling-books; for he gives but an imperfect liſt of ſyllables; and even that is of little uſe to direct in the pronunciation of his tables of words. Thus, in his firſt liſt of diſſyllables (p. 83) conſiſting of 40 words, there are but two that can be read upon his own principles; and, in that of the polyſyllables (p. 91) hardly one.——*Mr Pardon* (in his Spelling new-model'd) beſide that he gives us no liſts of ſyllables, to ſettle any certain ſounds by way of preparation for the reading his tables of words; is ſtill more embaraſſing, and uſeleſs: inaſmuch as, in his tables, to the afore-mention'd fault of Mr Dyche he has added another moſt unaccountable one, the neglect of the accent; having thrown-together, without any regard to any thing but the number of the ſyllables, and the order of the alphabet (which are of little, or no conſequence) all ſorts of words, without any intimation of the difference of their accent. Thus, in the courſe of three words ſucceſſive (beſide other difficulties) you have often two or three changes of accent [as 'ábſceſs, abſcónd, ábſence' (p. 34) 'fáctiouſneſs, fallácious, falſifying' (p. 129]: the difference of which muſt be inculcated with infinit repetitions, and (notwithſtanding the moſt unwearied pains-taking) to very little purpoſe.

Note, *In our next number (beſide what may come-to-hand, before the publication of it) will be——A ſpecimen of two very conſiderable* improvements of the Cyclopædia, *on the plan of Coſmopolita, by Britannicus.——A ſhort hiſtory of a Diabetes.——A query to the Rev. Mr* Stackhouſe, *concerning a paſſage in his Apperatus to the New Teſtament.*

The END of Number V.

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NUMBER VI.

An HISTORY *of a* DIABETES *cauſed by* Swimming.

THO' hypotheſes in phyſic have not produced the benefit propoſed by them, yet the knowledge of a theory raiſed from experience, and built upon the ſolid baſis of fact, ſeems to be a neceſſary qualification of a phyſician. The animal fabric is a machine, and the application of mechanical laws to medicinal purpoſes muſt be a right way of proceeding. How ſerviceable towards the diſcovery of truth this way of reaſoning has been in the explication of a *Diabetes*, the nature and ſeat of which are diſputed, may be ſeen in a pamphlet upon the ſubject lately printed at *Oxford*: whoever the author of that treatiſe be, I beg leave to join with him in aſſigning the ſeat of this diſorder to the kidney, and the immediate cauſe of it, how various or complicated ſoever the cauſes antecedent may be, to a debility of the *tubuli urinarii* of that organ; in confirmation of which is given the following hiſtory.

A ſchool-boy was ſo exceſſively fond of ſwimming, that at play-hours he was ſeldom out of the water. He continued this practice for ſome time without any inconvenience to appearance, but at laſt growing weak and thin, was diſcovered to labour under an immoderate diſcharge of urine. He was committed to the care of a neighbouring apothecary, by whoſe aſſiſtance he regain'd his health.

What were the means uſed for his cure I know not, but the indications ſeem to be ſudorifics, and gentle aſtringents alternately with balſamics at intervals.----Thus much is certain, the external veſſels of the body being contracted in their diameters by the preſſure of the water, and tranſpiration impeded, if not ſuppreſs'd, the parts within muſt be over-loaded; the ſecretory ducts of the kidneys ſuffer'd a diſtention, which being continual, render'd them unable to preſerve their tone; now, other particles than thoſe of urine, together with that, paſs'd through them; ſome water too, paſſing through the ſkin, probably contributed to the increaſe of this ſecretion. Hence are deducible the pain in the loins, debility of the whole body, ſweeetneſs of the urine, hectic fever, thirſt, *&c.* a connexion of phenomena which attend this diſorder.

This, Sir, may be of ſome uſe, and your publiſhing it will oblige

Briſtol, Sept. 26, 1745. *Your humble Servant.*

A Doubt *relating to a Paſſage in the Rev. Mr* Stackhouſe's APPARATUS *to the New Teſtament.*

Parce precor, precor. Hor.

A Perſon of obſcurity, and weak, if any abilities, that accuſes an author of an eſtabliſhed reputation, runs the ſame risk as a common ſoldier, who charges a celebrated general with puſillanimity, or a *faux pas* in the Military Art. Should he have the good fortune to eſcape the animadverſion of the perſon accuſed, yet the publick immediately take the alarm, reſolved to vindicate the juſtneſs of their opinion, they ſtigmatize the *offender* with the moſt virulent reproaches, and impute the *offence* to arrogant ignorance, conceited impudence, a chimerical ſagacity, or malicious envy. As my preſent undertaking may be looked upon as an attempt of this nature, and conſequently ſubject me to ſo terrible a treatment, I believe it will not be imprudent to give this previous hint, namely that at the ſame time I am finding fault with, I have the greateſt veneration for the Rev. Author, and tho' I do give the ſtroke, yet, with Brutus, I give it with love.

Should this be ſufficient to divert the rage of the publick, I have nothing more to fear. I am ſecure from any of the leaſt apprehenſions of cenſure from the learned divine: but ſecure, only on account of my own obſcurity, not my ſuperior ſtrength, juſt as a ſmall ſkiff is ſafe from the upper tier of a firſt-rate ſhip; that is, not becauſe of its own ſuperior force, but the other's ſuperior height.——— Yet ſtill I cannot but tremble for fear I am blaming Mr Stackhouſe on account of my own incapacity, and accuſe his principles as wrong, only becauſe I do not comprehend or underſtand them, If this ſhould prove my caſe, I hope that he will look upon me as an object of pity, tho' of no importance, and clear up my doubts, if not from conviction, at leaſt from compaſſion.

The ſuſpicious, perhaps miſtaken, paſſage occurs page 6th of *Mr Stackhouſe*'s APPARATUS *to the New Teſtament,* where the learned Author, to ſolve an objection againſt the goſpel diſpenſation's being deferr'd ſo long, argues " that as GOD hath diſcovered himſelf to be a " GOD of *order* and not of *confuſion,* it ſeem'd on that account requiſite " that he ſhould proceed by degrees, and not introduce the moſt perfect " diſpenſation, till others of an inferior and leſs perfect nature had gone " before." This he eſtabliſhes by the analogy, as he ſays, " to be " found in the creation of the world; we read, ſays he, that Trees and " Plants, and all kinds of vegetables were made before *Man,* who has a " rational ſoul, and is the moſt excellent of all God's works in this " lower world; " and from hence he infers that we may, " by parity of " reaſon, ſuppoſe that he ſhould make the ſame gradation in his revelations." Now if what he lays down be an adequate deſcription of *order,* GOD muſt act up to that to be a God of *order*; and if he make uſe of a method quite oppoſite, it will then follow (I tremble to think it) that he is a GOD of *confuſion.* To be then a GOD of *order,* according to the *Rev. Mr Stackhouſe*'s poſition, he muſt, in his works of creation,

tion, begin from the moſt *imperfect*, and ſo aſcend by a continual gradation to thoſe which are the moſt *perfect*. He muſt conſequently have made the *chaos* the *firſt* link in the chain of his operations, and the creation of *Angels* the *laſt*. But this method, however plauſible it may appear in *Theory*, is quite inconſiſtent with *Fact*, * and has not the good fortune to be countenanced by *Scripture*; for † *if the morning Stars ſung together, and all the ſons of* GOD *ſhouted for joy, when* GOD *laid the foundations of the earth*; then were the *Angels* exiſtent, at leaſt on the third day of the creation, when GOD ſeparated the *waters* from the *dry land*, ‡ if not before the firſt, when *the earth was without form and void.* § The inference that I would draw from hence is ſo plain that every one, even *he that runneth*, may ſee it.

If it be here objected, that I am all this while on a wrong ſcent; that I am combating a chimæra of my own brain; and that the learned writer's argument no ways relates to the creation of ſuperior ſpirits, but is limited by his own words, the very words that I have cited, to this *lower world*; I beg leave to reply that, tho' I ſhould grant all this, which I might chuſe to do, yet ſtill the argument, as it ſeems to me, muſt be *falſe*, even under this reſtriction. For it would prove that Man was, or *ſhould* have been, formed not *before*, but *after* Woman; that is, in other words, that God acted either inconſiſtently with infinite wiſdom, or the ſcriptures themſelves are *falſe*. The mother of mankind was certainly, as our *Engliſh Homer* nobly expreſſes it,

> ——— *in the prime end*
> *Of nature, the inferior in the mind*
> *And inward faculties, which moſt excel.*
> *In outward alſo, ſhe reſembles leſs*
> *The character of that dominion giv'n*
> *O'er other creatures.*

So that we find, even in this latter and more reſtrained ſenſe, that the work of GOD did not terminate in the higheſt, and pureſt, and nobleſt degree of perfection. But does it follow from hence, that this mighty work is inconſiſtent with infinite wiſdom, unworthy of divine omniſcience, and incompatible with *order?* I hope, I am confident, it does not.

The *inquiſitive*, perhaps, may expect that I ſhould prove this, and reſt better ſatisfied, if I ſhould *wire-draw* the preſent argument through two or three pages more. But I am not any ways inclin'd, nor, if inclin'd, could I pleaſe perſons of this caſt of mind: beſides that I had rather merit the praiſe of modeſty for having ſaid too little, than incur the brand of impudence, or oſtentation for having ſaid too much. However as there are perſons of a different temper, who may juſtly inſiſt upon my giving reaſons for my aſſertion, or on my refuſing to do ſo call upon me to recant, I add, that the *order* of the creation may be accounted for from other principles; principles that muſt ſtrike conviction into the hearts of the moſt ſceptical, and ſilence the cavils of the moſt prejudiced.

The reaſon why man and woman ſhould be produced rather towards the end than the beginning of the creation, is very well accounted for by the Rev. Mr Stackhouſe himſelf in his firſt Diſſertation to the Hiſtory of the Bible. But does he aſſert there that GOD made Man and woman *laſt*, becauſe they were the moſt *perfect* of all his ſublunary works, or becauſe it was requiſite that works of a leſs perfect nature ſhould go before thoſe of a more perfect one? No: but becauſe it wou'd have been improper to have introduced them into the world before the earth was a fit habitation for them. The original paſſage is beautifully ſublime, but as it is too long to be tranſcribed, and too good to be abridged without a ſenſible and inevitable diſadvantage, let me refer the reader to it.

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* *Body of Divinity*, laſt Edit. p. 184. † Job 38, 7. ‡ Gen. 1, 9. § Gen. 1, 2.

But if this reaſon ſhou'd not prove ſatisfactory, and there ſhou'd ſtill appear ſome *confuſion* adhering to the phænomenon, let us perſuade ourſelves that it is a regular *confuſion*, that *all ſeeming chance* is *direction*, and all imaginary *diſcord*, *harmony*. In the preſent caſe I am apt to think, whatever it may be thought with reſpect to common occurrences, that it is no contemptible way of accounting for the concealed reaſons of the deity's operations, to ſay, that he does act ſo *becauſe he does act ſo*. However this I am confident of, that, though it is juſtifiable to pronounce *the fooliſhneſs of God wiſer than men*, it is by no means ſo, to ſay, *that the fooliſhneſs of men is wiſer than God*.

I am apt to think that I ſee, and cou'd account for our author's miſtake, by unravelling the proceſs of the human mind, in eſtabliſhing ſuch a ſtandard of order as he has given us. But as I am timorous of being thought guilty of too great a degree of temerity and preſumption already, I ſhall not aggravate it by ſaying any more on this head. Yet before I conclude I muſt beg the Revd Author's pardon for what I have already *done*, and hope that he will be excited to it on account of what I have declin'd to *do*. I am,

Mr URBAN, *his and your*
Jeſus Col'ege, Oxon. *conſtant Peruſer,*
Sept. 10, 1745. *and unprejudiced Admirer,*
PHILARGYRUS.

❀ ❀

A ſhort VIEW *of Biſhop* BROWN'*s Procedure of* Human Underſtanding, *and of his* Divine Analogy.

(*See* No. V. p. 248.)

[*] OUR five ſenſes are the only inlets of thoſe ideas which are the intire groundwork of all our knowledge, both human and divine. Without ideas of *ſome ſort or other*, we cou'd have no knowledge at all; for to know a thing, is to have ſome *repreſentation* of it in the mind; but we cannot think 'till we have ſome idea, or ſemblance of an object, to think upon; and without our ſenſes we cou'd not have one internal idea or ſemblance of any thing without us. The ſoul then only begins to operate, when it is ſupply'd by ſenſation with materials to work upon. To know what an idea is, look upon a *tree*, and then immediately ſhut your eyes, and try whether you retain any ſimilitude of what you ſaw; and if you find any ſuch within you, call that an idea. Thus it is that all the great variety of objects in the viſible creation is let in

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[*] *Mr Locke* has plainly prov'd that there are no innate ideas.

upon the mind thro' the ſenſes; as all the parts of a delightful and ſpacious landſchape are contracted, and convey'd into a dark chamber, by a little artificial eye in the wall, and ſo become conſpicuous and diſtinguiſhable in miniature.

The word *idea* ought to be confin'd to our ſenſations only, in diſtinction from the operations and affections of the mind, whereof we have an immediate *conſciouſneſs*, and from thoſe complex notions or conceptions form'd by the mind, out of its operations and the ideas of ſenſation in conjunction. Thus, we have an *idea* of a houſe, a *conſciouſneſs* of thinking or grief, and a *complex notion* of juſtice, mercy, and charity.

Nothing is properly an [‡] *idea*, but what ſtands in the mind for an image or repreſentation of ſomething which is not in it; the thing muſt be without us; and becauſe it cannot itſelf enter, the likeneſs of it only, is convey'd thro' the ſenſes into the imagination, which is by nature diſpos'd for receiving and retaining any impreſſion. But the operations of the mind are themſelves within us, and are not known by any ſimilitude of them in the imagination, but we have an immediate *conſciouſneſs* of the operations themſelves.

The *imagination* is, as it were, the ſtore-houſe or repoſitory of the ideas of things. It has its name from the images of external objects lodg'd in it: And may be conceiv'd as if it were the intellect's place of acting, and the ſcene of all its operations. When we ſay a man has a *lively* or *working* imagination, it is but a miſtaken and vulgar way of expreſſing the more dextrous and ſprightly operations of the *intellect* upon the ideas in the imagination: And conſiſts particularly in a quick and ready *compariſon* of them with one another, and placing them together in ſuch a light, as that they ſhall actually reflect a beauty and luſtre from one to the other, and by that means produce a ſurprize and pleaſure in the mind.

Senſitive perception, or the ſimple perception of objects by ideas, is to be well diſtinguiſh'd from the ſimple apprehenſion, or view of thoſe ideas by the intellect. In receiving the ideas of outward objects we are altogether *paſſive*, but our after-view of them can't be perform'd by meer matter, without the concurrence of an immaterial principle. [*] The conſequence of ſenſitive perception is an idea, but ſimple apprehenſion only views one already made.

Ideas of ſenſation are *immediate*; for in ſenſation the object muſt be preſent, and ſome actual impreſſion of it upon the organs of ſenſe; the idea of it therefore is perceiv'd without the intervention of any other idea.

They are likewiſe *direct*. For inſtance, when we look ſtrait in a man's face, this gives us a *direct idea* of it; but if we had never ſeen that face but in a glaſs, it wou'd have given us an *indirect idea*, or bare reſemblance of it: So that an indirect idea or conception is, when we never diſcern'd the thing *itſelf*, but either in a meer *ſhadow*, or a more perfect ſimilitude of it in ſomething elſe.

Of

[‡] The famous Mr *Locke* extends the word *idea* to every thing that is the object of *the mind in thinking.*

[*] *Our Author* endeavour'd to prove from ſcripture that there are three conſtituent *parts in man, viz. Body, Soul,* and *Spirit.*

Of the Pure INTELLECT.

The firſt operation of the pure intellect is a *ſimple view* of the ideas of ſenſation, juſt as they lie in the imagination, without affirming or denying any thing concerning them. This the logicians term ſimple * apprehenſion.

N. B. * *This term is borrow'd from ſenſation, tho' it expreſſes a pure act of the intellect.*

The ſecond operation of the pure intellect, is the *judgment* it paſſes upon the ideas of ſenſation.

Under judgment we include ſome of the chief operations of the intellect upon our ideas.

From ſimple apprehenſion, or intuitive contemplation of ideas. the intellect proceeds not only to make its own obſervations upon them, as they appear in the imagination, but to invert their order at pleaſure: It enlarges, or diminiſhes; compounds, or divides; unites, or ſeparates; improves, or debaſes them. It compares them, to find out their agreements or diſagreements, their relations, ſimilitudes, and oppoſitions; and by ſorting, tranſpoſing, and bringing them together, forms an endleſs variety of *compound ideas.* It places ‡ one idea to ſtand for all others of the ſame ſort, and thus makes it univerſal in its ſignification. This is called *abſtraction.* It conjoins them with the operations of our minds, known by conſciouſneſs, in order to make up *complex notions.* It ſubſtitutes the idea or conception of one thing for another, on account of a meer *imaginary* reſemblance, without any real likeneſs, as in *metaphor*; or on account of a *real* and *known* ſimilitude, which is *human analogy.* Laſtly it ſubſtitutes our conceptions of things human, and *directly* known, for the repreſentation of immaterial objects, whereof we have no *direct idea* or conception; and this, not on account of any *known*, but an *unknown*, tho' *real* ſimilitude, or proportion, or correſpondency, which is *divine analogy.*

The term *idea* is attributed to the alterations and combinations of the intellect leſs *properly*, than it is to the original perceptions of ſenſe, when convey'd to the imagination. Theſe are the *primary*, the other a *ſecondary* ſet of ideas. All beyond theſe are either *notion*, *conception*, or *apprehenſion.*

The *primary* ideas of ſenſation are independent of the pure intellect; it can't add one to the number already in the imagination.

The intellect firſt operates either upon ſome original ideas of ſenſation, or upon its own compoſitions out of them, or upon complex notions of its own forming; which three take in all the objects of the human underſtanding.

We have no other than complex notions or conceptions of *any* thing, excepting only *ſenſible* material objects. Of all immaterial things, and even God himſelf and his attributes, we have no immediate impreſſion or idea from *without*. And we may obſerve that all our complex notions and conceptions are only a curious piece of intellectual workmanſhip; inſomuch that our moſt refin'd and exalted knowledge, when analytically reſolv'd, will end in ideas of *ſenſation*, from whence it took its riſe.

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‡ *There is no univerſal* exiſting, and all our ideas repreſent particulars. See Mr *Locke* on Abſtraction. Bp Berkley gives the ſame account of Abſtraction, as our author does, contrary to Mr *Locke* and the Schoolmen.

This opens to the view of the underſtanding a new and immenſe field of what goes properly under the name of knowledge and learning in the world: For the intellect is under a neceſſity of ſupplying the want of immediate and direct ideas of all things beyond ſenſible objects, by the beſt compoſitions it can, which are its notions or conceptions of them.

When the mind pronounces upon any of thoſe ideas, or upon any of theſe complex notions or conceptions by expreſs *affirmation* or *negation*, it becomes a *propoſition*.

The third and higheſt operation of the ſoul is *reaſoning*, or finding out and inferring the agreements or differences of two things by the application of a common meaſure or proof. The great inſtrument of reaſon is *ſyllogiſm*.

Of METAPHOR *and* ANALOGY.

Metaphor, in general, is the *ſubſtitution* of the *idea* or *conception* of one thing, with the term belonging to it, to *ſtand* for another thing, on account of an *appearing* ſimilitude only, without any real reſemblance, and true correſpondency between the things compar'd; as when the Pſalmiſt deſcribes the verdure and fruitfulneſs of vallies by laughing and ſinging; which is human metaphor, as being a meer imaginary reſemblance between worldly things. When God's power is deſcrib'd by a ſtrong hand, it is divine metaphor, becauſe us'd to expreſs heavenly things.

Both human and divine metaphor are us'd without any abſolute neceſſity, and to expreſs things more *exactly* known before, after another manner.

[*] *Analogy*, in general, is the ſubſtitution of the idea or conception of one thing to *ſtand* for and repreſent another, on account of a *true reſemblance* and correſpondent or anſwerable reality in the nature of the things compared; as when our conception of human wiſdom is ſubſtituted to repreſent an inconceivable, but ſimilar and correſpondent perfection in the divine nature. This I call *divine analogy*, to diſtinguiſh it from that human analogy, which is us'd to conceive things in this world, as when we conceive the various operations of inſtinct in brutes, by analogy with thoſe of reaſon in men.

Metaphor is altogether arbitrary, and the reſult meerly of *imagination*; it is a figure of ſpeech and alluſion only, and not a real ſimilitude or compariſon of things; and therefore is properly of conſideration in rhetoric and poetry. There is, for inſtance, no real ſimilitude or correſpondency in the nature of things between a faculty of our ſoul, in diſtinguiſhing beauties and defects in writing, painting, muſic, and architecture, and the *taſte* of the palate. But analogy is built on a real ſimilitude and correſpondency in the very nature of things; which lays a foundation for a *parity of reaſon*, even between things *different* in nature and kind: As when God is ſaid to have knowledge, power, and goodneſs. This is a neceſſary and uſeful method of conception and reaſoning; and therefore of conſideration in *phyſics* and *metaphyſics*.

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[*] *Some logicians define* analogy, *A likeneſs with ſome diverſity.*

Now tho' this divine analogy is certainly founded on a real ſimilitude and correſpondency between worldly and divine objects, yet the things of this life can bear no ſuch exact reſemblance or correſpondency to heavenly things, as they do to each other. It is impoſſible for us to conceive, what *particular degree* or *proportion* of ſimilitude and correſpondency the properties of a finite creature bear to the perfections of an infinite creator. But there is a true and real, tho' an incomprehenſible ſimilitude and correſpondency between them, and ſuch as ſufficiently ſerves all the noble ends of morality and religion in this life. This knowledge by analogy is imperfect, but not deluſive; it is real, true and clear as far as it goes. We are ſure there muſt be a real ground for this divine analogy; yet that part of the ground of it which exiſts in the divine things themſelves, is utterly imperceptible to us, we can't tell particularly what it is, nor comprehend *wherein exactly* it conſiſts. We prove that ſuch analogical conceptions are juſt and true; not only from our being created after the *image* of God, and in his *likeneſs*, but alſo from the abſolute neceſſity of this analogy to our thinking and ſpeaking at all of the divine being, and the objects of another life; as well as from the example of God himſelf in his revelation to mankind.*

Concerning DIVINE ANALOGY.

'Tis a truth which holds univerſally, that we have not the leaſt idea, perception, or conſciouſneſs of purely ſpiritual beings, or of God in particular, as they are in their *own nature*. In reſpect of the real nature of immaterial beings, the mind of man is as a ſcene or chamber of thick darkneſs, where the leaſt ſpark or glimpſe of celeſtial light, or the glory of God does not directly dart itſelf.

We have three ways of thinking and ſpeaking concerning God and his attributes, as well as all beings purely ſpiritual.

1. By the parts and members of a human body, or other things meerly material.

2. By the paſſions and affections of a human ſoul.

3. By the operations of the mind or intellect.

As to the *firſt* of theſe, there can be no real reſemblance between matter and ſpirit, nor between their properties; and therefore here we transfer the words only, and not the ideas; which ſhows theſe words are purely *figurative* and *metaphorical*, apply'd voluntarily, and without neceſſity to things whereof we had *before* obtain'd the moſt exact knowledge we are capable of, by the help of analogy.

2. The ſecond way we have of expreſſing God's attributes is, by the commendable † paſſions and affections of a human ſoul: After we have remov'd all the *natural* and *moral* irregularities of them as carefully as we can, we attribute them to God, not ſo *fully* and *exactly* as we do the perfections and operations of the pure intellect, but with ſome degree of

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* *Bp Berkley* in the *Minute Philoſopher*, combates our author's notion of analogy; *but he* ſuppoſes three conſtituent parts in man, as well as our author.

† *Qu.* is not this notion ſomewhat particular?

ſcruple and reluctance, as more faint, imperfect, and diſtant reſemblances of divine perfections, ſome way ſimilar and anſwerable, but infinite, ineffable, and utterly inconceivable, as they are in themſelves in the divine nature.

Tho' there are in God no paſſions, nor any perfections *literally* the ſame even with our moſt commendable paſſions when duly regulated, nor the ſame in *kind*, yet there are perfections which move and incline him to act in all his diſpenſations towards mankind, and other intelligent beings, as our paſſions properly regulated diſpoſe us to behave towards other men; which divine perfections are no leſs real, becauſe they are infinite, and conſequently are, *literally*, and in *kind*, infinitely different from what they are in us.

'Tis certain that in God theſe perfections are not attended with any the leaſt *natural diſturbance*, or *moral irregularity*, as the paſſions are in us. Nay, *hope* and *fear*, which imply ſomething future for their objects, can have nothing *anſwerable* to them in the divine nature, to which every thing is preſent. But it can't be a thought *unworthy* of being transferr'd to him, that he really *loves* a virtuous, and *hates* a vitious agent, that he is angry at ſinners, *pities* their moral infirmities, is *pleas'd* with their *innocence* or *repentance*, and *diſpleas'd* with their tranſgreſſions: Tho' all theſe perfections are in him accompany'd with the utmoſt *ſerenity*, and never failing tranquillity. Our church aſſerts God to be without body, parts, or paſſions. The two firſt can't be apply'd to him even in any the leaſt degree of analogy, or reſemblance; nor the *laſt literally*, or as the ſame in kind, but as a very weak and partial reſemblance of what *literally* and in *kind* differs infinitely from them.

3. The laſt way we have of conceiving and expreſſing the divine nature and attributes is, by the perfections and operations of our intellect and will; which being more refin'd and fartheſt remov'd from matter, and but *accidentally* liable to *moral corruption* (that is, by voluntarily yielding to vitious appetites, and irregular paſſions) are the beſt and moſt lively repreſentations we have of the divinity, ſuch as wiſdom, knowledge, thinking, and will, and the various modifications of them; and accordingly in theſe we familiarly and without ſcruple transfer both the word and the conception annex'd to it, to expreſs the divine perfections.

No finite and created being can have any *direct* and *immediate* views of that eſſence and thoſe perfections which are infinite. Beſides a direct knowledge of them wou'd leave no room for *belief* or *faith*, which is the *evidence of things not ſeen*, immediately and directly, but, as it were, in a glaſs, by an *obſcure*, yet true ſign, or reſemblance of them. An aſſent to things in this manner requires the concurrence of the will. This is ſeeing of them [*] *thro' a glaſs* darkly, or, as it ſhou'd be tranſlated, *in a glaſs in an obſcure repreſentation*. As by the help of a looking-glaſs we ſee only the reſemblance of a man, but nothing of the ſubſtance or reality of human nature; ſo God in his revelations gives us a view of himſelf, not directly *thro'* a Perſpective or Teleſcope, but in the *mirrour* of this world; which tho' it affords us no *direct* or *im-*

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[*] Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον. 1 Cor. xiii. 12. *Qu.* Can what our author here ſays be reconcil'd with Dr S. *Clarke*'s *demonſtration* of the being of God *a priori* from the neceſſary modes of immenſity and eternity?

mediate idea of the real nature of divine things, as they are in themſelves; yet exhibits to us ſuch a ſemblance or repreſentation of them as ſerves all the ends of morality and religion in this life. Theſe *images* or reſemblances we can *now directly diſcern* and *aſſent* to; they are the immediate objects of our knowledge, and that faith which is built upon it. The ſubſtance of what we thus conceive and believe is now the object of our hope in another world, which is no leſs real, becauſe we ſee only ſome reſemblance of it in *a glaſs*, and not *directly*, or *face to face*. The idea of a face, we never ſaw but in a glaſs, gives ſome *real* and true knowledge of it.

From what has been ſaid, it appears that *without faith it is impoſſible to pleaſe God*, in any religion. For in natural, as well as in reveal'd religion, the things of another world are now the *immediate* objects of *knowledge* and *faith* only in their types and repreſentatives, and are but the *mediate* objects of *both*, as to their true nature, *ſubſtance* and *reality*. *Faith*, as the apoſtle defines it, *is the ſubſtance of things hoped for*; which ſubſtance is in this life repreſented in types and images; ſo that we hope for things in another world, whereof we have here no *direct* perception or idea; *The evidence of things not ſeen*, that is, either by the direct eye of the body or mind; but *clearly* and *diſtinctly* conceiv'd and underſtood in their types and repreſentatives, in which we have a full proof and evidence of the true ſubſtance, and real *exiſtence* of the *antitypes*, tho', as they are in themſelves, they be now utterly inconceivable.

The Angelic Doctor * has ſet this whole matter in the trueſt light. "Words, ſays he, can't be apply'd to God and the creatures *univerſally* in the literal ſenſe, as if they were of the ſame kind, nor yet "*equivocally*, in a ſenſe ſo entirely different as to imply no real ſimili"tude or correſpondency of one to the other; but *analogically*, that is, "when a word is ſpoke of a man in its literal propriety, and transferr'd "to God on account of an inconceivable, but real and anſwerable ſimi"litude in the nature of both beings." This analogy he founds in the relation of man, in particular, to God, the firſt cauſe and principle of all things; in whom all the perfections of his creatures (and of man in particular, who was made in the likeneſs of God, and after his image) are, not *eminently*, or in a higher degree only, but *ſupereminently*, quite of another *kind*, and therefore no created perfections can be more than a faint and a diſtant ſimilitude of his divine, infinite, and uncreated perfections. And tho' nothing can give us a *real* and *true* perception and apprehenſion of any thing in the nature of God, as he is in himſelf, yet we have a ſolid and ſubſtantial knowledge of him by ſimilitude and repreſentation.

Before I conclude, it muſt be obſerv'd, that when we apply our own *moral virtues*, and evangelical graces, by analogy or reſemblance, to our maker, we muſt except all thoſe virtues which relate to the duty we owe ourſelves; ſuch as temperance, humility, and the like; 2dly, all thoſe virtues which come under the head of our duty to God, ſuch as faith, fear, hope, and the like, for none of theſe can be attributed to him conſiſtent with common ſenſe; ſo that no other of our virtues or graces can be rationally aſcrib'd to him after *any* manner, but thoſe of a third rank, which relate altogether to the duty we owe to one another; ſuch as juſtice, mercy, truth, ſincerity, benevolence, and the like; by analogy with which we conceive, and repreſent to ourſelves ſupernatural, but ſimilar and anſwerable, moral perfections in God, which are otherwiſe utterly inconceivable and imperceptible to any faculty in the mind of man.

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* *St Thomas Aquinas.*

Qu. Which gives us the trueſt notion of God, to ſuppoſe his perfections the very ſame in kind with thoſe of our own minds, and different only in being infinite, free from all defects, and abſolutely perfect; or, to ſuppoſe them only ſimilar and anſwerable to ours, and to be not only infinitely greater and more conſummate, but likewiſe in *kind* infinitely different from, and better than ours? The great Mr *Locke* is of the former opinion, and our Author of the latter. He does not ſeem to diſtinguiſh ſo accurately between the eſſence and properties of matter, as Mr *Locke* does; and he makes brutes to be meer machines.

Hants, Sept. 19, 1745. J. W——s.

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A Remedy *againſt the pernicious Effects of* Sublimate *and* Arſenic.

Mr Urban,

As the town has been lately acquainted with a very remarkable cauſe at *Guildhall*, concerning the baker's apprentice, who attempted to poiſon his miſtreſs with white arſenic, (commonly called ratsbane:) And as events of this ſort moſt commonly prove fatal, for want of ſpeedy relief to the unhappy ſufferer, it may not be amiſs or unſeaſonable to preſent the publick with an effectual remedy; the ſucceſs of which I have often experienced, when it has been duly adminiſtered, and in proper time. I am ſorry to find the lenity of our laws inſufficient to puniſh offenders, adequate to this crime.

Now the ill effects of ſublimate mercury are certainly known, as alſo thoſe from arſenic, both white and yellow, all which in themſelves appear to be the moſt corroſive and deadly of the mineral tribe, not only from their *ſaline ſpiculæ*, which like daggers wound the nervous coats of the ſtomach with acute pain, but alſo by their ponderoſity irritating the moſt ſenſible membranes to violent vomitings, faintings, and convulſions. This being premiſed, it is of the utmoſt conſequence to provide ſome proper antidote, ſufficiently powerful to mitigate theſe dreadful ſymptoms, and by timely aſſiſtance reſcue the diſtreſs'd conflict from the jaws of death: and as no time is to be loſt when this diſmal cataſtrophe is urgent; firſt let a gallon of clean river water be immediately made as hot as is convenient to drink, into which drop by degrees of *oleum tartari per deliquium* two ounces, keep it ſtirring a little till the water is well ſaturated, with which it will moſt intimately mix, then let the patient drink a half pint baſon of this liquor warm, with a large ſpoonful of ſallad oil, or that from ſweet almonds in each baſon of liquor, and repeat it after the vomiting intermediately every 3 or 4 minutes, till the whole gallon is conſumed. This extemporaneous lixivium is ſo ſuddenly made, and its efficacy ſo undeniable, that I prefer it beyond all others, inaſmuch as by its alkaline it ſpeedily ſheaths the acrid points of thoſe abrading darts, and by this means deſtroys that ſpaſmodick ſtimulus from whence the firſt ſymptoms took their riſe. Various are the effects of the mineral and vegetable poiſons; but the certain appearance of the nervous ſyſtem being almoſt momentarily affected, is evident to a demonſtration from the paralytic diſpoſition they both occaſion. 'Tis remarkable, from an eminent author, * That "goats and quails "are fatten'd by hellebore, ſtarlings by hemlock, and hogs innocently "eat henbane, all which we call poiſonous." And as the uſe of ſweet oil is moſt frequently given, ſo that from ſweet almonds (commonly ſo called) is in itſelf as uſeful, and in medicine takes the firſt place, being conſtantly given with the greateſt efficacy in all diſorders of the breaſt, kidneys, or urinary paſſages. The manner of making this ſalutary oil is from bitter almonds, by expreſſion; but what I am now going to relate is moſt remarkably ſurpriſing; namely, that the diſtill'd oil, drawn with common water from the ſame almond cakes, from which the expreſs'd oil has been before extracted, is in itſelf a moſt dangerous poiſon, and has the ſame effect with the laurel water formerly mention'd in one of your magazines †. I have ſeen the effects of them both on dogs, and they are equally fatal in their action, provided both are ſufficiently impregnated. Two ounces of either of theſe waters kill a middle-ſized dog inſtantaneouſly; he drops dead on the table, before 'tis well down his throat; but if the ſame quantity be lowered with as much ſpring water, he may, perhaps, live an hour; and in the interim may be quite recovered, by the help of 60 drops of ſtrong ſpirit of ſal armoniack given inwardly, in four ounces of warm water, holding the ſame volatile ſpirit often to his noſtrils. This acting as a momentum on the nervous fluid, reinſtates the inebriated animal on his legs again. *Your conſtant Reader,*

SALUTIFER.

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* *Vide* the mechanical account of poiſon juſt publiſhed, where the whole theory is moſt elegantly delineated by that learned and ingenious author, R. MEAD, *M.D. C.M.L.* & *R.S.S.*

† See Vol. XV. p. 309.

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Of the Tails of COMETS.

Opinionum commenta delet dies, naturæ judicia confirmat.

THE appearance of the late comet has, as I find both from writings and converſation, excited the curioſity of a great many to enquire into the various ſolutions of the Phænomena of their tails; but ſo unhappy have been the greateſt part of philoſophers in their attempts towards a ſolution, that I cannot find any hypotheſis hitherto propoſed, but it has either been ſhewn inconcluſive, and not ſufficient to account for the general appearances, or has been ſo chimerical and arbitrary as not to deſerve a ſerious confutation. The hypotheſis propoſed by the illuſtrious Sir *Iſaac Newton*, has, I think, gained the greateſt applauſes amongſt the learned, as it agrees with the appearances more accurately, and ſeems to be built upon a more rational and ſolid foundation than any hitherto offer'd to the publick. But as ſome perſons are not ſatisfied with it, others take up with it inſtead of a better, I ſhall offer a conjecture, which may perhaps reconcile the objections raiſed againſt it with the Phænomena, or at leaſt may have the good effect to put people upon a more diligent conſideration of this ſubject.

What I ſhall offer will be a little contrary to his ſolution, but as it follows from the principles he has laid down, I preſume every ingenious reader, if true, will admit of it. As a great many perſons have not either leiſure or opportunity to conſult his *Principia*, I ſhall for their eaſe lay down the principles whereon he founds his ſolution.

1*ſt*, Then, I think 'tis agreed on all hands, that there is a ſubtile elaſtick medium diffuſed throughout the heavenly regions, and according to the nature of all bodies gravitating towards the ſun. Of this every one may be eaſily convinced, who conſiders the nature of our air: for the ſpace into which it may expand itſelf by its elaſticity is ſo great, as that a cubick inch of air will, according to the calculation of ſome of our modern philoſophers, expand itſelf throughout the planetary regions, even to the orb of Saturn. If then the ſun and the reſt of the planets be ſurrounded with atmoſpheres not unlike our own (to which I think both reaſon and obſervations will eaſily agree) no one can doubt but that they may dilate themſelves every way, and by the mixture of them all conſtitute a medium, whoſe denſity may be inſenſible with reſpect to any thing we can compare it to, and the reſiſtance it affords to the ſolid bodies of the planets and comets moving therein may be ſo ſmall, as that any change in their motions ariſing from thence cannot be diſcover'd in any finite number of years. Now as this medium gravitates towards the ſun, it muſt be denſer in the ſolar regions than in parts more remote.

2*dly*, 'Tis manifeſt from obſervations, that the comets are ſurrounded with huge and denſe atmoſpheres, as it is probable, if they are of the ſame nature as the planets. 'Tis further preſum'd that they are maſſes of earth and water, and conſequently that by the ſun's heat the fluid parts may be elevated into their atmoſpheres, after the manner of ſmoak or vapours in our air.

This being premis'd, his Solution is as follows:

As the ſmoak emitted out of a chimney by its heat diminiſhes the ſpecifick gravity of the air to which it is contiguous, and thereby makes it to ruſh upwards, or towards the ſuperior parts of the atmoſphere, and carry along with it the ſmoak entangled in it; in like manner why may not the heated vapours of a comet aſcend from the ſun? For as theſe vapours emitted from the comet heat the medium wherein they are engaged, that matter is rarefied by the heat which it acquires; and becauſe by this rarefaction the ſpecifick gravity wherewith it tends towards the ſun is diminiſh'd, it will aſcend therefrom, and carry along with it thoſe particles of which the tail is compos'd. 'Tis objected to this explication of it, that it ſeems ſomewhat incredible, upon account of the great velocity wherewith the comet moves near its perihelion, that the vapours ſhou'd at that time aſcend, when the reſiſtance ariſing from the progreſſive motion of the comet in its orbit is ſo great: for, ſay they, if the medium is ſufficient to buoy them up, as it happens in the deſcent of a comet to the ſun, the reſiſtance of the ſame medium is ſufficient to bear them down in its aſcent from the ſun, ſince the ſame cauſe that endeavours to make them aſcend in one caſe, endeavours to bear them down in another.

I am ſenſible it wou'd appear at firſt ſight to exceed the bounds of a paradox, ſhou'd I, in oppoſition to this objection, aſſert that the reſiſtance ariſing from the motion of the comet, after it has paſſed the ſolar regions, is the cauſe of the aſcent. Whether the aſcent may not be promoted by the reſiſtance, I ſhall offer a conjecture, and leave it to the judgment of the impartial reader. It may perhaps not be improper to obſerve that as ſome of the comets deſcribe very elliptical orbits, the line wherein they move, after they have deſcribed the moſt curve part of their orbit, may, without any ſenſible error, be conſider'd as a right line; and, to make the caſe as ſimple and plain as poſſible, we ſhall conſider its path as ſuch, after its departure from the ſun. This being granted, we argue as follows.

When the comet begins to aſcend from the ſun, the vapours now ſwimming in the ſuperior parts of the comet's atmoſphere and the medium aforeſaid, by the reſiſtance ariſing from the motion of the comet, will be propelled towards the body of it, 'till a quantity of them be gathered together and compreſſed, ſufficient to rarefie the medium, and encreaſe its elaſticity by their heat to ſuch a degree, as to be equal to the reſiſtance. Now as the quantity of the vapours is perpetually encreaſing, ſince freſh vapours continually aſcend, the elaſticity of that portion of the medium wherein they float may be encreaſed ſo far as to exceed the reſiſtance: this portion therefore of the medium will expand itſelf by its elaſticity, till the reſiſtance of the medium be equal to the force wherewith it expands itſelf, ſo that the volume into which it dilates itſelf, will (*cæteris paribus*) be proportional to the quantity of vapours gather'd together. It is to be obſerv'd, that as the elaſticity of the medium nearer the comet is greater than that part of it towards which the comet tends, this portion of the medium cannot dilate itſelf towards it, but is rather ſupported by it. When this portion of the medium now dilated is again reſiſted by the elaſtick force of the medium againſt which it ruſhes, it will remain in that ſtate, till a new ſupply of vapours aſcend ſufficient to overcome the reſiſtance, when again it will expand itſelf. It may perhaps be enquired why the reſiſtance of the medium, if it is ſufficient to compreſs theſe vapours, is not alſo ſufficient to keep them in that compreſſed ſtate. But in anſwer hereunto, we are to obſerve that the reſiſtance of the medium wou'd be ſufficient to keep them in that compreſſed ſtate, if a new quantity of vapours did not perpetually aſcend, and encreaſe its elaſticity. For why may not vapours aſcend from the comet into thoſe parts lying betwixt the comet and the extremity of this column of vapours, ſince there is no reſiſtance to hinder their aſcent? Wherefore as the elaſticity or expanding force of the medium is inceſſantly encreaſed by the additional ſupplies of heated particles or vapours, it may become greater than is ſufficient to counteract the reſiſtance: from whence it follows that theſe additional ſupplies of heated particles will hinder the reſiſtance, ariſing from the motion of the comet, from reducing them into the ſame ſtate they were in before they expanded themſelves. 'Tis a conſequence alſo of this hypotheſis, that the vapours cannot aſcend in any other direction, beſides the line wherein the comet tends to move, as there is nothing in any other direction whereon any portion of the medium can preſs whilſt it expands itſelf. I am aware of an objection, which at firſt ſight may ſeem to deſtroy what we have been labouring to prove; it is, that if the reſiſtance of the medium is the cauſe of the aſcent, why does not the tail precede the comet in its deſcent towards the ſun? But we ought to obſerve, that the vapours then exhaled have not receiv'd a ſufficient heat from the comet to rarefie the medium to ſuch a degree as to overcome the reſiſtance; which at that time becomes continually greater, ſo that the reſiſtance exceeding the expounding force of the medium, will propel the floating particles into the parts left by the comet, and thereby make the appearance of a tail.

Yours, Sophus.

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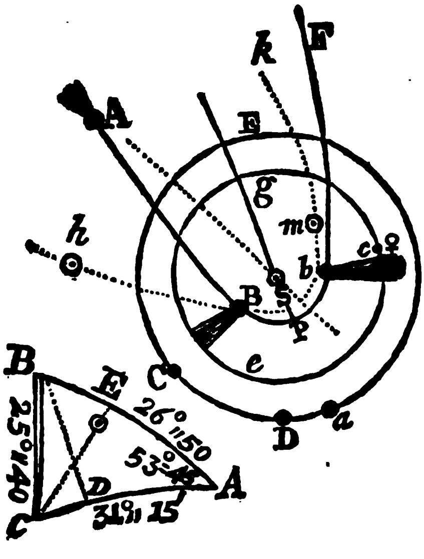
Objections againſt Mr Yate's *Hypotheſis of* Comets, *with his Anſwers.*

S I R,

I AM ſurpriz'd to ſee Mr *Yate*, a gentleman of figure amongſt the learned, ſo much out of humour with a ſmile, and that too, only in return to a premature one of his own, upon a late ingenious Dr, *vol.* 13, *p.* 393 E. But ſince ſmiling is ſo dangerous to that gentleman, (1) I ſhall be ſerious at preſent, and ſtick to the ſubject; tho' I freely indulge Mr *Yate* that way of writing, in which he ſeems to appear with ſome taſte, provided he do not thereby enervate his defence, to the great diſappointment of others as well as myſelf.

In the following figure, C D E repreſents the earth's orbit, c g e that of *Venus*, and A P F the comet's trajectory. A the place of the comet, *Dec.* 23, 1743. B the place of the comet *Feb.* 9, 1744. b its place *March* 3. and C, D and *a* the reſpective places of the earth on the ſame days. (2) Now



(1) If I ſeem to write with ſome taſte in that way, how is attacking me in that way ſo dangerous *to me*? – He *ſeems* to write like a perſon, who, under the ſmart of the rod, appears to ſubmit to correction, becauſe he knows he is not able to take vengeance.

(2) To his figure I have added the pricked line *b m k*, being Mr *Wright's* trajectory of the comet, that the meaneſt reader may ſee how much they differ. He has cunningly enough removed the *perihelion* near one ſign backwards, that ſo he might conveniently ſee the comet on *Mar.* the 3d; he has likewiſe fixed the places of the comet, *Feb.* 9. and *Mar.* 3. under the ſame angle when viewed from *D* and *a*, as Mr *Wright* has done; but the firſt place on *Dec.* 23. differs little leſs than a whole ſign, or a twelfth part of the heavens, both in Longitude and Latitude,

for

Now ſince the daily geocentric motion of *Venus* about the 3d of *Mar.* was 1° 11′ 21″ direct, and by Mr *Thomas's* obſervations we ſee that the comet, in the ſpace of 24 hours, was 1° 10′ nearer *Venus*, therefore its apparent diurnal motion was then 1′ 21″ direct, (3) ſo that Mr *Thomas* might conclude, without contradicting himſelf, that the comet viewed from the earth, about the 3d of *March*, appeared to move thro' the heavens in the order of the ſigns; and then what I inferr'd from thence muſt be right. Mr *Tate* we ſee computes its diurnal motion then to be at leaſt 3′ retrograde; but, as it appeared to run in a line that had about 20° inclination to the ecliptic, (4) its motion whether direct or retrograde was apparently much ſlower (5) on the 3d of *Mar.* when aſcending from its perihelion, than

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(for ſo much is the angle *A C b*) nor indeed could he poſſibly make it nearer: now Mr *Wright* ſays, his trajectory was conſtructed from Mr *Graham*'s obſervations; was it poſſible then that Mr *Graham*, and every body elſe, could be miſtaken almoſt a whole ſign in the place of the comet *Dec.* 23? If not, it is evident, the comet muſt come in the direction *b B*; and if ſo, he may bring his *perihelion* more back ſtill, if he pleaſes, but every body will ſee, by that time he has ſtraightened the line *P F* to make it agreeable to the former, 'twill be a *perihelion* in a *right* line or thereabout. The direction of the line *b B* obliged Mr *Wright* to place his *perihelion* as far forward as he has done, in order to bring the ſun into the *focus* of his *Ellipſis*; and if this removed the comet ſo far out of the way, as not to be ſeen from the earth on the 3d of *Mar.* following, it was what he could not help: he thought his theory had been true; but the the comet ſeen in ſunſhine on that day, or after, has fully demonſtrated the contrary.

(3) So then by a nice calculation, after I had ſhewn him the way, he differs from me above 4′; a very ſmall matter! but the meaneſt reader, by looking upon his ſcheme, may without calculation argue thus; if *Venus* moving daily about 1° 37′ from *c* towards *g*, does at the ſame time, as viewed from *b*, *appear* to move 1° 11′ *direct*; then the comet moving from *b* towards *F*, muſt needs, in the ſame time, *appear* to move above 1° direct; for the curves e c g and *B b* F appear to be parallel from B to *b*; and conſequently the comet in *b*, between *Venus* and the ſun, muſt move nearly the ſame way as *Venus*, and nearly as much *direct*; ſeeing therefore that it did not do ſo, but came in a day's time 1° 10′ nearer *Venus*, it is moſt evident, that it did not move in the line *P F*.

(4) Fine calculations that can agree no nearer than 20° and 53° 45′ inclination! But as Mr *Wright*'s trajectory agrees with the obſervations taken on the 23d of *Dec.* and this does not, nor cannot; I ſhall take the liberty of following Mr *Wright*, who appears not to have been miſtaken, as far as he depended upon obſervations, and not upon theory.

(5) I ſaid formerly, the comet might run 2 or 3° along the heavens while it gained 1° 10′ of *Venus*: I will here ſhew that it might run above 30° along the heavens while it gained 1° 10′, provided it moved with 53° 45′ inclination to the ecliptick, and that it was in a node, as *Venus* was nearly, on the 3d of *Mar.* In the oblique ſpherical triangle *A B C* (ſee the figure above) we have given the ſide *A B* the diſtance of the comet from *Venus*, *Mar.* the 3d, 26° 50′, the ſide *B C* the diſtance of the comet from *Venus*, *Mar.* the 4th, 25° 40′, and the angle *A*, the inclination of the comet's courſe to the ecliptick, 53° 45′, to find the ſide *A C*: Let fall a perpendicular from *B* to *D*, and ſay then,

As the cotangent of *A B* 26° 50′
Is to radius;
So is the coſine of the angle *A* 53° 45′
To the tangent of the ſegment *A D* 16 39

Again, As the coſine of *A B* 26° 50′
Is to the coſine of *A B* 16 39;
So is the coſine of *B C* 25 40
To the coſine of the ſegment *D C* 14 36.

Add the two ſegments together, and they give you the curve *AC* 31° 15′; and ſo far might the comet move along the heavens, and yet be but 1° 10′ nearer *Venus*, which by letting fall a perpendicular from the angle C to E, may be found to be no leſs than 18° 33′ retrograde; ſo very little is there in what this gentleman ſays ſo poſitively,——that *the apparent motion of the* comet *was much ſlower*. Indeed, if the comet had before this croſſed the ecliptick, (as no doubt but it had) and was in any point between A and D, then the nearer it was to *D* the greater would be the angle *A*, and of conſequence ſo much the leſs the ſide *A C*; tho' ſtill I believe every unbiaſed reader will admit that between 1° and 18° there was room enough, in all conſcience, for a retrograde motion conſiſtent with my *hypotheſis*.

(6) If

than it had been when deſcending towards it, which motion would then have gradually increaſed, if, according to Mr *Yate*'s hypotheſis, it had approach'd the earth in the ſtrait line A d, *p.* 201. conſequently this comet on the 3d of *Mar.* was not approaching to, but receding from the earth in the direction b F.

Mr *Yate* ſays that, "From this ſelf-evident propoſition——every "thing, the farther it is from us, the leſs it muſt appear to us, *& vice* "*verſa*,——I demonſtrated, &c." This propoſition will only hold good in objects that appear under the ſame angle, (6) when at the ſame diſtance from the eye of the obſerver; and, ſince the tails of comets are obſerved to be ſometimes greater, ſometimes leſs, when at the ſame diſtance from the obſerver's eye, what Mr *Yate* has inferr'd from this propoſition (7) muſt be falſe, and what Mr *Thomas* ſays of the late comet's tail encreaſing from 10 to 40 degrees, is very conſentaneous to Sir *Iſaac*'s theory. For by the foregoing *fig.* the comet's tail would about the 22d of *Feb.* appear very ſmall, both by reaſon of its vicinity to the ſun, and of its bearing almoſt directly towards the earth; and it may reaſonably be ſuppos'd that, while it was moving from P to b (as its diſtance from the ſun would not be much augmented) its heat and conſequently its tail would conſiderably encreaſe; that when it was arriv'd at b, its tail, being nearly in the moſt advantageous ſituation, would appear largeſt, ſeeing that its diſtance then did not much exceed its diſtance from the earth on the 9th of *Feb.* For Mr *Thomas* ſays, "Its head appeared very large "and bright; and, on a cloſe inſpection, I have perceiv'd it when the ſun "has been about one diameter above the horizon." But on the 13th of *Feb.* in the morning this comet appear'd ſuperior in magnitude, and nearly equal in luſtre (8) to *Venus*; and I ſaw it then myſelf 8 or 10 min. after the ſun was above the horizon, and might have done ſo much longer had time permitted; therefore its nucleus may reaſonably be conjectured to have appeared nearly of the ſame magnitude to the 9th of *Feb.* and the 3d of *Mar.* following; tho' probably this comet did ſhine (as others have been obſerved to do) with more vivacity (9) when ſeen by Mr *Thomas*, becauſe of the increaſe of heat it had acquired from the

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(6) If it holds good thus far, it holds good far enough for my purpoſe; for, ſurely, all *ſpherical* bodies muſt appear under the ſame angle at the ſame diſtance; and my argument was not drawn from the tail, but from the *ſpherical* head of the comet, which I concluded (according to Mr *Wright*'s conſtruction) muſt be a third part further from the earth on the third of *Mar.* than it was on the 23d of *Dec.* and conſequently, if it was but juſt ſeen on the 23d of *Dec.* it was not poſſible to ſee it on the 3d of *March*; but it was ſeen in ſunſhine on the 3d (if not on the 7th) of *Mar.* and hence I plainly demonſtrated that it muſt be vaſtly nearer the earth than that theory ſuppoſed.

(7) What I ſaid of the comet's tail was not inferred from this propoſition, as the weakeſt reader muſt ſee, but from its *bearing away almoſt directly from the earth*; and conſequently, as its angle was gradually growing leſs, and its diſtance encreaſing (according to that theory) it muſt of neceſſity grow ſhorter as it aſcended from its *perihelion*; but the contrary is known to be true, and therefore the comet muſt take quite another courſe. He that can't ſee the ſtrength of theſe two arguments, muſt certainly, from the weakneſs of his intellectuals, be incapable of conviction.

(8) I don't love to queſtion any body's veracity, but I myſelf ſaw the comet one morning. (the ſame morning for ought I know) and tho' it appeared about as big, yet it had nothing of the brightneſs of *Venus*: I believe this gentleman is the firſt man in the world that ever ſaw a comet ſhining with the luſtre of *Venus*, tho' I fancy *Venus* itſelf could not be ſeen after ſun-riſing, in that part of its orbit.

(9) When Mr Davies ſaw the comet, it was *nearly* equal in luſtre to Venus; but when *Mr Thomas ſaw* it, *probably* it ſhone as bright or brighter than Venus.——Credat Ju*dæus apella.*

ſun; hence, by the foregoing propoſition, it is manifeſt, that this comet was nearly equi-diſtant from the earth on the 9th of *Feb.* and 3d of *Mar.* and that Mr *Thomas*, if Mr *Yate*'s hypotheſis of rectilinear motion be true, would have ſeen it, notwithſtanding the conſumption it could, in that ſpace of time, have undergone, without a cloſe inſpection (10) even tho' the ſun had been much higher.

Seeing then, that, by all obſervations, the late comet did move round the ſun, and that, in all its appearances, it did accurately anſwer, and wonderfully confirm Sir *Iſaac*'s theory; Mr *Yate*'s heliocentric (11) quibble, and all that has yet been offer'd to the contrary, are to no purpoſe.

Hevelius, as is well known, who embrac'd the hypotheſis of the rectilinear motion of comets, having the opportunity to obſerve many of them accurately, complain'd that his calculations did not agree with his obſervations, and found reaſon to believe that the path of a comet was bent (12) into a curve line concave towards the ſun.

If comets, as Mr *Yate* ſuppoſes, be meteors form'd by the ſun, they are certainly meteors of a monſtrous bulk, for their diurnal parallax being not perceptible, is a plain proof of their great diſtance from the earth; and conſequently their magnitude and velocity * (13) muſt be very great alſo, which is not at all ſuitable to a meteor.——And therefore unleſs Mr *Yate* produce good reaſons, how the ſun could form ſuch a prodigious maſs of a meteor at ſo vaſt a diſtance from itſelf; how ſuch a body, to which himſelf attributes gravity, vol. 13. p. 193. A. could independently acquire ſuch an impetus as to force (14) a rectilinear paſſage thro' this gravitating planetary ſyſtem, a ſyſtem ſtrongly endow'd with attractive qualities; and why all comets are obſerved to be either approaching to, (15) or receding from the ſun; ſince by his hypotheſis they may be form'd any where in this ſyſtem, and would certainly, ſome time or other, have been ſeen traverſing regions, vaſtly remote from, and oppoſite to him, (16) and in ſuch a direction, that a viſible approach to him would have been impoſſible: I ſay until theſe objections be fully clear'd up, and until better demonſtrations prove the truth of their rectilinear motion, the Newtonian theory ſtands unſhaken. (17)

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* Every body knows that the velocity of the late great comet muſt have been conſiderably ſwifter than the earth's.

(10) On a cloſe inſpection, it was ſeen on the coaſt of New *Holland* after ſun-riſing, when there was but one *mathematician* to look at it; in *Great Britain* it was ſeen, I believe, but by one, when there were many thouſands to obſerve it.

(11) The queſtion between me and Mr *Davies* is, Whether Mr *Thomas* by *direct* intended the *heliocentric*, or *geocentric* motion of the comet? If the former, Mr *Davies* muſt be very obſtinate in ſtill inſiſting on the latter, and making that author contradict himſelf.

(12) *Hevelius* believed the path of a comet to be bent, tho' ſtill he held it to be ſtrait. ——Fye! Fye! for ſhame let's have no more ſuch ſtuff.

(13) As to the magnitude of comets, and how they are formed, I have already ſaid enough in my new theory; as to their velocity, every body knows, that their tails move as faſt as their heads; yet their tails, in the opinion of the great Sir *Iſaac Newton*, are a meer vapour; and conſequently, a meer vapour may move as faſt as they do, let them move as faſt as they will.

(14) From the free motion of the *comets' tails*, Sir *Iſaac Newton* argues the neceſſity of a *vacuum*.

(15) Surprizing ignorance! Can this gentleman ſtrike a right line thro' a circle, that ſhall not approach towards, and recede from its center? If the motion of the comets is *rectilinear*, this muſt neceſſarily be the caſe.

(16) Comets have been ſeen at a vaſt diſtance from the ſun; tho' ſtill, if they moved *in right lines* they muſt for that very reaſon approach nearer, or go further from it.

Wigton, Oct. 3. *Your oblig'd humble Servant,* J. D.

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(17) How can it be ſhaken, when it has the wonderful trajectory of Mr *Davies* to ſupport it? a trajectory that is no more than 28° of longitude, inconſiſtent with *Graham*'s obſervation on the 23d of *Dec.* and in which the comet muſt move but 1° too much direct, on the 3d of *Mar.* according to Mr *Davies*'s own calculation.——If conſtruction and calculation fail, yet fancy, we ſee, is ſufficient to keep it ſteady.

N. B. The above having by *J. D.* been ſent to Mr *Tate*, he added theſe Notes by way of Anſwer.

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Remarks *on a* Diſſertation *concerning* MELCHIZEDEK.

S I R,

AS the following reflections relate to an *ancient piece of hiſtory*, they may be allowed a place in your *Magazine*, or *Miſcellaneous Correſpondence.*

There is juſt publiſhed, *a diſſertation on the hiſtory of* Melchizedek: in which the writer pretends to prove, *that* Abraham *did not give tythes to* Melchizedek, *but* Melchizedek *to* Abraham. To which purpoſe he aſſerts, " That *that* hiſtory does not yield a *proper ground* for ſuch opi-" nion to be *built* upon, *viz.* that *Abraham* gave tythes to *Melchizedek*, " but the *contrary*;——and, " that the hiſtorian is very *particular* and " expreſs that it was *Melchizedek*, p. 12, 13." It is granted by ſome learned men, that the words, independant of the context, *and he gave him tythes of all*, Gen. xiv. 19. leave *doubtful who* it was that gave tythes, *Abraham* or *Melchizedek*. Vid. *Patrick in loc.* But this writer, who can *ſee* farther than other people, ſays, " the hiſtorian is *very par-" ticular* and *expreſs* that it was *Melchizedek*, who gave tythes to *Abra-" ham*, and not *Abraham* to *Melchizedek*." To leſſen the weight of his authority, without any nice *criticiſm*, 'tis ſufficient to obſerve, that the Jews, for whoſe immediate uſe the *pentateuch* was written, have generally underſtood *this paſſage* of *Abraham*, that *Melchizedek* received tythes from him. " This *Melchizedek*, ſaith *Joſephus*, B. I. C. 10. enter-" tained the ſoldiers of *Abram* with great hoſpitality, and courteouſly " furniſhed them with every thing neceſſary unto human life, extolling " at his feaſt the bravery of *Abram*, and giving glory unto the moſt high " God, who had put his enemies into his hand. On the other hand, " *Abram* preſented unto him the *tenth* of all the ſpoils which he had " taken from the *Aſſyrians*, which he received at his hands." Now can it be *fairly* thought, that the Jews, who may be ſuppoſed to underſtand their own books *as well* as the diſſertator, and who wanted for no reſpect for their anceſtor, nor skill, nor vanity, to place him in the moſt advantageous light, would, from *this hiſtory*, believe *their father paid tythes to* Melchizedek, if the *contrary* was, therein, *very particular and expreſs?* Be this as it will.

From this aſſertion the diſſertator proceeds to obſerve, " That the cir-" cumſtances which attended the caſe *do not* admit it to be otherwiſe. " *For, firſt, Melchizedek* had *done nothing* to, or for Abraham, which

" called for ſuch a *grateful return*; whereas, *Abraham* had laid *Melchi-* " *zedek* and all the people in that neighbourhood under an *obligation of* " *gratitude* to him, in that he had *rid* the country of their *great oppreſ-* " *ſor*, p. 13." In anſwer to which, from the hiſtory it appears, (1.) That *Melchizedek* was a *neutral* prince in the *quarrel* and *war of the kings*; and, conſequently, *Abraham* in engaging with, and beating *Chedorlaomer* and his confederates, had *done nothing* to or for *Melchizedek* which called for any ſuch grateful return from him. *Melchizedek* might have enjoyed the benefit of his *neutrality* and pacific diſpoſition, let which ſide ſoever had the better. (2.) It was otherwiſe with *Abraham*: He was nearly concerned, and very ſenſibly intereſted in the late progreſs of theſe princes arms. They had plunder'd *Sodom*, and took *Lot*, *Abraham*'s nephew, and all his goods, and carried him away *captive*, v. 11, 12. That his deceaſed brother's ſon, whom he had brought up with him from *Haran*, from his native country, from his kindred, and from his father's houſe, and who for many years had ſojourned with him, till lately obliged to ſeparate for mutual convenience and accommodation, (*Gen.* xii. 1, 4. xiii. 1, 5, 6.) that he, I ſay, ſhould now be *pillaged* of his *wealth*, and be alſo forced into *ſlavery*, was an affecting conſideration to *Abraham*. He was greatly intereſted in this event. His nephew's welfare was next his own, he being *neareſt akin* to him; *Abraham* having at that time no ſeed of his own. *This* induced him to engage in the war; *when* Abraham *heard that his brother*, the dear remains of the ſon of his father, *was taken captive, he armed his trained ſervants*, v. 14. This *mov'd* him to battle, and animated him to victory. Whereas *Melchizedek*, who was *neuter*, had no ſuch family-intereſt nor concern; and, therefore, very juſtly ſtiles *Chedorlaomer* and the kings that were with him *Abraham's enemies*, not his, v. 20. (3.) After the battle *Melchizedek* treated *Abraham*, and the people that were with him, as they paſſed thro' his territory, in a hoſpitable manner, who " muſt have been *great-* " *ly fatigued* by their *purſuing* after, and *fighting* with *Chedorlaomer* and " his company, p. 8." And in this point of view, was not *Abraham highly obliged* to *Melchizedek*, rather than *Melchizedek under an obligation of gratitude* to *Abraham?* (4.) *Melchizedeck* was *the prieſt*, the public head and officer in the worſhip of the true God in that country, where *Abraham* was a *ſtranger*: and, therefore, ſuppoſe *Abraham* to be *a prieſt himſelf* at home in his own houſe and family, it is *very improbable* Melchizedek, in whoſe province he was, ſhould give tythes to him. (5) *Melchizedek* bleſſed *Abraham* in a ſolemn, religious way and manner, and aſſiſted or joined with him in bleſſing his God for the victory. This the hiſtorian relates upon ſaying, *He* [Melchizedek] *was the prieſt of the moſt high God*: intimating that in this character he performed this ſervice: *And he bleſſed him, and ſaid, Bleſſed be* Abram *of the moſt high God, poſſeſſor of heaven and earth: and bleſſed be the moſt high God which hath delivered thine enemies into thy hands.* v. 18, 19, 20. If his *bleſſing* implied no more than intereſting his good wiſhes with God for *Abraham*'s proſperity; *this*, in a *king*, and in one of *his* character, and on *ſuch an occaſion*, was *a favour Abraham* could not well be inſenſible of. Theſe are circumſtances that attended the caſe, and, duly weighed, diſcover our critick's *modeſty*, who ſaith, " there was not the " *ſhadow* of a *reaſon* for *Abraham* to have given tythes to Melchizedek

" *dek*; whereas, there was the *ſtrongeſt reaſon* for *Melchizedek thus* to " ſhew his *gratitude* to *Abraham*," p. 13. What? did not *Abraham* form a confederacy, and come from *Mamre*, arm'd *Cap-a-pee*, on purpoſe to fight for *Melchizedek?* Did he not *risk his life* to procure ſafety to him and the people of *Salim?* Verily one would have thought this was or had been the caſe, or Mr *Chubb*, a man of *great reaſon!* had not wrote this *diſſertation*.

He proceeds, " nor, ſecondly, had he *(Abraham) any thing* in the " valley of *Shaveh*, of *his own*, to make a preſent with, or to give " tythes of," p. 14. Granting that *Abraham* and his ſervants took *nothing* with them but their *weapons* of *war*, and what was neceſſary to annoy the enemy; and that all the goods taken in battle, that were or had been the property of *Bera* the king of *Sodom* and his people, he generouſly returned to them: had *Chedorlaomer the king of* Elam, Tidal *king of nations*, Amraphel *king of* Shinar, *and* Arioch *king of Ellaſar*, who form'd a powerful league, and held the balance for 12 years ſucceſſively; and their *courtiers* or *favourites* who attended them, and the *generals* and *captains* of their *armies*; had theſe, I ſay, *no valuable effects in their train? No rich equipages? No peculiar badges* or *ornaments of diſtinction?*——If any ſuch were found in their camp or upon them, *Civilians* would, perhaps, adjudge them to *Abraham*, as *his legal prize* and *property*. But *nothing like this* muſt be allow'd of; no, the *wiſe diſſertator* hath provided againſt it in the *margin*, p. 15. " It is not to be *ſuppoſed* that they needleſsly incumbred themſelves " with *goods* and *riches*, thereby to lay a foundation of *ſpoil* for their " enemies:" tho' it's well known ſome *eaſtern* nations carry, in *policy*, their beſt effects with them to battle. But *it is not to be ſuppoſed* of theſe *Aſſyrian princes*. Why? What is the matter? Were they not like *ambitious* princes of later days, and animated with like paſſions? This we allow, (p. 5, 6.) but if the above ſuppoſition be admitted, *Abraham* will have *materials* to make a preſent of the tythe to *Melchizedek*, and you, *who contemplate truth*, will be in danger of being led by the *author* of the *epiſtle to the* Hebrews (ſee p. 16, 23.) " who was *liable* " to err, and *did err* in this inſtance, ſaying, *unto* Melchizedek, *even* " *the patriarch* Abraham *gave the tenth of the ſpoil*, chap. vii. 4." and by other *ſcripture writers*.

It may here be *noted*, That the conſtruction the *author* of the *epiſtle to the* Hebrews hath put on *this paſſage* in the *Jewiſh* hiſtory, (ſuppoſing him *un-inſpired*) determining the *he* who gave tythes to be *Abraham* (tho', *true it is*, he only *argues* from *their own received principles* concerning it) is ſufficiently warranted by the pious practice of *warriors* in ancient times, the victors uſually *giving gifts*, and making ſome preſents of the ſpoil to the gods, and to their friends.

If the remarks above made are juſt, it follows: the *diſſertator* hath not read the ſtory with *due care* and attention; hath forfeited the character of *a fair* and *impartial writer*; and is *not* to be *truſted in his evidence* of or concerning *ſcripture authors*.

St Clement's, Mar. 26, 1746. M****.

Extract of a Letter to a Gentleman relating to Mr GUMSAGE'*s* Criticiſm, in the Miſc. Corr. No. V. *p.* 238.

Oxon, 26. *Nov.* 1745.

——WERE I bleſs'd with the ſagacious judgment of Mr *Gumſage*, I might make a figure in leſs time, and at leſs expenſe.—As that gentleman has diſplay'd much learning, and (undeniably) great penetration in ſhowing that *lighten upon* is different from *enlightening*; I imagine (in caſe he is willing to purſue ſuch ſevere ſtudies) that it would oblige the world, ſhould he beſtow ſome of his thoughts on two more paſſages of Scripture: one in *Pſalm* xv. 4. [in the Pſalter] and inform us (from the Vulgate, Septuagint and Hebrew) whether or no 'He that *ſetteth* not by himſelf' be not to be underſtood as 'He that *ſitteth* not by himſelf.' The other, 1 *Cor.* xv. 37. where he might likewiſe aſcertain the meaning of *bare* grain, viz. whether bare be an *adnoun*, or the *verb* BEAR, according to ſome ancient orthography?

Your humble Servant, PHAETHON.

The Gentleman's Anſwer.

H——*th.* 3 *Jan.* 1746.

——I Take notice of your arch ſeverity on Mr *Gumſage*; and, for penance (ſince, it ſeems, you are ſifting the ſeeds of divinity) enjoin you a diſſertation on '*With my body I thee* WORSHIP.'——

SOLON.

Of the Words With my Body I thee Worſhip; *in a Letter to a Friend.*

Dear Sir,

——IN regard to the ſubject of the Diſſertation which you enjoin me: as I am pretty-well aſſur'd you requir'd it of me, not to have other people's thoughts, but my own; I ſhall freely let you know in what ſenſe I underſtood this Expreſſion, before ever my attention was *particularly* invited to conſider it. The Words immediately preceding [viz. *with this Ring I thee wed*] I eaſily enough conceiv'd to mean that the Ring was given as a Token or Pledge of having mutually plighted their Faiths in the Agreement of Marriage. The following Sentences I look'd upon only as explanatory of the former, and a kind of virtual Recapitulation of the Engagement.

I——N. take thee, *&c.*——Accordingly, '*With my Body I thee worſhip*,' ſeem'd to mean no more, than that by virtue of the above Contract the Woman ſhou'd be entitled to Power over his Body, (1 *Cor.* vii. 4.) which, thereby being made ſubject to her, might, *not improperly*, be ſaid to *worſhip*, i. e. (in the common Acceptation of the Word) to pay Homage or Obedience in the Exerciſe of due Benevolence. Theſe were the Thoughts of my uninform'd Judgment, which as yet I perceive no Reaſon to alter.

I have, ſince the Receipt of Yours, had recourſe to *Wheatley* on the Common Prayer, and *Hooker*'s Eccleſ. Polit. and had the Pleaſure to find their Opinions not entirely different. I have learnt, from the former, *&c.* that 'Worſhip' is of *Saxon* Original; and ſignifies in that Language, as in ours, *Dignifying*, or *Dignity*, and (what there's no Danger of its being miſtaken for, in the Place above cited) *Adoring* or *Adoration*; So that the Word *Honour* might be (and in King *Charles* the IId's Reign was *promis'd* to be) ſubſtituted in lieu of '*Worſhip*'.—— The Reaſon of its not being done, tho' Mr *Wheatley* is at a Loſs for it, may poſſibly have been, that, in the Days of ſo great a Gallant as *Charles*, it was fear'd the Emendation wou'd diſoblige the Ladies; who (ever conſcious of their own Excellency) might have been apt to miſtake the Meaning of the Expreſſion: As denoting the Act of a *Superior* towards an *Inferior*.

Dear Sir, your very affectionate,
Oxon. 23 *Jan.* 1746. *and obedient Servant,*
Phaethon.

✣ ✣

A LETTER *to the Rev. Dr* Free; *occaſioned by his late* ODE *in Imitation of* Horace.

Rev. Sir,

As I received no little *pleaſure* in the peruſal of your GUARDIAN, I have, out of a mere principle of gratitude, thought proper to inform you of it. But for fear you ſhould think that my delight could ariſe *only* from my *ignorance*, I ſhall make bold to trouble you with my ſentiments on your performance; from whence, I hope, you'll be induced to conclude that my approbation is entirely conſiſtent with reaſon.

I muſt indeed confeſs that ſeveral eminent poets have obliged us with ſeveral IMITATIONS of *Horace*, which have been eſteemed worthy of the *Roman*, and for the elegance of the expreſſion, delicacy of thought, and true poetic fire, almoſt equal to the original: but yet it muſt be acknowledged that they have produced nothing *like* your GUARDIAN; nor have been able to *ſink ſo low*——into their author's meaning. 'Tis in your incomparable piece, that we meet with none of that *enthuſiaſm*, for which ſome famous authors have been ſo notorious. All there is calm, and peaceable; 'tis there that you ſhew us that you have all your paſſions ſubject to your reaſon; and as you are in your own perſon convinced of the happineſs of ſuch a ſtate, you have taken care not to *rouſe*, but lay *aſleep* the paſſions of your readers. So anxiouſly have you trod the road which leads from imperfection, and carries you directly to the true PROFUND! For *Longinus* in his ESSAY informs us that a great ſource of *imperfection* lies in that kind of writing which moves the paſſions; that it is a ſure ſign of emptineſs, and an undeniable token of drunkenneſs. But hear him in *his own words*: *for no* one can ſuppoſe you to be an entire ſtranger to them. Τουτῷ παράκειται τρίτον τι κακίας εἶδος ἐν τοῖς ΠΑΘΕΤΙΚΟΙΣ· Ἐςὶ δὲ ΠΑΘΟΣ ἄκαιρον καὶ κενὸν· Πολλὰ γὰρ ὥσπερ ἐκ μέθης τινὸς παραφέρονται ΠΑΘΗ ‡. And indeed, *Cecilius*, who wrote a treatiſe on the ſame ſubject, has wholly omitted the *pathetic*, I ſuppoſe, as thinking it incompatible with the true PROFUND. And in this opinion he is defended by *Longinus* himſelf, who informs us, §. 8. p. 38. of the ſame edition, that ΠΑΘΗ τινα διεςῶτα ὕψους καὶ ταπεινὰ εὑρίσκεται. Which, to ſave you the trouble of conſulting a lexicon, I tranſlate thus; "That kind of writ-"ing which is employed in moving the paſſions, and the true ſublime, "(or, if you pleaſe, *profund*) are a mile aſunder, ſo that wherever "we find the former, we muſt expect an entire abſence of the latter." Having vindicated you from any cenſure on this point, by ſo great an authority, I beg leave to proceed.

As for your ſtyle, it is ſo *ſimple*, ſo *natural*, and ſo *plain*, that on firſt reading one wou'd be at a ſtand to determine whether it were *verſe* or *proſe*. For as you have avoided ſpoiling the ſenſe by too great an affectation of good rhime, ſo likewiſe have you avoided ſpoiling the *rhime* by too great an affectation of ſenſe. So well have you diſdained all appearance of *art*, which, as *Seneca* acquaints us, is an indication of a narrow mind, that moſt of my acquaintance are of opinion that you *know* none. When, on the contrary, they ſhould, for that very reaſon, look upon you as one of the moſt *artful* fellows in the world: for they muſt know, that *artis eſt* CELARE *artem:* and I will defy them to produce any *poet* who has ſhewn leſs.

Perſpicuity is undoubtedly the chief ornament, as to be underſtood, is the chief end, of writing. That you poſſeſs both theſe qualifications may be evinced from hence; that there is not one of the meaneſt capacity, but what underſtands every word in your piece. And how cou'd it be otherwiſe, when it is nothing but a copy of his daily diſcourſe?

I have indeed heard ſome, whom the world eſteems for their learning and judgment, calling your piece a very *low*, mean and wretched performance; nay, the ſimpleſt piece of ſtuff they ever ſaw in their lives. But how *juſtly* they merit the eſteem of the publick, I leave you to judge; for, is there one word in their invective, which is not a great recommendation to you, or what you do not really deſerve? As for their objection to the piece, drawn from its *lowneſs*; I beg leave to inform theſe angry gentlemen, that it is a great ſign of its *ſolidity*. Their objection drawn from its *meanneſs*, is, in part, anſwered already; but I ſhall add, that it is as much a ſign of its *goodneſs*, as a *plain* dreſs is of a true gentleman. The *ſimplicity* of it cannot, ſurely, be blamed; when that was one of the nobleſt characteriſtics of the golden age; an age, that always enjoyed the trueſt wiſdom. Beſides, let me aſk whether or no *ſimplicity* be not a ſign of *innocence*? And will they look upon innocence as *criminal?*

'Tis the advice of a very great genius, * that "imitators ſhou'd "copy the examples in their *own way*;" who tells us that, "divers "have by this means attained to *depths* whereunto their own *weight* "cou'd never have carry'd them." And who ſees not that you, by imitating *T. S.* and *J. H.* (who perhaps might have been of your *own function*) are become one of the *deepeſt* writers that ever wrote.—I could here cite ſeveral lines out of your *inimitable* ode, to illuſtrate this truth, were it not to be ſeen in *every* line.

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‡ *Pearce*'s *Longin. Ed. Tert. Lond.* pag. 22.

* *Art of Sinking*, chap. 9th.

As I have ſtudied your piece with no leſs induſtry than admiration, examined its beauties, and made myſelf maſter of its particularities, I cou'd eaſily ſhow upon what principle your imitation is founded; tho' ſome are ſo fooliſh as to think it founded on none. And as from hence I imagine that you deſigned that they ſhou'd be ſecret, I promiſe you, I ſhall never let any one know———that you ever made uſe, or have *heard* of the art of *ſinking*; no not even the ninth chapter, which treats of *imitation*.

But to conclude, which I believe you are deſirous I ſhou'd; there is ſo great a reſemblance in your expreſſions with the tranſlators of our pſalms; you have made *Horace* ſo good a *Chriſtian*; and have ſhewn ſo little ſtudy, and ſo much of nature throughout your ode, that it juſtly deſerves the

Sibi quivis *ſperet* idem *of* HORACE.

I am, Sir, without flattery, your Admirer.———

* *

Mr URBAN, *Oxon, Nov.* 13, 1742.

THE *Spectator*, I think, ſomewhere makes mention of a ſet of philoſophers, who flouriſh'd in his time; and are not yet extinct, in our two famous univerſities; call'd by the name of LOUNGERS: *(See Mag.* Vol. XVI. p. 322*)* but, I do not remember that I have ever read, or heard of ſuch a ſect, as I have lately diſcover'd here; which, for diſtinction's ſake, I ſhall call DORMERS.

You muſt not expect that I ſhou'd give you a particular account of their tenets; let it ſuffice to mention ſome of the chiefeſt of them.

The firſt, taken from the wiſeſt of men, is; That *in much learning there is ſorrow.*—Accordingly, they are very cautious, not to run into any exceſs that way; they are ſo temperate herein, that, whatever calls (publick or private) they may have to the contrary, they ſeldom take book in hand, unleſs it be to ſave the expence of a ſoporific draught.

The next, and no leſs favourite maxim, is; *to take no thought for the morrow*; but, *to let the morrow provide for itſelf.*—They heartily believe, that *wine was made to rejoice the heart of man*; and, that *it is a treaſure to be deſir'd in the dwellings of the wiſe.*—So that, one may ſee thoſe gentlemen, riſing from their beds about noon (often later) and enjoying themſelves 'till one the next morning, over a bottle; at which time, like ghoſts at the approach of day, they return to their dark abode, the bed-chamber.

It is held a heinous offence among them, to riſe before eleven, upon any account, unleſs it be, that (having forgot to lock their door) they get up to turn the key, leſt they ſhou'd be diſturb'd, and immediately pop into bed again.

Their greateſt enemy is *Time*, which, as it deſtroys all things, they *are bound* (according to their principles) to deſtroy, in their turn; and, indeed, I muſt do ſo much juſtice to their zeal, as to ſay, that they never ſhew it the leaſt mercy.

Now, tho' I am an utter enemy to all ſchiſm, as far as it tends to diſturb the peace of ſociety: yet, as I dare anſwer for theſe gentlemen, that they will never make any great noiſe in the world, as long as they are left to themſelves, I think they may be tolerated.—Beſides, as their way of life is very eaſy, thoſe young gentlemen, who have been harraſs'd by getting up in a morning to go to ſchool, may, when they come to the univerſity, find it very convenient to become their diſciples. I muſt add too, that (whatever ſome may think of the matter, thus much is true, *viz.* that the ſame may be ſaid of each of them, as is ſaid of the righteous; *he dieth, and no man layeth it to heart.*

Thus, Mr *Urban*, have I given you an account of what has fallen under my notice; the publiſhing of which, may, perhaps, be of ſervice to ſome, not unknown to,

Your humble Servant, AMICUS.

P. S. I forgot to tell you, that when the bell rings for morning prayers, *&c.* thoſe philoſophers are ſick, without any diſorder.

⁂

S I R,

AS I was lately travelling thro' the hither parts of *Glouceſterſhire*, I rode a little off my road to ſee a country church, noted for its neat chancel, where the firſt thing that caught my eye was a written paper paſted upon the wainſcot, directly over the communion table: a copy of which (puting only the initial letters for the names, which are there at full length) I here ſend you, *viz.*

MAT. XVIII. 17. *Tell it unto the church.*

WHereas *T. B.* clerk, vicar of *B.* hath publickly given out (as I am well inform'd) "that it is not ſafe for any gentleman to truſt himſelf in my company", and that he wou'd take care the gentlemen of the country "ſhou'd know it;" with other ſuch like opprobrious and ſcandalous expreſſions againſt me; and being call'd upon in a friendly manner to ſhew cauſe why he thus aſpers'd me, utterly refus'd ſo to do, or to give the leaſt ſatisfaction:—I therefore ſubmit it to all impartial judges, whether the ſaid vicar of *B.* hath on theſe occaſions behav'd himſelf as a gentleman or chriſtian, and not rather as a moſt graceleſs and determined ſlanderer, inſtigated by the devil, and not having the fear of god before his eyes. And this method I take according to the rule of the goſpel, *Mat.* xviii. 17. to do myſelf juſtice, and ſave the lawyers a labour. Witneſs my hand, A. W. *Rector.*

I own, Sir, I cou'd not help thinking what I met with had ſomething in it very ſolemn as well as particular: it put me in mind of *Hezekiah's* behaviour upon the receipt of *Sennacherib's* bullying letter; when, *having no* other recourſe "He went up to the houſe of the Lord, and ſpread it before the Lord." The incumbent, it ſeems, is a perſon advanc'd in years, and retir'd from the world; and as he ſees very little company, has very little opportunity (without expence of law) to juſtify himſelf before men, he therefore had recourſe to the altar, as to his proper ſanctuary. But how far ſo remarkable a piece of diſcipline, exercis'd upon an offending brother, is enjoin'd or authoriz'd by the text choſe on this occaſion (the famous *Dic Eccleſiæ*) may afford matter of ſpeculation to divines of all communions: and I ſhou'd be glad if, by inſerting *this* in your magazine, you wou'd give an invitation to the candid and ingenuous amongſt them, (and no others, I dare ſay, will find acceptance with you) to convey by the ſame canal their ſentiments to the publick, upon a ſubject ſo curious and uncommon.

I am, Sir, your conſtant Reader,
Pall-Mall, Jan. *and as conſtant Admirer,*
17, 1744. VIATOR.

Some REMARKS *on a few particular Paſſages in* Daniel's *Prophecy, and St* John's *Revelation, relating to the corrupt Doctrines and Practices of the* Romiſh *Church.*

I Conſider the book of *Daniel*, and the *Revelation*, as parts of one entire, complete prophecy, and the *latter* as a continuation of the *former*, but a plainer account of things to come. This prophecy is repreſented by ſome, as, *hitherto*, unintelligible, and *ſo* of little uſe. But it ſeems both abſurd and impious, to repreſent *that* as uſeleſs, which was deliver'd by the inſpiration of God's holy ſpirit, who certainly does nothing in vain. This is likewiſe contrary to the expreſs words of the prophecy: *Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things that are written therein.* It is true, its ſeveral parts are not to be underſtood before their accompliſhment, nor the *whole*, as we read therein, before the laſt age of the world, when it will be perfectly fulfill'd. For *Daniel* ſays, he *ſeal'd it until the time of the end*; and St *John* tells us, *in the time of the end the wiſe ſhall underſtand.* And therefore its not being *yet* underſtood, is an argument in its favour. It was not intended to amuſe the curious, or to make prophets; it does not enable us to *foretel* or *foreſee* future events, but only to *know* them, when they happen, by plain and peculiar marks: and we ought to acquaint ourſelves with the deſcriptions here given, in order to know the things deſcrib'd. We may obſerve further, that miracles are the proper evidence of divine revelation, and that prophecy, which is a ſpecies of miracle, is ſufficient to convince thoſe that ſee it fulfill'd, of the truth of the chriſtian religion, and of the world's being govern'd by God's providence, provided they are not maliciouſly obſtinate, nor ſhut their eyes againſt the light, which the father of lights, and the God of truth, affords them. This is the laſt prophecy to be expected by the chriſtian church. When chriſtianity was ſettled, and this prophecy read in churches, other miracles ceas'd as ſoon as there was no neceſſity for them. This alone was ſufficient to thoſe that ſaw ſome part of it fulfill'd, for to thoſe it is a *miracle*, and to thoſe *only*. It is alſo a *ſtanding miracle* to thoſe that love and obey the truth, for the apoſtacy here mention'd was to continue working *till the man of ſin ſhou'd be reveal'd*. And tho' the prophets are taken away, yet the propheſies remain, and they that will not hear them, *neither wou'd they be perſuaded though one roſe from the dead*. St *Peter*, as it is thought by Sir *Iſaac Newton*, alludes to the *Revelation* in theſe words: *We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts*; that is, until ye begin to underſtand it. For *Peter* wrote *this* to the churches of *Aſia*, to whom *John* was commanded to ſend this prophecy. The deſign of this prophecy is to encourage ſincere chriſtians, under all trials, to preſerve true religion and virtue, to warn them againſt future corruptions, which are painted in ſuch ſtrong and lively colours, that they cannot be eaſily miſtaken, when they become viſible.

The moſt celebrated commentators of the reform'd religion, at home and abroad, agree that a great part of this prophecy is already fulfill'd; and that the *man of ſin*, *the ſecond beaſt*, *the falſe prophet*, and whore of *Babylon*, ſignify the *pope*, *court*, and *church* of *Rome*; in *this* there is a perfect harmony between them, their differences being only about circumſtances, or other parts of the prophecy. This is the doctrine of the third homily of the church of *England*, and of all our eminent divines from the reformation till the latter end of the reign of *James* the *firſt*, when a popiſh princeſs, the bane of *England*, came among us. I ſhall, in what follows point out only a few marks and characters, which, by the unanimous conſent of the moſt learned proteſtants ſince the late moſt glorious revolution, are allow'd to be manifeſtly fulfill'd in the *Pope* and church of *Rome*, are accordingly apply'd to them, and, in my opinion, belong clearly to them, and to them only. So far as the events are ſeen, they explain the prophcy.

N. B. The ſcripture paſſages, I ſhall produce and explain, will be contain'd in as little compaſs as theſe remarks.

J. W————s.

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EDUCATION *in public Schools recommended.*

LETTER I.

SIR,

I Received the favour of your laſt, in which you do me the honour to conſult me about the education of your two eldeſt ſons. You ſay you have lately read Mr *Lock*'s treatiſe upon that ſubject, and that the weighty objections he makes againſt the publick ſchools have made ſuch an impreſſion upon you, that you have thoughts of placing them at ſome ſmall private one, where they will be always under your eye, or rather of having them inſtructed by a tutor at home; and one of theſe you deſire me, whilſt I am in town, to enquire after, and ſo direct him to your houſe in the country. In compliance with your deſire, I beg leave, Sir, to tell you, that if you deſign your ſons to be what the preſent age calls *fine gentlemen*, ſuch an education, to be ſure, will do very well. In this caſe, a ſmall ſhare of latin, a competent knowledge of *French*, dancing, and riding at *Foubert's*, will be ſufficient for them. Then a gentleman-like tutor may give them a notion of good-breeding, a handſome and graceful behaviour in company, and will ſave them and you, much time, and a great deal of expence. But as I find you have further views, that you deſign to render them uſeful members of the ſociety, and ſerviceable to their country, to make them compleat ſcholars, to ſend them both to the univerſity, and there to let your younger ſon perform all his exerciſes, and take all his degrees: As I find, Sir, this is your intention, I can by no means adviſe you to a private ſchool; nor will I recommend a home-tutor to you,, as long as I live, being perſuaded that our publick ſchools are the beſt education to make young men ſound ſcholars, and to fit and qualify them for the univerſity. Let not Mr *Lock's* notions and objections ſcare you, for, depend upon it, they are either ſtrained and forced, or are often owing to parents indulgence; a fault, which, I dare ſay, you have had the care and prudence to avoid. Now the reaſons why I prefer a publick education to a private one are theſe: *1ſt*, That the former is the only way to open the minds of young men, to quicken and enliven their parts, to give them a good taſte for books, and the true ſpirit of compoſition, which can never be ſo well attained by a private education. A maſter of a private ſchool, or a tutor at home, may load their memories with numberleſs rules, may cram their heads with *Latin*, *Greek*, and *Hebrew* too, and make their ignorant parents think that their children are prodigious ſcholars. But, Sir, this not the point in queſtion, 'tis the compoſition, the exerciſes both in verſe and proſe, that brighten the parts, that ſtrike the fire out of the flint, fetch the metal out of the mine, and refine and poliſh it afterwards. I can give you myſelf ſeveral inſtances of this: I have known many young men, who, for want of lively parts, and a happy memory, have been deſpaired of by their tutors and maſters, and given up as incorrigible blockheads, which they ſhould never make any thing of, upon removing to a great ſchool, brighten up, and ſtrangely exert themſelves on a ſudden, and afterwards make a conſiderable figure in the world. But, *2dly*, a publick ſchool is the only place that can inſpire a youth with the noble emulation to outſtrip his fellow-ſtudents in learning. Emulation, without doubt, kept within due bounds, is a worthy and commendable paſſion, though it is very near a-kin to a bad and vicious one, I mean envy. Envy (as it is defined by a very * ingenious writer) is a grief and uneaſineſs proceeding from the advancement and proſperity of another. But all grief of this nature is not attended with the ſame malignity; we may, for inſtance, very juſtly and lawfully grieve at the proſperity of the wicked. This is what the beſt and moſt holy men have done, and ſtill do. We may grieve and be concerned to ſee unworthy perſons advanced to the higheſt poſts and dignities; this may proceed from a regard to our country, and a love to religion, which *we think may* ſuffer by the promotion of ſuch unworthy people. This is not properly envy, but rather indignation. Thus it is with emulation: We may be grieved and concerned at the proſperity and advancement of another, without any perſonal pique or envy againſt him, but purely out of a ſenſe of our own deficiency, which will make us blame our own negligence, and endeavour to attain the ſame excellencies we perceive in other people. This, within due bounds and proper limitations, is ſo far from being blameable, that it is highly commendable. 'Tis not to be conceived what a power and effect emulation will have upon young and ingenuous minds. Thus I have ſometimes ſeen a maſter of a great ſchool, upon receiving a good exerciſe, or ingenious verſes, call a hundred ſcholars out of the form, read the piece before them with an audible voice, ſhew them all the fine turns, point out all the beauties, reward the ingenious boy before them, and ask them all when they would bring ſuch a compoſition as that? This, like wild-fire, has immediately run through the whole claſs, and given them a generous emulation to out-do one another in their performances. Another great ſpur to emulation is the cuſtom, at a great ſchool, of getting and loſing of places, by which means a boy of ſpirit and learning, and who is at the top of his form, for want of ſolving a queſtion which hath been anſwered by another, ſhall ſee himſelf turn'd down and degraded to the very bottom. Then it is, Sir, that

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* *D. Aſſ.*

——*Pudor incendit vires, & conſcia virtus.*

Then will his thoughts be at work and on the ſtretch, then will he ſtudy day and night, to retrieve his loſt honour, and recover his rank, whilſt the other is as active and diligent to keep his ground, and to maintain his poſt. 3*dly*, Another advantage of a publick ſchool is the variety of themes and exerciſes, the different compoſitions that they daily ſee and hear, which muſt needs enlarge their way of thinking, and furniſh their minds with a new ſet of ideas, which in a petty ſchool, and under a private tutor, would never perhaps have once come into their heads. The laſt advantage I ſhall mention of a publick education, is, that this alone can give a young man the courage and aſſurance to ſpeak in publick, and to make a noble figure in great and ſolemn aſſemblies: A qualification more neceſſary in this nation, than (except it be *Venice*) any country in the world, where matters of ſtate are publickly debated, as they were formerly at *Athens* and *Rome*, where eloquence and fine ſpeaking were the ſteps to attain the great poſts and employments in the ſtate. Mr *Lock*, who declares for an education under a private tutor, finds himſelf a little gravelled here. He ſaith, "he does not ſee why a youth with good management might not attain the ſame aſſurance in his father's houſe, as at a publick ſchool. "For this end, he adviſes parents to accuſtom their ſons to whatever "ſtrange faces come to the houſe, to take them with them, when they "viſit their neighbours, and to engage them in converſation with men "of parts and breeding." This I own may have a good effect upon a young man, may cure in ſome meaſure his ſheepiſhneſs and baſhfulneſs, and enable him to come gracefully into a room, and bear a tolerable ſhare in the common converſation of the world. But will this qualify him to appear in publick with applauſe? Will it give him courage to make a ſpeech before ſuch an auguſt aſſembly as a houſe of lords, and a bench of biſhops? Before ſuch a judicious and clear ſighted body, as a houſe of commons? Mr *Lock*, I dare ſay, did not think ſo himſelf. Now this proper aſſurance is, as I ſaid before, only to be attained by a publick ſchool, by the ſpeeches and declamations there, or the ſolemn and formal publick diſputes that are carried on in the univerſity. The gentleman I have juſt now quoted (Mr *Lock*) had no great opinion of theſe laſt exerciſes. Mr *le Clerc* in his life ſays, he did not approve ſcholaſtick diſputes, which he uſed to ſay were only making a ſhew of ones wit and parts, conſiſted in ſquabbling, and puzzling the cauſe, and were not the ready way to come at the truth[*]. This, I grant, may be true of thoſe diſputes which happen occaſionally in converſation, when a queſtion is propoſed to be argued upon extempore. Theſe I own too often end in ſquabbling and jangling, and are no more the way to find out the truth, than for two cocks upon the dunghil by their fighting to dig up and find out the jewel. But the caſe of our univerſity diſputes is entirely different: Here the diſputant pitches upon his queſtions a good while, generally a fortnight[‡] beforehand, reads and ſtudies all that has been ſaid and written upon them, hears and refutes the objections of an acute opponent, and all with decency and good breeding (not by calling one another the rude and ill-bred names of aſs, ox, fool and blockhead, as is the practice in ſome univerſities abroad) and under the direction of a grave and learned moderator, who preſides over the exerciſe, checks the youthful ſallies of the diſputant, ſuffers him not to wander from the queſtion, but keeps him cloſe to the point. Now, Sir, if this is not the way to clear up the matter, and to come at the truth, I know not in the world what is. But why do I go about to prove a thing that is ſo plain and evident of itſelf? Do but look abroad into the world, take a view of thoſe two auguſt aſſemblies, the houſes of lords and commons, and you cannot want proofs and inſtances of what I ſay; in the firſt of theſe you find a *Newcaſtle*, a *Dorſet*, a *Wilmington*, a *Winchelſea*, and a *Carteret*; in the laſt a *Walpole*, a *Pulteney*, a *Shippen*, and a *Wyndham*, who, I can aſſure you, Sir, were all bred up at *Weſtminſter*, *Eaton*, or ſome other of our publick ſchools, and finiſhed their ſtudies in our own univerſities, without the foreign help of academies abroad. Look upon thoſe likewiſe that have made the beſt figure in the pulpit, and have ſhone moſt brightly at the bar, and you will find that almoſt every one of them was brought up in the ſame publick way. I will not deny indeed but ſome bright and ſuperior geniuſes may have exerted themſelves under the diſadvantage of a private education, and diſcharged and adorned the greateſt poſts and employments in the ſtate, as the late ſecretary *Craggs*, and a few others I could name; but thoſe are rare examples, and they were forced to be at great pains and labour to attain what a publick inſtitution would of courſe and naturally have led them to. And this we find confirmed by the practice of the beſt and wiſeſt nations.

(To be continued.)

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[*] Mr *Lock* n'avoit jamais aimé les diſputes publiques de l' Ecole, & avoit toujours ſoutenu que c'eſt une maniere de ſe quiraller, ou de faire oſtentation de ſon eſprit, & qu' elles *ne ſervoient point à decouvrir la verité.*

[‡] *Only a fortnight to my certain knowledge.* J. P.

IMPROVEMENTS *for the* CYCLOPAEDIA.

Mr URBAN, *Oct.* 22, 1745.

IN furtherance of the great deſign sketched-out by Coſmopolita in the third number of your Miſcellaneous correſpondence, I herewith ſend you my thoughts on what I conceive would be a great *improvement of the plan* there offered to the publick.

It is true the Cyclopaedia was originally deſigned for a dictionary of the arts and ſciences only: but ſince it would be no great addition to the ſize, nor unſuitable to the title of this circle of learning, to make it *a dictionary of the engliſh tongue,* after the manner of Furetiere's (which is chiefly valuable on that account) I am apt to think it would be acceptable to the public; the rather, as we have no dictionary of the language but what is a ſcandal to it; and there are ſcarce any words, how remote ſoever from ſuch as come under the character of terms of art, but will afford valuable inſtruction, not without agreeable entertainment.

To give *a ſpecimen hereof,* I have choſen the commoneſt verb, with a noun-adjective, and two or three particles; the explication of which, I am willing to flatter my-ſelf, will not be found ſo jejune and ſpiritleſs as to diſguſt even critics.——You will therefore publiſh them in your folio leaf: that thoſe, who are concerned in the Supplement to the Cyclopaedia, may form a notion of the deſign, and proceed in the execution of it, as their own ſenſe, or the ſentiments of the public ſhall determine them——In the mean time, if any one will be pleaſed to take the thing into conſideration, and communicate their thoughts hereupon; the more faults they ſhall find in this eſſay, the more ſervice they will do to the republic of letters, and the greater pleaſure they will give to BRITANNICUS.

P. S. I will venture to propoſe (the thought being ſuggeſted by even theſe dry articles) another improvement, which (I apprehend) will be pleaſing at leaſt to the lovers of our ſacred writings: and that is To make this dictionary *a commentary on the bible.*——Theology and Criticiſm are eſſential parts of the work, even on its original plan. Whatever paſſages therefore of ſcripture ſhall be explained in the courſe of the alphabet, under whatſoever term: the good chriſtian, though unlearned, may have recourſe to it, by a liſt of the texts, in the order of the books; as in the little ſpecimen ſubjoined to the grammatical articles afore-mentioned. The whole will add but little to the bulk of the work; though it will open abundance of light, that would otherwiſe be loſt to the generality of readers. See the article TEXT, in the folio-leaf.

The END of Numb. VI.

PREFACE to the PLAN OF A NEW SPELLING-BOOK.

IT may be expected that (1) an account be here given of the occaſion of this eſſa (2) what was deſign'd by it, (3) what is performd in it (4) and how it may be uſ to the beſt advantage.——This I owe to the public, for whoſe uſe it was drawn up; and, more particularly, to thoſe worthy members of it (whether maſters, or miſtreſſes) who have the care of cultivating the firſt appearance of reaſon in children.—I ſhall take-notice, therefore,

I. *Of the great Difficulties, which maſters and miſtreſſes meet-with, in teaching childre to read by the ſpelling-books now in uſe; and the Neceſſity there is of a better.*

TEACHING *to Read* is a buſineſs of ſo much importance, and (at the ſame time) requires ſo much labor, skill, and attention, even with the beſt helps; that an eſſa to facilitate the work, it is preſum'd, cannot fail of being acceptable to the public Thoſe, who have undertaken this painful task, have long complaind of the many difficulties they are continualy meeting-with in teaching of children, whatever ſpelling book they have made-uſe-of to teach-by; finding themſelves under a neceſſity of conſtantly throwing-in obſervations of their own to the children under their care, to prevent the miſtakes they muſt otherwiſe be perpetualy falling into [a].

II. *Of what has been Attemted in the following work, in order to render this buſineſ more eaſy and uſeful.*

IN conſideration of the afore-ſaid difficulties, and with a view of remedying the evil I have venturd to add one ſpelling-book more to the multitudes we have been burthen'd with. Whether I have added to the encumbrance I complain-of, or pav'd better way to the borders of good literature, thoſe, who are concernd in the educatio of children, will ſoon find by experience; and, in the mean time, may be prepar'd t judge by what I here offer them. They will be pleaſd, therefore, to obſerve that I hav endeavord (1) to sketch-out a plan of the deſign, ſuch as it ought to be, to anſwer the purpoſe to the beſt advantage; (2) and to ſhow that I have executed the whole agreably thereto.—Nor, will it, I hope, be taken-amiſs (3) if, to apologize for the publication of this performance, I attemt to make-it-appear that we are yet unprovided of good-one: after which I ſhall beg leave (4) to add a few particulars, in recommendation of what I have labord with much pains, to make it as uſeful as I could; (5) and to ſuggeſt a few hints, which I apprehend may be of ſervice, as to the manner of uſing it

III. *Of the nature of the Plan, upon which this work has been formd.*

SPELLING *Books* (to anſwer the end, which they are deſignd for) ſhould be modeld o two principles, and diſtinguiſht into two parts.—— The former part, *for initiating* ſhould be as plain and eaſy as poſſible: and therefore (1) it ought to contain onl ſuch words as are ſounded according to the powers of the letters eſtabliſht in the alphabet, and ſyllable-pages [b]; which I beg leave to call the primer-powers; and (2 word

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[a] *The ill-contrivance of our ſpelling books* is an evil much more conſiderable than I believe, is generaly imagind. It is a very affecting thought (though little reflected on) that *children*, at the firſt dawn of reaſon, ſhould be diſcourag'd by being thereby perplext with unneceſſary difficulties; and that *dames* (many of them, in the decay of life, or diſtreſs of fortune) ſhould be further afflicted with the low labor of endleſly inculcating what cannot be learnt but with the utmoſt difficulty; and, at the ſame time, be loaded (perhaps) with the reproaches of parents, for the ſlow proficiency o their children.—Nay, even maſters of a little higher claſs (though a great deal of their trouble is taken-off by theſe good women) are apt to be unreaſonably ſevere i their cenſure of them, and even to hold them in contemt; perhaps only for uſing one or not uſing ſuch another ſpelling-book: when, in effect, ſhe, that teaches, has greate *cauſe of complaint againſt* him that writes: ſince, whatever book ſhe makes uſe *ſhe is (every now* and then) oblig'd to correct it by her own obſervations.

[b] *To make liſts of* words of various ſounds with the ſame letters, many of w *ſounds differ greatly* from thoſe fixt in the alphabet, and ſyllable-pages; an

How perform'd by Me; How neglected by Others.

THAT I have executed the whole, agreeably to this plan, may be concei
cursory view of the contents; and will (I hope) abundantly appear fr
uſeful of the work itſelf. And, if So: I believe, I may venture, without offenſe,
that *This ſpelling-book is* (what I have endeavor'd to make it) *incomparably*
any that have yet been offer'd to the nation: eſpecially, as I have added (
render it more complete) an appendix of certain particulars of great uſe to
a better knowlege of the art; and geting a ſtep forward into rational gra
That Others have fallen-ſhort of the advantages, which would have re

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too for the uſe of beginers (as is the cuſtom of all our orthographers) has
in it ſo exceedingly abſurd, that one would have thought the embaraſin
a method, ſo vexatious to teachers, would long-ago have put ſome of
ſmoothing the path, by caſting-out all thoſe ſtumbling blocks—But ſo it i
ſtill find ſuch words as theſe in their firſt liſts: *leaf*, *heart*, *head*, *bear*, *le*
ſheathe, &c. Theſe the child, duly prepar'd by ſuitable inſtructions a
ing out, will pronounce (all of them) alike. To ſet-him-to rights, the
maſter muſt tell him (and repeat it as often as he forgets) that though *ea* i
common ſound of that diphthong; yet, in *heart*, it ſounds like *a*; in *head*,
which is much the ſame as if he ſhould tell him (and inculcate it alſo) o
that the paper (his book is printed upon) is white; and, the next minu
red; the minute after, that it is green; and then yellow, and blue, &c.—
reaſoning of children is ſurpriſing: and, when the book, that ſhould help
perplexes; what progreſs can be expected? It puts them out of all heart,
to go-on againſt common-ſenſe, and to charge their memories with inc

[a] *Mr Cowen*, and *Mr Markham*, have (indeed) accented the polyſyll
Others of our late writers have ſorted them into liſts, according to the acc
of them having neglected to ſort the ſounds, a child (notwithſtanding this
muſt ſtill be under uncertainties, and always (as well as his maſter) diffi

[b] Thus (for a ſpecimen how to remedy the abovementiond reigning
ſpelling-books)—The ſound of *ea* being ſuppos'd to be as in *leaf* (1) The li
of the ſame ſound (and of no other) ought to be in the former part of
book; that neither dames, nor their children may have any doubt, or rub,

a due regard to ſuch ſentiments as I have ſuggeſted; and that the former methods o leading children into an acquaintance with words, have all along been, and ſtill ar extremely inconvenient; will (I perſuade myſelf) ſufficiently appear to the unprejudic'd, from the following animadverſions on the performances of ſome of the lateſ and moſt-generally receivd writers on this ſubject.

1. Mr DYCHE (in his Guide to the engliſh tongue) has given us, in his firſt liſt o diſſyllables (p. 17.) 140 words; in the firſt page of which 17 only are to be pronounc' according to the rules before laid-down by him for the ſound of ſyllables: and, there fore a child (and even a miſtreſs, ſometimes) muſt be at a loſs about 123 of them eſpecialy as, for aſcertaining the true pronunciation of them, regard muſt be had to (a leaſt) 12 or 13 exceptions: ſo that, abating the accent, and the diviſion into ſyllable a child might as well begin the art of reading with his bible.

2. Mr DILWORTH (in his New guide to the engliſh tongue) though he warml complains that none of his predeceſſors had provided gradual paces for their ſcholars t aſcend-by; has little more than copied Mr Dyche, whoſe tables he has greatly curtail'd —The great difference, which he piques himſelf upon, is, that he has reduc'd the *mo noſyllables* into ſuch an order, that beginers may proceed ſtep by ſtep; he havin firſt collected only words of two letters; then words of three letters; after tha words of four letters, &c. Thus (to give an idea of this fancied improvement) th rhyme-*ank*, according to Mr Dyche (p. 7.) ſtands thus: *bank hank lank rank ſank tank blank crank drank flank frank plank twank: ſhrank.* Of theſe words, thoſe, which Mr Dilworth has been pleas'd to give us, are diſpos'd thus: *bank lank rank:* and pages further (without the leaſt benefit from any thing interpos'd to facilitate th pronunciation of them) *blank flank frank plank prank ſhank thank*[f]; dropping 10 i 20 of one ſingle rhyme. Now it is apparent that the order of both is the ſame; an that the leſſons in Dyche might be laid-out (were there any advantage in it[g]) ju as they are in Dilworth; without deſtroying the greater advantage of having th whole rhyme all-together.—Through the reſt, he does not ſo much as pretend to hav made any improvements: only, I find, he divides the penacute *diſſyllables*, with a air of greater diſtinction, into two tables: the title of the former of which i 'Words, whoſe ſpelling and pronunciation are nearly the ſame;' of the latte 'Words, whoſe ſpelling and pronunciation are different:' titles, which directly de clare (and 'tis ſtrange the author was not aware of it) that the learner is left unde an abſolute uncertainty about the ſound of the words in both of them; at the ſam time that there are no hints to aſcertain the ſound of any of them. A dreadfu ſlavery, for both teacher and learner, to enter upon! where the one muſt inculcat with endleſs trouble, what the other (amidſt the perplext varieties) muſt frequentl forget, and (for a long time) be greatly at a loſs about: the difficulty ſtill encreaſin with the ſyllables in his following liſts; in which he has made leſs proviſion for preventing the miſtakes that muſt ariſe from the greater variety of differences betwee the ſpelling and the pronunciation. Leſs, I ſay; becauſe, in the monoſyllables, he has as he tells us (pref. p. 7.) admoniſht the learner (by a parentheſis) of thoſe words 'which, agree with orthography, but differ in ſound.' *e. g. bone lone tone (bône, (lône) (tône)* and that ſometimes even to an almoſt imperceptible delicacy: as in *dul gull bull (bull full pull.)* The reader will, in one of theſe examples, obſerve a double admonition; that of quantity, and parentheſis: but a child will find no help from either of them, neither by way of remark at the place, nor by any preceding inſtructions

3. Mr DIXON (in his Engliſh inſtructer) beſides his being guilty of the error, above-mentiond, that run through the generality of orthographers, is ſo very ſparing o the introductory preliminaries to reading, that his liſt of ſyllables, and monoſyllable (together) amount to little more than half a page: and in the arrangement of the latter, there are ſome diverſities of ſound, where the ſpelling is the ſame [all call fall *ſhall* ... *are* care ſhare ſpare ... batch *catch* hatch match] ſo that the confuſion, which this miſmanagement creates, begins ſooner than in the reſt of his brethren, and is the more unpardonable, as he has given fewer directions to prevent miſtakes.

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[f] And this diviſion of the ſame rhyme muſt ſometimes be thrown into more di *ſtances.* For example *at* (p. 3.) *bat cat fat hat mat rat* (p. 4.) *brat chat gnat fla that* (p. 9.) *ſprat* (p. 15.)

[g] *Were there any advantage in it*, I ſay; becauſe there is, I think, no reaſon doubt but that a child, when he is maſter of the rhyme (-ank) will go throug the varieties of the conſonants (*b, bl, ſhr*, &c.) with more eaſe, and to better poſe, than when divided to the diſtance of ſeveral pages.

4. Mr KIRKBY (in his Guide to the engliſh tongue) is ſo far from having ſuited his inſtructions to the capacities of children (for whoſe uſe he ſeems hardly to have deſign'd them) that even ſcholars will find themſelves too much perplext and bewilder'd in a multitude of mazes, to make any great advantage of his guidance.

5. Mr NEWBERY's *Agent* (in his Circle of the ſciences) though he propoſes to lead-on children by progreſſive ſteps, is ſo far from having kept-up to his deſign; that he ſeems to have had leſs regard to it than moſt of our compilers of ſpelling-books: for, he gives but an imperfect liſt of ſyllables; and even That is of little uſe to direct in the pronunciation of his tables of words. Thus, in his firſt liſt of diſſyllables (p. 83.) conſiſting of 40 words, there are but two that can be read on his own principles: and, in that of the polyſyllables (p. 91.) hardly one.

6. Mr PALAIRET (in his New engliſh ſpelling-book, compoſd for the uſe of their royal highneſſes) with all the faults of the afore-mentiond, is more ſuperficial than any of them.

7. Mr PARDON (in his Spelling new-model'd) having given no liſt of ſyllables at all, to ſettle any certain ſounds, by way of preparation for the reading his tables of words (whence endleſs variations, and uncertainties) is ſtill more embaraſſing, and uſeleſs; in as much as, to the afore-mention'd reigning fault he has, in his tables, added another unaccountable one, the neglect of the accent; having thrown-together, without any regard but to the number of the ſyllables, and the order of the alphabet (which laſt is a matter of little, or no conſequence) all ſorts of words without any intimation of the difference either of the ſound of the ſyllable, or of the accent of the words. So that, in the courſe of three words ſucceſſive (beſide other difficulties) you have often two or three changes of accent [as *abſceſs*, *abſcond*, *abſence* (p. 34) *factiouſneſs*, *fallacious*, *falſifying* (p. 129.] the difference of which muſt be inculcated with infinite repetitions; and (notwithſtanding the greateſt pains-taking) to little purpoſe.

V. *Of the method of fixing a Standard of the language, in order to prevent its future corruption.*

BY way of apology for the high pretenſe of making this book a *ſtandard*, and to account for ſome peculiarities, with the reaſons of which it may be of uſe to the reader to be acquainted; I beg leave to add, that,

1. *As to Spelling*, *Accent*, *Pronunciation*, *&c.* where the point is Uncertain, and authors are divided; I have given the preference to what, upon the whole, had the moſt to be ſaid for it: more particularly.—*In Spelling* I have diſcarded all the varieties, which ſome have affected even to plead for; in order to eſtabliſh what appeard to be the beſt: which, I will venture to ſay, is that, which comes neareſt to the ſound, and to the original. I am, however, to declare that I am far from being peremtory in any of my deciſions; well knowing that even academies, inſtituted on purpoſe for the improvement of their languages, have often faild of pleaſing the critics. Such objections, therefore, as may offer themſelves to the curious againſt any thing I have determind, they will be pleas'd to communicate to the editor [b].—*The*

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[b] This, as things ſtand, ſeems to be the only way of working up a deſign of this nature to the higheſt perfection it is capable of.—An academy, or inſtitution for this purpoſe, for aught I find from the higher powers, is what we have little reaſon to expect; how much ſoever it may have been deſird, and wanted (V. Addiſ. ſpectat. n. 135.) though 'tis well known that Lewis the 14th of France, however infamous, as a prince, will be dear to the lateſt poſterity, as a patron of learning.——And yet, ſuch an inſtitution might not anſwer the end. The ceremony and form which reigns in ſuch aſſemblies, with the jealouſies and diſputes which ariſe in them from different ſyſtems and ways of thinking, have been found to defeat, in great meaſure, the intention of them; ſo that their works have gone heavily on, and with great interruption; and, after all, have bilkt the public expectation.——So that the only method, adapted to the temper of the Engliſh, who love to purſue their ſpeculations more at liberty, as well as with leſs parade, ſeems to be that of voluntary or occaſional communications; where public ſpirited perſons, at their leiſure, and agreeably to their taſte, furniſh intelligences to the undertakers of uſeful deſigns.——A plan is here formd; and a great number of materials digeſted in ſuch manner as to be con-ulted with eaſe. The main difficulty, therefore, is over: and now, that every thing ppears in its proper diſpoſition; the author himſelf will be much better able, than it is poſſible for him in the firſt rough draught, to diſcover not only ſome blemiſh

Accent, it is obſervable, has (of late years more than formerly) been carried-backward in order to expedite the pronunciation of the word: for which reaſon, in ſubmiſſion t cuſtom, I have authoriz'd *advértiſement*, rather than *advertiſement*, &c. though th latter is far from being obſolete In fixing therefore the accent, as well as in—*Th Pronunciation* of words, about which there is any doubt or difficulty, the reader wil be pleaſd to obſerve that I have formd my rules upon what I conceive to be th moſt common way of pronouncing them among the better ſort of people at London Though, even among them, we find not only a difference in ſome inſtances, in whic it is hard to ſay which is preferable †, but alſo corruptions, which one may ventur to declare inexcuſable ‖. Notwithſtanding theſe uncertainties in many caſes, I hav (as the nature of the work requir'd I ſhould) taken-upon-me to fix, what ſeemd to b beſt, as a ſtandard: but ſhall be glad to be better informd, in any particulars, by ſuc as have had more opportunities of knowing what is polite or courtly, or moſt generaly prevailing. Any ſuch intelligence will be gratefuly acknowleg'd; and the emendations thereby procur'd, with the reaſons for the alterations, inſerted.

2. *As to the Preferables* in ſpelling, which I preſume will be moſt controverted; I have (for the moſt part) founded my peculiarities on a conſideration very reaſonabl in it-ſelf, and much to the credit of our language; *viz.* the giving a quick birth to ou conceptions, or the ſaving of time and breath in the uttering of our thoughts. This Mr *Addiſon* (ſpectat. n. 135.) conſiderd as ſo great an excellence in our language, that on account thereof, he is pleas'd to ſay, he eſteemd it a peculiar bleſſing that he wa born an engliſhman. To verify this obſervation, he takes notice that we abound in monoſyllables, which gives us an opportunity of delivering our thoughts in few ſounds; and that, where they are not monoſyllables, we often make them ſo, as much as lies in our power (1) either by the rapidity of pronunciation, as in *órator*, &c. from *orátor*; (2) or by apoſtrophations, as *drown'd*, &c. for *drowned*; (3) or by abbreviations, as *drowns*, &c. for *drowneth*——All theſe alterations, therefore, on his own principles, one would have thought he ſhould have approvd-of: but, it ſeems, he lookt-upon them as liberties that tend to the ſpoiling of the language; inaſmuch as (1) by the firſt, we loſe the grave and ſolemn air of the latin, (2) by the ſecond, we turn a tenth part of our ſmootheſt words into ſo many cluſters of conſonants; and (3) by the third, we multiply a letter (s) which was before too frequent in the engliſh tongue; and add to that hiſſing in our language, which is ſo much taken-notice-of by foreigners——However, though I revere the authority of that excellent critic, and am captivated with the beautiful manner of his reaſoning; I cannot help thinking (notwithſtanding what he has ſaid) and I believe I may appeal to every unprejudic'd ear, that (1) *órator* is more ſpiritful and ſtriking than *orátor* (2) *drownd*, more ſtrong and ſonorous than *drowned* (3) and *drowns*, more ſoft and eaſy than *drowneth*: and, conſequently, that theſe modern innovations, in all like caſes, are to be lookt-upon as improvements, rather than blemiſhes: ſince, beſides the diſpatch in the conveyance of our thoughts, they have ſuperior beauties in other reſpects alſo.

VI. *Of ſeveral Peculiarities, deſignd for the improvement of the art; with the reaſons thereof.*

AS to the liberty I have taken, in ſeveral particulars, of differing from other writers on this ſubject; it behoves me to hint the reaſons thereof: and therefore I obſerve,

1. *With regard to ſeveral of the Terms* I have made-uſe-of, which are new, and therefore may ſeem uncouth; ſuch as *teſſaraſyllables*, *quartacutes*, &c. the critics, I hope, will pardon me; if they ſhall find that they are analogicaly formd, and properly explaind

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in the ſymmetry of the whole; but alſo variety of faults in the ſeveral parts, which could not be well guarded-againſt, while the work was forming out of a chaos of numberleſs particulars, that were to be diſtributed by a great variety of references. ——It is therefore to be hop'd, as it is greatly deſird, that the curious and beneficent will have ſo much regard to the growing generation, and even to diſtant poſterity, as to contribute their endeavors to ſmooth a ſhort way to learning, and to erect a durable monument of the language, now it ſeems to be arrivd at its acmé, in the *reign of king George II.* The reader will pardon me, if I take-upon-me to ſay that *I look upon this* as a debt to me, and to the public, from all the learned that have no *their hands full of* more important buſineſs.

† For example, *academy*, *advertiſement*, *hungary*, *old*, *whore*, &c.

‖ For example, *buſhop*, *kiver*, *ſcrouge*, *ſquench*, *ſqueege*, *yerb*, *yourn*, &c. *iſhop*, *cover*, *crowd*, *quench*, *ſqueeze*, *herb*, *yours*, &c.

explaind; that they are uſeful titles of different claſſes of words; and that children may eaſily be brought to uſe them for that purpoſe, as readily and familiarly as they learn to diſtinguiſh a conſonant from a vowel, or a vowel from a dipththong.

2. *The Diviſion of Syllables* is a point, which grammarians have labord with much oſtentation of learning; having given multitudes of rules and exceptions, ſyzygies, double accents, and I know not what apparatus, to aſcertain the thing: but, as every body, that has learnt to read, muſt know that they neither did (nor indeed could) attend to theſe niceties in learning; nor ever reapt any benefit from them afterwards; I have venturd to drop them; and have divided the ſyllables for the uſe of learners (for whoſe uſe alone it is that they are divided at all) in ſuch manner as might beſt direct to the proper ſounds. For example, *aſpect*; though the compoſition of the word (from the latin ad, & ſpicere) and the ſyzygie (viz. *ſp*, which may begin a word, and therefore is to begin a ſyllable) require it, according to the common rules of orthography, to be divided thus, *a-ſpect*; I have made bold (in regard to the end for which the diviſion is made) to write it *aſ-pect*.—Thus Mr Dyche's darling double-accent, after the vowel [*a″-ſpect*] borrowd by Mr Dilworth, and others, without acknowlegement; and Mr Brown's mark of ſhort quantity, over the vowel [*ă ſpect*] appear to be no better than unneceſſary appendages, not to ſay difficiles nugae.

3. *For the more commodious Diviſion of Leſſons, and the readier Reference to the begining of any*, when ſeveral children are directed to read together; I have numberd the lines in every page of the tables that are divided into columns, as alſo the breaks of thoſe that are divided into paragraphs, which may paſs for verſes. So that it will be eaſy to turn to any particular, which one ſhall be referd-to, by ſaying (for inſtance) pag. 2, col. 3. lin. 4. or pag. 90. ver. 45. &c.

4. *Specimens of Leſſons*, a thing ſo uſual in ſpelling-books, that I queſtion whether there be any without ſome, will, for that very reaſon (I ſuppoſe) be expected here alſo: the rather, as theſe are, by ſome, preferd to the tables: but, as I have not given any with the ſyllables divided, I am to inform the reader, that, for fear of ſwelling the work with matters that have no relation to the perfection of the art, I have left-out every thing of that nature: (1) partly, becauſe there is, in ſeveral parts of it, variety enough to practiſe-upon, with greater propriety, and to more advantage, for learners of every ſort, from the firſt beginer to the higheſt proficient [1]; (2) and, partly, becauſe there are a great many books of that kind, out of which the maſter, who ſhall find it convenient, may chooſe what he judges will be moſt uſeful or entertaining.—One of the moſt convenient for beginners (1) in proſe, is (perhaps) that of *Mr Weald* (in his Reading made eaſy) who has furniſht us with a pretty large collection of verſes out of the pſalms and new teſtament, in two parts: the former, containing words of one ſyllable only, the latter, having no words above two ſyllables: (2) and in poetry, the divine ſongs of *Dr Watts*; which, by frequent practiſe upon them, they will inſenſibly get-by-heart; and ſo, be poſſeſt, betimes, of a treaſure of good thoughts, beautifuly expreſt, and ſuited to their capacities.

5. *Liſts of Proper names* I have, for the ſame reaſon, alſo, omited: and the rather, as the pronunciation of them (except ſuch common ones as I have taken-notice-of) is, for the moſt part, agreeable to the ſpelling; and will become eaſy to children, without the puzzle of a ſeries of unmeaning ſounds, long enough before they can have the leaſt occaſion to read them.

6. *In regard to the Unlearned*, who are apt to think that their children cannot be taught to ſpell without learning latin; I will venture to add, that, by due attention to this ſyſtem, a perſon of ordinary capacity, at any age, may be enabled to ſpell with accuracy, in one year, much better than the generality of trades-folks do, that have ſpent 5 or 6 years at the latin ſchool, in hopes of making an advantage of what ſeldom ſtands them in any ſtead at all.

VII. Of

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[1] *Beginers*, before they come to it in courſe, will be abundantly prepard for that part, which I call the Reading book (p.) in which I have added all the helps that may render it eaſy for them; at the ſame time that the inſtructions there-in are *directly* calculated for their improvement in the art itſelf.——*Proficients* will find exerciſe and entertainment, ſuitable to the great deſign of the early forming their minds to virtue and knowlege, in the treatiſe of education which I have ſubjoin'd.—Nor will their—*Inſtructors* be diſpleas'd to have, for their uſe too, the ſentiments ur great men, on that important point, ready-at-hand to be inculcated and appl every occaſion.

VII. *Of the manner of Uſing this eſſay, and the Conduct of children in this ſtage of their learning.*

FOR the Manner of Uſing this eſſay, I ſhall, here, give directions only in general [m]; leaving particulars to their proper places; and the accommodating of every branch to the maſter's diſcretion.—Firſt, then,

1. *To Initiate*; inſtructors may be pleaſd to carry-on their children by gentle degrees proportiond to their abilities; pronouncing to them a certain portion, till they can imitate the ſound [n]: and inculcating it, till it grows familiar [o].—*The leſſons*, at firſt, ſhould for ſome time, be very ſhort; juſt to let in a little light, without being irkſom: a thing carefully to be guarded-againſt, for fear of oppreſſing, or alienating their minds, at their firſt ſeting out in a cariere of ſo much moment.——*The intervals* of reſpite from reading ſhould be filld-up, during the time appointed for buſineſs, with a variety of engagements; to prevent their ſinking into a ſtupid liſtneſneſs, or ſtriking out into vain reveries: either of which will turn to ill habits,

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[m] And I will venture to add, that, by the helps I have here provided, and the conduct I ſhall recommend, maſters of good underſtanding may do wonders in forwarding their ſcholars. At the ſame time, I am ſenſible that the beſt means in the world may miſcarry in the hands of a bungler. For, though ſome may make a difficulty of cuting glaſs with a diamond: any glaſier can ſhow that it is not the fault of the tool; but the unskilfulneſs of the perſon that uſes it.

[n] Nor will this be ſufficient: every leſſon muſt be repeated, from the begining, from time to time; till the child can run it all over, without heſitation, or miſtake. So, every ſucceeding leſſon will grow eaſier and eaſier: and the ſlower he advances this manner; the ſurer will be the foundation, and the quicker his progreſs, in the iſſue.

[o] *The teaching of children to know the letters*, which is the firſt ſtep to be taken, is, perhaps, too often deferd longer than is neceſſary. The tenderneſs of parents generaly prevents them from ſending their children to ſchool ſo ſoon as they have a capacity for learning. The fear of accidents, or the ſeverity of a maſter, confirms them in this reſolution: ſo that two or three years are commonly loſt, before a child begins to learn to read.——To remedy this inconvenience, expedients have been thought-of, by which parents, or nurſes, and even brothers or ſiſters, may entice little ones to play themſelves into an acquaintance with the names and figures of the letters. The great *Mr Locke* (on education § 150.) recommends an ivory-ball, made like that of the royal-oak lottery with 26 ſides. Upon ſeveral of theſe ſides paſte an A; on others B: and, when the child is perfect in them; then add another; and ſo on, till, each ſide having a letter, there be on it the whole alphabet. With this let others play before him, it being as good a ſort of play, to lay a ſtake who ſhall throw an A or a B; as who, upon dice, ſhall throw 6, or 7. This being a play amongſt you, tempt him not to it, leſt you make it buſineſs. He ſhould not think it is any thing but a play of older people: and there is no doubt, but he will take to it of himſelf. And, that he may have the more reaſon to think it a play which he is ſometimes, in favor, admited to; when the play is done, the ball ſhould be laid-up ſafe out of his reach; that ſo it may not, by his having it in his keeping at any time, grow ſtale to him.

The next ſtep, which is *teaching to ſpell*, children may alſo be betrayd-into in like manner On the ſix ſides of a die paſte the 6 vowels; and on the ſides of three other dice, the conſonants: and make it a play, that he ſhall win; who, at one caſt, throws moſt words upon the four dice.

When, by theſe gentle inſinuating ways, *he begins to be able to Read*: ſome eaſy pleaſant book, ſuited to his capacity, ſhould be put into his hands; wherein the entertainment, which he finds, may draw-him-on, and reward his pains in reading. For this purpoſe he may have Æſop's fables; which, being ſtories that are apt to delight and entertain children, will alſo afford uſeful reflections to him, when a man: If his Æſop has pictures in it, it will entertain him much better; and encourage him to read, when it carries the encreaſe of knowlege with it: for, ſuch viſible *objects children hear talkt-of in vain*, and without any ſatiſfaction, whilſt they have *no ideas of them*: thoſe ideas being not to be had from ſounds; but from the things *themſelves, or their pictures*: and, therefore it would be convenient, as ſoon as *begins to ſpell*, to get him a variety of pictures with the printed names to th *which, at the ſame time*, will invite him to read, and afford him matter of c *and knowlege.*

very pernicious to ſtudy, and very difficult to be cur'd. (1) One of the beſt engagements, for this purpoſe, that I know of, is the uſe of the pen [p]; which children, may, very early, and in a very little time, be taught to handle, to good purpoſe, by way of diverſion. And, by this means, the mind will be kept in a conſtant purſuit of what is uſeful, by the interchangeable amuſements of writing and reading: the one to form a right notion of what is new to it; and the other to familiarize, and fix the impreſſion. (2) Another employment, after this, may be (as they grow able) to get their leſſons to ſpell off-book: of which they may be encourag'd to give an account, in ſuch manner as to vie with one another, in competition for precedency, or premiums. (3) A third means of making this their buſineſs an uſeful diverſion, I find recommended by the ingenious Dr Watts (art of read. p. 80.) in the following words: 'Two or three ſcholars may uſe the tables of words in a ſort of ſport, or 'play: and when they ask each other, to ſpell them, he that miſſes not one in ten 'or twenty, ſhall gain a pin, or two pins, or a marble, or what other toy they think 'proper; never exceeding the value of a farthing.'

2. *To Further* ſuch as have made a tolerable proficiency: after they have been acquainted with the nature and uſe of the points or pauſes, they may be heard to read, with punctuality and proper accent, ſome portion of ſcripture, or other writings, equal to their capacities, and agreeable to their taſte: and, in the intervals, may be oblig'd to get by heart, their catechiſms, and bright paſſages of proſe, or poetry; firſt to be pronounc'd with propriety; and then to be writ on their ſlates from their memory. In reviewing theſe exerciſes, the maſters may daſh the miſpellings, which the child ſhould correct from the book; and (after having got the words ſo corrected, and rehearſt them to his companion) be oblig'd to enter them fair in a paper-book; ſome ten or twelve words in a verſe: one or more of which verſes, diſtinguiſht by figures (for the readier recourſe) may be appointed as leſſons, from time to time, for variety of employment in ſchool-hours; or by way of puniſhment in play-time [q]. And the ſame method may be obſervd in tranſlations from other languages, when they begin to learn them.

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[p] Or rather of the *ſlate-pencil.* I have heard, indeed, ſome of the hypercritics in writing object againſt the uſe of the pencil, as prejudicial to the right humoring of the pen: but, whatever they may advance in theory, I am well ſatisfied, from experience, it is not: and therefore I recommend it as much cleaner, and cleverer, for children to write their exerciſes with.

[q] *Puniſhments*, I muſt obſerve, ſhould be prevented as much as may be, by good inſtructions, gentle uſage, and cheerful amuſements; with condeſcenſion to children's infirmities, and connivance at peccadillos. For, to be often ſcolding, or ſcourging, is to alienate, and harden; or to ſtupify, and confound the ſenſes: and, therefore, the moſt ſlaviſh, and ruinous thing, that a maſter can be guilty of, or that a child can ſuffer.——But when (for ſomething immoral, or to prevent the growth of ill habits from rambling, idleneſs, or inattention) it ſhall become neceſſary to admoniſh more ſeverely than by bare remonſtrances, and kind exhortations: inſtead of the rod (in the literal ſenſe) for the fool's back; which is often unfit, and almoſt always ineffectual, I would recommend ſomething more irkſom than a whipping-bout, and more ſuitable to the dignity of human nature; as well as better calculated to put the child on reflexion, without embitering him; at the ſame time that it may contribute to the improvement of his mind, and the recommendation of his buſineſs: a moderate attention to which he will (hereby) find to be the only means of procuing (and even giving him a brisker reliſh of) that play, which his heart is too eagerly ſet-upon.——What I mean, and have found of excellent uſe for this purpoſe, is, to balance accounts with the criminal, by confining him at buſineſs,. when others go to play. Here-by he will redeem the time he may have loſt: and,the more he loves play, the greater will be his care (if he reflects at-all on this diſgraceful ſeparation from his companions) not to incur a penalty, that gives him ſo much uneaſineſs. The fine, I would impoſe, on this occaſion, ſhould be a copy, a ſum in arithmetic, in ſhort ſomething that the ſcholar cannot ſlubber-over, and the maſter may quickly examin; not to make any breach on the hours of buſineſs.

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SIR,

I*N* 1745, *was publiſh'd (in folio, price* 10s. 6d.*) a book intitled a* Mechanical practice of phyſic, *wrote by* D. Stephenſon, *M. A. and obſerving you give place in your Magazine to any diſcoveries and propoſals for preſerving health, and curing diſeaſes, for attaining both which ends as this contains the moſt rational extenſive plan, I beg the favour that you will lay before the public a ſhort abſtract thereof, apprehending that the large price of the work may have kept it from being much known.*

I am your conſtant reader, PHILANTHROPUS.

1. THIS treatiſe conſiſts of nine chapters, with a preface, and introduction, wherein the author's deſign is to bring the practice of phyſic to agree with common ſenſe, and the original ſimple inſtitutions of nature, the great phyſician; and as ſimplicity of principles is the inſeparable criterion of truth, in all the productions both of nature and art, ſo true philoſophy and phyſic preſcribe the following rules.

2. Never to make uſe of more cauſes than are neceſſary to produce the effect or end propoſed.

3. Never to account for the production of diſeaſes by hypothetical cauſes, of whoſe exiſtence we have no certain evidence, when the ſame can be done by principles ſelf evident and more ſimple.

4. To begin to reaſon *à poſteriori*, from the effects and ſymptoms to inveſtigate the original cauſe and diſeaſe.

5. Never to undertake the cure of diſeaſes by artificial medicines, the properties whereof, with their ultimate effects upon the body, can never be known, when the ſame intentions can be more perfectly effected by ſimple remedies of nature's appointment.

6. Never to attempt the cure of any diſeaſe by internal medicines, the firſt or ultimate effects whereof no phyſician can know, when it may be effected by external applications.

7. It is as abſurd to diſpute about the original, or era of diſeaſes, as of the world, inaſmuch as all diſeaſes have co-exiſted virtually from the beginning, and will, in all times and places, make their appearance, whenſoever their proper productive cauſes operate.

8. It is neither the buſineſs of the philoſopher or phyſician to meddle with the original formation or eſſences of things, by forming imaginary hypotheſes, and endeavouring from thence to explain the operations and effects of nature, or how the univerſe or an animal might be form'd *à priori*; the human underſtanding, being as unequal to ſuch undertaking, as finite power and knowlege is to infinite. If we would be either good philoſophers or phyſicians, we muſt learn both from nature, by diligently obſerving the phenomena, effects and ſymptoms re-

ſulting from the mutual action of bodies upon one another, by duly comparing whereof we can only come to the knowlege of their cauſes, and the laws which God hath eſtabliſhed for the government both of the animate and inanimate world.

9. The human body conſiſting of an aſſemblage of contractile-diſtractile tubes, infinite in number, and in the manner of their diſpoſition, fill'd with fluids ſubject to great degrees of rarefaction and condenſation, being a machine conſtructed upon the moſt perfect principles of geometry, mechanics, hydraulics, pneumatics, *&c.* is at firſt wholly and inſtantaneouſly formed, and put in motion by God, and continued therein, for a certain time, by the continual influence of the ſame almighty creating power, operating thereon by means of certain general, cauſes and inſtruments, which he hath ordain'd for that purpoſe, namely, aliment, air, natural and artificial fire or heat, motion or exerciſe, and the paſſions; which general cauſes may be conſider'd as ſo many powers, weights, ſprings or ſtimuli, apply'd to the animal machine for continuing it in life, health, and for regulating its motions, being for that end diſpenſed to all mankind, and with common ſenſe are ſufficient to anſwer all intentions for preſerving health, and the cure of all diſeaſes.

10. Take away the cauſe, and the effect will ceaſe, is a maxim in philoſophy, from whence it hath been received as an aphoriſm in phyſic, that the cure of all diſeaſes conſiſts in taking away their cauſes, or making them operate in a contrary manner; or, which comes to the ſame thing, diſeaſes are only to be cured by cauſes contrary to thoſe by which they were produced; upon which infallible maxim, the following invincible deciſive argument is built, ſhewing the true foundation of all rational phyſic.

11. Nature, univerſal reaſon, and the experience of all ages, have eſtabliſh'd for truths, that aliment, air, elementary and artificial fire or heat, motion or exerciſe, with the paſſions, and ſecretions, are the true productive cauſes of health, and all diſeaſes (excepting ſuch as are intail'd by hereditary right, or from an original wrong conformation of the body or its parts;) that the cure of all diſeaſes conſiſts in taking away their cauſes, or making them operate in a contrary manner (*vide* N° 10.) from whence it neceſſarily follows, that the ſaid general cauſes being judiciouſly apply'd, in proper times, and quantities, and made to operate with properties, qualities, and degrees contrary to thoſe by which the diſeaſes were produced, are the only true natural means and remedies for preſerving health, and curing all diſeaſes.

12. It follows from (N° 9, 10, 11.) that moſt of the artificial remedies, eſpecially thoſe of the chemical tribe, wherewith the practical books of phyſic and pharmacopœias abound, as they are but of modern invention, and known to a very ſmall part of mankind only, and being unaſſimilable with the principles of animal bodies, can never, for theſe reaſons, be eſteemed agreeable to the original inſtitutions of nature; otherwiſe they would have been communicated to all mankind from the firſt beginning of time, as the general remedies before mentioned, whereas chemiſtry, with reſpect of its application to phyſic, is but of modern date. This poſition is further inconteſtably confirm'd from the continual change and reformation which all thoſe artificial medicines and diſpenſaries require, ſome new remedies being daily adding to thoſe

already increaſed beyond all human comprehenſion, whilſt others with pompous titles, after having ſtood their ground for a time, become at laſt condemn'd, either as uſeleſs, or, which is much oftner the caſe, for being found deſtructive in their effects. From all which conſiderations, one can't help concluding, that the practice of phyſic is not grounded upon any fix'd, conſiſtent principles, otherwiſe, like nature and truth, it would be always unchangeably the ſame. And this will ever be the fate of phyſic, ſo long as it is built upon the fictitious inventions of men, inſtead of the plain, ſimple principles of nature; the cauſes and remedies which ſhe hath eſtabliſhed for preſerving health, and curing diſeaſes, (N° 9, 11.) being but few, ſimple, general, and invariable from the beginning to the end of the world. And as the true practice of phyſic can be grounded on no other but thoſe general remedies of nature only, it ought to be the ſame without variation in all ages alſo, except what regards the *Majus* and *Minus*, or the greater and leſſer apparatus, and other accidental circumſtances, &c. So that the true theory and practice of phyſic ought to be unchangeable, as being both founded on the eſtabliſhed laws of nature, and the eternal relation of ſecond cauſes.

13. The human body is a compound pneumatico-hydraulic machine, conſiſting of many ſingle machines. Thus the ſtomach, with the inteſtines, and lacteal veſſels, the heart, brain, lungs, liver, kidneys, teſtes, ſpleen, pancreas, with all the other glands and muſcles, each of them, with its proper ſyſtem of arteries, veins, nerves, ſecretory and excretory veſſels, is a diſtinct hydraulic machine, all compoſed of elaſtic ſolids and tubes, properly aſſembled for circulating and ſecreting their reſpective fluids; and as all theſe ſingle organs conſtitute one compound machine, it is neceſſary they all have a mutual communication, and that they be conſtructed both of a proper magnitude, and moving force, relatively to each other: this quantity of moving force, that is proper to enable each organ to keep a balance with the others, may be call'd its natural, conſtitutional, moving force. When therefore all the ſeveral organs and glands have their reſpective magnitudes, and moving forces, that are natural thereto, ſo as to maintain a juſt equilibrium with one another, this is what conſtitutes the idea and definition of perfect health; and the more all the organs approach to this ſtandard meaſure, of having their moving forces duly balancing each other, the more healthy will the conſtitution be. But as this approximation to the ſtandard of perfect health admits of various degrees, not only in different perſons, but in the ſame perſon at different times, ſo will the conſtitutions of the body, with the degrees of health, as alſo the ſpecies, degrees, and ſymptoms of diſeaſes, be greatly diverſified likewiſe.

14. The animal machine is compoſed of two general principles, the ſolids and fluids. As to the firſt, it is to be obſerved, that the original elements and ſtamina of the animal ſolids are interwoven in ſuch a peculiar manner in their firſt formation, as to acquire a certain degree of coheſion, elaſticity, and moving force, which can never be mended for the better afterward, it being abſolutely impoſſible for human art, or all the medicines in nature, to communicate to any one ſingle ſolid *fibre, or to a ſyſtem of* fibres, (ſuch as are all animal bodies) a greater *degree of ſtrength* and moving force, than what they receiv'd at their *original formation.*

15. The elementary principles and rudiments of the animal ſolids admit of infinite variety in their original contexture and compoſition, from whence ariſe all the differences of conſtitutions, ſtrength, genius, temperaments, paſſions, ſympathies, antipathies, idioſyncraſies, &c. in both ſexes, and in the individuals of each ſex. From hence it follows, that every perſon, by virtue of the original ſtructure of his ſolids, becomes endow'd with a particular degree of ſtrength and moving force, &c. which may be call'd natural or conſtitutional to each perſon, in the regular exerciſe and government of which moving force, in the ſeveral ſtages of life, conſiſts the health and longevity of every animal. Thus if the moving force is ſuffer'd to riſe too high above its natural ſtandard, the animal will have its growth unduly accelerated, and arrive the ſooner at its maturity and diſſolution, and be more ſubject withal to diſeaſes of the acute, inflammatory kind. And, on the contrary, if the moving force is not duly exerted, but ſuffer'd to ſink below the balance of nature, the ſolids will be hindered from developing and unfolding duly, and the animal arrive the later at its full growth, and final diſſolution, but be more ſubject to diſeaſes of the chronic kind; ſo that between theſe two extremes, of too great, and too ſmall motion or exerciſe, lies the true golden mean, and path that leads to the temple of health and longevity.

16. The whole moving force, whereby the animal fluids become at firſt put into a ſtate of motion, heat, fluidity, &c. and continued therein, is intrinſically and wholly owing to the animal ſolids; the fluids having no tendency or principle of motion in themſelves, but being wholly paſſive, are moved, attenuated, and ſecreted by the innate elaſticity, and moving force, with the attractive power of the vaſcular ſolids only. This is manifeſt from what would happen, ſuppoſing a perſon, having the ſyſtem of his ſolids and fluids in the moſt perfect health, to be ſeiz'd inſtantaneouſly with a total relaxation of his ſolids; his fluids would that very inſtant loſe all their motion, fluidity, heat, &c. and the power of attraction taking place, will cauſe the whole ſanguinary maſs to ſeparate into its compounding principles, which beginning to ferment, will paſs through all degrees of putrefaction, it being impoſſible, without the moving force of the ſolids, to communicate any degree of motion to the fluids in the veſſels of the body, nor to recover and preſerve their natural texture, temperament, &c.

17. It is impoſſible for the human body to be affected with any diſeaſe, ſo long as the ſolids retain their proper moving force; and whilſt the ſupplies are made proportional to the waſte, the fluids will be well condition'd; but if either the ſolids of the whole body, or of ſome of its parts only, have their moving force either rais'd above, or depreſs'd below their natural conſtitutional ſtate, whereby the juſt balance of motion between the ſeveral organs of the body, with the regular circulation and ſecretion of the fluids depending thereon, becomes perverted, from thence diſeaſes of all ſorts are produced (No. 13,) which, tho' all proceeding from this one general cauſe of too great, or too ſmall a moving force in the ſolids, either of the whole body, or ſome of its parts, yet will they be greatly diverſified in their ſymptoms, (as if they were produced by ſo many different cauſes) according as the change *made in* the moving force of the ſolids is greater or leſs, or as it affects

the ſolids of the whole body, or ſome of its organs only. Thus if the elaſticity of the ſolids be rais'd too high, the fluids will acquire a greater degree of motion, heat, rarefaction and fluidity, with all the ſymptoms attending an increas'd motion, and alcaline ſtate, as, fevers, inflammations, tumors, gangrenes, *&c.* But if the force of the ſolids be too much relax'd, the fluids will be affected with all the ſymptoms conſequent from a diminiſh'd motion, as, acidity, coldneſs, indigeſtion, inſpiſſation, *&c.* with all diſeaſes retaining to the chronic kind, as, agues, conſumptions, aſthmas, dropſies, atrophies, hectics, ſcurvies, cachexies, oedematous tumors, ulcers, *&c.*

18. However the fluids have their peculiar diſeaſes, both as to their quantities and qualities, diſtinct from thoſe of the ſolids, yet all theſe diſeaſes of the fluids neceſſarily pre-ſuppoſe, and proceed from ſome antecedent diſtemper in the moving force of the ſolids, upon which they wholly depend, as effects do upon their proper cauſes; ſo that the immediate primary cauſe and ſeat of all diſeaſes, whatever be their remote antecedent cauſes, is to be referred to the ſolids only, which in all diſeaſes will ever be found to have their moving force either rais'd above, or depreſs'd below their natural conſtitutional ſtate, and balance of health.

19. Among all the agents and inſtruments of nature, motion is the moſt univerſal, to which alone the power and force of all bodies is wholly owing, and by which all the operations and effects in the material univerſe are produced, it being impoſſible for matter or bodies without motion, either to undergo any change themſelves, or to produce any change in other bodies, but they muſt in ſuch caſe remain for ever in a ſtate of abſolute reſt and inactivity; for which reaſon, by the eſtabliſh'd order of nature, matter and motion are inſeparable, the whole ſyſtem of matter, and all material beings, are ever ſubject to ſome degree of motion, more or leſs, by which they are kept in a continual fluxion, and thereby fitted to paſs through different ſtates, forms, and periods, according to the final ends of providence. Now the general cauſes and inſtruments which God, the firſt cauſe of all motion and being, makes uſe of for communicating motion to matter and bodies, are the powers of gravity, or attraction and repulſion, elementary fire, air, elaſticity, magnetiſm, electricity, *&c.* by which all bodies are kept in a continual ſtate of motion, and have the ſeveral ſtates reſpecting their generation, growth, and corruption accompliſh'd.

20. It follows from the laſt preceding article, that it is impoſſible to conceive, or for any power to effect a change in any body, animate or inanimate, but by ſome quantity of motion, either added, or ſubſtracted; whence follows this phyſical maxim, That all the alterations in animal bodies, tending to health or ſickneſs, are the effects only of ſome quantity of motion, either added to, or ſubſtracted from the body, or ſome one or more of its organs, let the cauſes which add or ſubſtract the motion be what they will, material or immaterial.

21. It follows from (No. 19, 20,) that all the operations and alterations, produced in animal bodies, by any means or medicines whatſoever, whether diet, air, natural and artificial fire, exerciſe, the paſſions, emetics, cathartics, diuretics, ſudorifics, ſalivatics, epiſpaſtics, cauſtics, cephalics, opthalmics, odontalgics, phlebotomy, friction,

riding, bathing, *&c.* apply'd to the body internally or externally, and operating thereon by what mechanical properties ſoever, either by their gravity, fluidity, elaſticity, preſſure, attraction, ſtimulation, friction, heat, cold, humidity, dryneſs, effluvia, *&c.* conſiſt wholly in the different quantities of motion, which they add to, or ſubſtract from the ſolids and fluids of the body, or ſome of its parts, it being impoſſible to conceive or explain the mechanical operations and effects of any means or medicines, upon any other intelligible principles.

22. All the conſtitutions, both good and bad, of the animal fluids, are produced by motion only, as appears by (No. 19, 20, 21); and as all the motion of the fluids is wholly owing to the motive power of the ſolids (No. 16, 17,) conſequently all the conſtitutions and qualities of the fluids, reſpecting their texture, temperament, motion, digeſtion, ſanguification, rarefaction, condenſation, fluidity, viſcidity, ſecretion, nutrition, derivation, revulſion, *&c.* depend abſolutely upon the different degrees of moving force in the ſolids; ſo that all the ſaid conſtitutions of the fluids change for better or worſe, as the moving force of the ſolids changes, upon which they wholly depend, as effects upon their proper cauſes.

23. It follows from (No. 16, 17, 19, 20, 21.) That if we would have any change produced in the fluids, reſpecting their motion, velocity, heat, cold, rarefaction, condenſation, digeſtion, ſanguification, circulation, ſecretion, fluxility, inſpiſſation, craſis, temperament, derivation, revulſion, *&c.* theſe intentions can be attain'd no otherwiſe but by augmenting or diminiſhing the moving force of the ſolids, proportionally to the alterations we intend to make in the fluids; from whence it follows that the great catholic intention in the cure of all diſeaſes conſiſts in keeping the moving force of the ſolids rais'd, or lower'd to ſuch degrees as ſuits beſt for producing the alterations wanting in the fluids, which can be effected by no other poſſible means.

24. From whence we learn how erroneous the common practice is of propoſing to reform the qualities of the fluids, previouſly and independently of the ſolids, when at the ſame time we neglect to regulate the moving force of the ſolids, which being the true cauſe from which all the morbid affections of the fluids proceed (No. 22, 23.) ought conſequently to be the firſt principal intention to be purſued, as it is impoſſible to produce a change in any degree in the fluids, but by adjuſting the motive power of the ſolids proportionally thereto. And the true reaſon why chronical diſeaſes are ſo difficult to cure, and of their frequent returns, is, that we make uſe of the wrong powers, and purſue wrong intentions, by endeavouring to correct the conſtitutions of the fluids by long courſes and loads of noxious medicines and alteratives, whereby the moving force of the ſolids (which is the one principal intention to be regarded, as being that upon which life, health, and the cure of diſeaſes wholly depend) becomes irreparably deſtroy'd; for if once the ſolids are brought to a right ſtate, the fluids will become well condition'd, but not otherwiſe.

25. The whole moving force of the animal machine conſiſts in the nervous muſcular ſolids, all the morbid conſtitutions whereof come under two general diviſions, namely, conſtriction and relaxation, with he ſolution of their continuity. The firſt comprehends the whole

practice of phyſic, as the ſecond does, in a great meaſure, that of ſurgery.

26. As to the manner and mechaniſm whereby the animal ſolids have their force augmented or diminiſhed, or how their conſtriction and relaxation are effected, of this we can form no other rational idea, than that the more the original ſtamina or *machinulæ* of the ſolids approach each other, or are brought into cloſer union and contact, the attraction of coheſion between them being thereby increas'd, their elaſticity, ſpring, and moving force become augmented proportionally, which is what is underſtood by the conſtriction of the ſolids; and the more their compounding *fibrillæ* are ſet aſunder, whereby their mutual coheſion is leſſen'd, their elaſticity and force are diminiſh'd in proportion; which is what is meant by their relaxation. This reaſoning we have confirm'd from experience, from obſerving, that our bodies are more ſtrong and active, the more compact, denſe, and leſs their dimenſions are, which we find to be the ſtate of our bodies in the winter, when they are every way of leſs dimenſions, than in the ſummer; or after uſing the cold and hot bath; or when the atmoſphere changes from heavy to light, from cold to hot, from dry to moiſt, *&c.*

27. It is impoſſible to conceive the idea of any diſeaſe but what muſt proceed either from too great conſtriction or relaxation of the nervous muſcular ſolids, either of the whole body, or ſome of its parts; and in all diſeaſes, there are certain inſeparable ſymptoms, which clearly indicate the ſolids either of the whole body, or ſome of its organs, to be in a ſtate of too great conſtriction or relaxation; for as all the phenomena, and alterations of the body, are only effects reſulting from, and ever proportion'd to the moving force of the ſolids, (No. 16, 17, 20, 21, 22.) which is always in proportion to the degrees of their conſtriction or relaxation; and as all the internal motions and alterations are ever accompany'd with, and diſcoverable only by certain external, obvious, ſenſible qualities, which come under the cognizance of our ſenſes, conſequently it is from theſe external, ſenſible, evident qualities only, that we can form a true judgment of the ſtate of the ſolids of the body and its parts, as to the degrees of their conſtriction and relaxation, and of the proper indications for reſtoring the diſaffected organs.

28. However the animal ſolids can't receive from human art a greater degree of ſtrength and force than what they received at their firſt formation (No 14,) yet nevertheleſs the ſame may occaſionally, from the influence of extrinſic cauſes, and moſtly from errors in the non-naturals, have their moving force rais'd or lower'd, beyond what is conſiſtent with longevity, and a continued ſtate of health; and in this reſpect only it is that they come properly under the direction of the phyſician, whoſe principal buſineſs is to make a right judgment as to the degrees of the conſtriction and relaxation of the ſolids of the body and its parts, and to know how to regulate the ſame, ſo as to keep the force of the ſolids within due bounds, and in a fit ſtate for circulating the fluids, which for that end muſt be kept of a proper quantity, that is, ſuch as is proportioned to the moving power of the ſolids.

29. It is manifeſt from (No. 19, 20, 22.) That all the operations, phenomena, and diſeaſes of the body are purely the effects of its motion only, and do all vary in proportion as the quantity of motion varies in the *whole body or its* parts; and as the whole motion of the body is

entirely owing to the nervous muſcular ſolids, it follows that all the alterations in the body, tending either to health or ſickneſs, proceed primarily from the different degrees of force in the ſolids, from which alone they receive all their diſtinguiſhing ſymptoms and characteriſtics; from whence it follows that there is but one general intention to be taken for preſerving health, and the cure of all diſeaſes, and that is, in keeping the moving force of the ſolids rais'd or lower'd, as ſuits beſt with their conſtitutional ſtructure, and for attaining the indications wanting.

30. As a concluſion from the foregoing obſervations, the following general propoſition is deduced, namely, The beſt method for effecting this cardinal intention, relating to the regulating the conſtriction and relaxation of the ſolids, with the qualities of the fluids depending thereon, is by ſubmiting the body, or its parts, at proper times, to a greater or leſs quantity of preſſure, by means either of air or water, taking care that their other properties, of elaſticity, heat, cold, humidity, dryneſs, *&c.* be duly proportioned in ſuch degrees as ſuits beſt with the preſent conſtitutional ſtate of the body, and organs of reſpiration, *&c.* The truth of this capital propoſition is demonſtrable from the mechaniſm of the animal ſolids (No. 26.) and ſtructure of the body, and reſpiring organs, which being compoſed of elaſtic tubes, when the preſſure upon the body or its parts is augmented or diminiſh'd (whether the preſſure be produced by air, water, or both,) the effects thereof will be communicated and propagated inſtantaneouſly throughout the whole animal ſyſtem, ſo that every the ſmalleſt evaneſcent capillary tube, with its contain'd fluids, will be ſenſibly affected and moved thereby. Thus if an additional preſſure be laid on the body, the whole ſyſtem of the ſolids being thereby contracted, and their moving force increaſed, the fluids will be attenuated, and circulated with greater velocity, whereby obſtructions will be removed, and the ſecretions promoted. But if the external preſſure on the body be diminiſhed, the internal preſſure from the contain'd fluids, as the blood, becoming thereupon increas'd, will cauſe the whole ſyſtem of the veſſels to dilate, whereby the ſolids becoming relax'd, and their moving force diminiſh'd, the fluids will have their motion, ſecretion, *&c.* diminiſh'd proportionally.

31. That preſſure, when apply'd, in proper times and quantities, to an elaſtic, vaſcular, compreſſible machine, as the human body, is capable of producing in the moſt perfect manner all the alterations in the ſolids and fluids, neceſſary for preſerving health, and curing diſeaſes, is demonſtrable from the principles of hydraulics, and the preſſure of fluids moving in elaſtic veſſels, with the laws relating to the communication of motion by preſſure, percuſſion, *&c.* as will be more particularly ſhown in the ſeveral parts of this treatiſe.

CHAP. I.

32. THE author, in this chapter, demonſtrates the preſent practice of bathing to be very imperfect, often injurious, and its ſalutary effects in a great-meaſure loſt; and propoſes a new method, whereby it may be greatly improved, and freed from the imperfections and ill effects to which it is ſubject; to which end he obſerves as follows.

33. The univerſal efficacy of the cold and hot baths, for preſerving health, and curing diſeaſes, is too well eſtabliſh'd from experience to require any proof; it is alſo demonſtrable, from the laws of motion and animal mechaniſm, that the ſalutary effects of both baths are owing to two principles, namely, preſſure and ſtimulation; as to which it may be remark'd, that the water, by its preſſure, acts alike in both baths, but its qualities of cold and heat produce different and contrary effects, the former ſerving to conſtringe, and thereby increaſe the moving force of the ſolids, and at the ſame time to condenſe the fluids; whilſt the latter relaxes the ſolids, and rarefies the fluids. It may be further obſerved, as to the hot bath, that the preſſure and heat of the water act with oppoſite forces and directions, and thereby weaken each other's effects, the preſſure tending to contract and condenſe, whilſt the heat, by its ſtimulus, relaxes and rarefies the ſolids and fluids. But in the cold bath, the preſſure of the water, with the ſtimulus ariſing from its cold, co-operate with joynt forces and directions, both tending to contract the ſolids, and condenſe the fluids; which renders the cold bath of more general uſe and benefit, as its preſſure and ſtimulus both conſpire with one direction, and to one end, without deſtroying the effects of each other. And as the human body is an elaſtic, vaſcular, compreſſible machine, the whole ſyſtem of the ſolids becomes ſubject to a ſudden and general contraction upon going into the cold bath, and during its operation is made to oſcillate and vibrate with great celerity and force, from the ſurface inwards to the axis of the body, and from thence outwards to the ſurface, by which reciprocal action and reaction between the ſolids and fluids, the former will be ſtrengthned, and the latter attenuated, and circulated with greater velocity; and if a viſcidity prevails in the fluids, it will be diſſolved, and the whole ſeries of veſſels and glands ſqueez'd and ſcoured, obſtructions remov'd, and the ſecretions increas'd, eſpecially by the cutaneous and renal glands. So that all the intentions and alterations, that can be produced by conſtringing and bracing the ſolids, with the motion, digeſtion, ſanguification, heat, fluidity, derivation and revulſion of the fluids, may be moſt certainly effected by a judicious uſe of the cold bath.

34. But as the efficacy of the bath is allow'd to conſiſt chiefly in its preſſure, this being always of one definite quantity, the alterations produced thereby muſt be of one determin'd quantity alſo, effects being ever proportion'd to their cauſes. Thus ſuppoſe the external area of a perſon's body equal to fifteen feet, and taking one part with another to be immerg'd two feet under water, which is rather more than what it is in ordinary bathing or ſwimming, the additional preſſure which he will ſuſtain is equal to about 2280 pounds weight, ſo that this is both the very greateſt, as alſo the very leaſt preſſure he can receive in bathing; and if his caſe required either a greater or leſs degree of preſſure, he can't poſſibly have the benefit thereof; whence it is manifeſt that, as the preſſure of the water in bathing operates always with one unalterable quantity and force, its ſalutary effects, depending chiefly upon its preſſure, muſt neceſſarily be limited and proportioned to that quantity only. So that let a perſon's ſtrength, age, conſtitution, indications, and *other circumſtances* be what they will, he muſt in bathing the common *way always* ſuſtain the ſame degree of preſſure without variation,

which renders bathing, as now practiſed, exactly the ſame with a medicine, as ſuppoſe an emetic, to be adminiſtered always in one invariable doſe to all perſons alike, men, children, ſtrong and weak, without diſtinction; this all phyſicians would condemn as a moſt pernicious practice, well knowing that not only different perſons, but the very ſame perſon at different times, and for different indications, require the quantities of medicines, be what they will, to be varied from leſs to greater, and the contrary, as anſwers beſt with the preſent intentions; and it is for the ſame reaſon, that in ſome obſtinate diſtempers, as the hydrophobia, *&c.* plunging or immerging the body deep in ſalt water is of more ſervice than ordinary bathing in freſh water, by reaſon both of the greater preſſure, and ſurprize, which operates as a ſtimulus, whereby greater effects are produced in the body. But this practice of ſudden deep immerſion, being often attended with fatal effects, when any of the internal viſcera are weak and unſound, can never be reduced into common practice, being only to be uſed in deſperate caſes, and beſides being but of ſhort duration can't effect any notable laſting change in the ſolids and fluids, which is the reaſon it proves often ineffectual, tho' no remedy or means can compare with it for efficacy in ſuch obſtinate caſes, could the aforeſaid objections be removed.

35. From what hath been ſaid it is manifeſt that the great imperfection in the practice of bathing is, that the preſſure is always of one invariable quantity; and this ſerves to ſhew at the ſame time how greatly it may be improved, could the preſſure be apply'd in all degrees required. From this ſhort rationale upon the mechanical operation and effects of bathing, with the imperfections attending the preſent uſe thereof, and the great improvements that may be made therein, all which are invincibly demonſtrable from the principles of hydroſtatics and hydraulics, with the laws relating to the communication of motion by preſſure, applyed to an elaſtic, vaſcular machine, as is the human body, is deduced and propoſed the following capital phyſical problem.

PROBLEM.

36. To find a method whereby the preſſure of the water in bathing may be increas'd to any quantity required, and adjuſted in all degrees as ſuits beſt with the conſtitution, ſtrength, age, ſymptoms, ſtructure and indications of every perſon; and that the preſſure be laid on, and taken off the body gradually, and the perſon put in a condition to continue under the preſſure, as long as is neceſſary for attaining the intentions propoſed thereby, *&c.*

37. The author hath given a mechanical ſolution of this cardinal problem, with the draught and deſcription of a machine and apparatus for bathing, either in cold or hot water, whereby a perſon, tho' no deeper under water than in a common bath, may be made to ſuſtain a preſſure from the water of any quantity required, from that of one perpendicular foot of water, extending through all the intermediate degrees of preſſure, to that of a hundred or a thouſand feet; by which means the preſſure upon the body may be regulated to any degree as will ſuit beſt with the preſent conſtitutional ſtate and indications, whereby the practice of bathing will be retrived from its preſent imperfect ſtate, and from being a particular remedy, as operating with one definite force,

and as ſuch properly applicable to one caſe only, will be render'd by this new method a univerſal remedy of general efficacy, in all caſes, wherein bathing of any ſort, or the application of preſſure in any degree to the body, is proper; ſo that where bathing proved uſeful in one caſe before, it will now be of uſe in many different caſes; and as the ſame is thus improved, will be one of the moſt efficacious univerſal remedies, and, when judiciouſly applyed, will produce all the primary intentions wanting in the animal ſolids and fluids, either for preſerving health, or curing diſeaſes. This he exemplifies and demonſtrates in ſome of the moſt obſtinate diſtempers, as, agues, cachexies, dropſies, relaxed ſolids, cutaneous diſeaſes, venereal diſtempers, and the bite of a mad dog, or any other animal, with its laſt fatal diſtinguiſhing ſymptoms, the hydrophobia, *&c.*

38. Here alſo is ſhewn how the practice of pump-bathing, with the method of fumigating the body with vapour baths, either humid or dry, may be greatly improved by this bathing machine, and apparatus. The author explodes the receiv'd opinion, that the water, during the time of bathing, enters the body by certain cutaneous inhaling veſſels; all which, with many uſeful obſervations, together with the draughts and deſcription of the machinery thereto relating, may be found explained more fully in the original treatiſe.

C H A P. II.

39. THE author, in this chapter, diſcourſes of the mechanical operations of the air, conſider'd as operating with all its changeable properties upon the whole external human body, with its univerſal great influence upon animal life, health, and diſeaſes; to which purpoſe he obſerves as follows:

40. An animal body conſiſts of various organs, both internal and external, compoſed of an infinite number of contractile-diſtractile veſſels, ſo framed and put together as to conſtitute one compound pneumatico-hydraulic machine, all the organs and parts whereof require to be moved, warm'd, moiſtned and nouriſh'd, by ſome fluid ſubſtance, as the blood, conſtantly circulating and permeating the whole ſyſtem. Now ſuppoſing the animal machine to have all its ſolids and veſſels form'd in the moſt perfect manner, and fill'd with their proper fluids, yet it could never be put in motion, or exert any one vital function, without being continually ſurrounded with an elaſtic, heavy fluid, as the air, to ſupport the ſpring of the ſolids outwardly, againſt the diſtending force of their contained fluids. And thus we find no animal or vegetable can ever be produced, live, grow, or expand its fibres in their natural form and figure, unleſs they are at all times incloſed within a fluid element, as the air, which by its preſſure reſiſts equally the elongation of its fibres. The atmoſphere, by its variable preſſure, *&c.* ſerves as a fluid mould, or matrix, to keep both animal and vegetable bodies in conſtant motion, and likewiſe ſets limits and bounds to their growth, which they cannot exceed. And beſides the air is neceſſary *to all degrees of life* in animals, vegetables, fire, &c. as it is an *abſorbing, exhaling medium*, ſerving to carry off the ſulphureous and humid *vapours continually* iſſuing from all bodies endow'd with any degree of

life, without which conſtant diſcharge there could be no circulation, motion, or life in any body.

41. Accordingly the animal machine is compoſed of three general diſtinct principles; the firſt is the ſolids, ſerving to give ſtrength, ſtability and motion to the whole machine, and to the fluids contained therein; the ſecond, is the internal fluids contained in the ſolids, namely, the blood, the principles whereof are elementary water, with a certain proportion of earth, oil, ſalt, ſpirit, elementary fire, and air, diſſolved therein. The third principle is an external, elaſtic, heavy fluid, the air, containing and enveloping the whole ſyſtem of the animal ſolids, as within a fluid mould, matrix, or bandage.

42. In conſequence of what has been remark'd, the whole ſyſtem of the animal ſolids is to be conſidered as an elaſtic, vaſcular, compreſſible machine, ſuſtain'd between two oppoſite antagoniſt powers, acting continually thereon, with variable forces, and contrary directions; one of which powers is the blood, &c. contained in the ſolids, ſerving both to repair them, and to keep their ſpring duly diſtended from the axis outwards to the circumference of the veſſels; the other antagoniſt power is the air, containing and ſtrongly encompaſſing the ſolids, which acting by its preſſure and elaſticity outwardly, and with a contrary direction thereupon, ſerves to ſupport the ſolids againſt the diſtending impetus of the contain'd fluids,, by compreſſing and bending their ſpring inwards from the ſurface to the axis of the veſſels. So that the whole ſyſtem of the ſolids may be properly conſidered as a lever acted upon by two oppoſite powers, namely, the internal contain'd fluids, the blood, and the external containing fluid, the air; when therefore the ſolids have their ſpring and elaſticity duly balanced and counterpoized, both outwardly and inwardly, by the contrary actions and preſſures of the ſaid two antagoniſt powers, all the movements and functions both of body and mind will be regularly executed; and in ſuch a ſtate only conſiſts the idea of perfect health. But when any one of the ſaid two powers prevails, and gains the aſcendent over the other, whereby the ſpring and moving force of the ſolids, either of the whole body, or any of its parts becomes too much augmented or diminiſhed, the balance of health, with all the movements and operations of the animal machine, will be diſturbed and diſconcerted proportionally. And altho' all diſeaſes proceed from this one cauſe alone, of too great, or too ſmall a moving force in the ſolids, yet will they appear greatly diverſified in their phenomena, ſymptoms, and degrees, according as the change made in the moving force is greater or leſs, and as it affects the ſolids of the whole body, or ſome of its organs only.

43. As the conſtriction and relaxation of the ſolids, with the properties and qualities of the fluids, and conſequently both health and diſeaſes, depend in a manner abſolutely upon the preſſure, and other qualities of the air, had we a power to change the preſſure, and other properties of the air, at all times and places, and cauſe them to operate upon the body in any degrees requir'd, we ſhould then be furniſhed with the true natural method of effecting this great intention as to the conſtriction and relaxation of the ſolids, which we might render more or leſs denſe, compact and elaſtic, and thereby augment or diminiſh their moving force proportionally (No. 26); how this may be effected will be ſhewn hereafter.

44. The organization and mechaniſm of animal bodies neceſſarily require that the ſyſtem of the ſolids be duly counterbalanced, and have their ſpring equally compreſs'd and diſtended by the preſſure of fluids, acting both inwardly and outwardly, with contrary directions, thereon. As to the firſt caſe, that the ſolids require to have their ſpring bent outwardly by the preſſure of their contain'd fluids, the blood, is manifeſt from what happens upon any great evacuation or hemorrhage, whereby, if the quantity of the fluids be by any cauſe whatever ſo much diminiſhed, that the veſſels, eſpecially the aorta, or great artery, in its ſyſtole and ſtate of contraction, can't ſufficiently compreſs the blood, in that caſe a total ceſſation of all motion and life immediately enſue; ſecondly, that it is as neceſſary that the ſolids have their ſpring compreſs'd and bent inwards, by an external elaſtic fluid, as the air, acting outwardly thereon, is equally evident from what would follow ſuppoſing the air immediately encompaſſing a perſon's body to be either annihilated, or kept from acting thereon, the conſequence whereof would be, that the ſolids, for want of air to ſupport them outwardly, would be overpowered, and give way to the diſtending force of the contain'd rarefying fluids, whereupon the perſon that very moment would be deprived of all motion, ſenſation and life, as effectually as if all his vital organs the heart, brain, lungs, or his whole maſs of blood had been annihilated.

45. From the foregoing obſervations, and conſidering that it is impoſſible for any animal to be produced, live, or grow, without air, as being the great univerſal principle of all degrees of life, it follows that the external air encompaſſing our body, with what is incloſed in its cavities, and within the interſtices of the fluids, is to be conſidered as an eſſential part in the compoſition of all animal bodies, as much, and for the very ſame reaſon, as the blood itſelf, one fluid being as abſolutely and conſtantly neceſſary as the other, to the very being, motion, life and exerciſe of all the faculties both of body and mind. Neither can this poſition be invalidated by ſaying, that in conſequence of this new doctrine, if the air is an eſſential part of our bodies, the ſame becomes chang'd every time we move out of one place into another, inaſmuch as this objection is of equal force as to the ſolids and blood, both which are in a perpetual fluxion and change, neither the ſyſtem of the ſolids nor fluids being the ſame to day, as yeſterday, or to morrow, and much leſs what they will be at the end of a month or year, when it is probable not one particle of the old ſtock of blood will be remaining, the blood by which the ſolids are repaired being ſucceſſively chang'd and ſupply'd by the food we take in daily at different times and places, as much as the air which forms the external part of our bodies requires to be continually and ſucceſſively chang'd.

46. Having ſhewn the air to be an eſſential part of the animal machine, as much as the blood, let us next take a general view of the terreſtrial atmoſphere, with the changes it is ſubject to, by which we ſhall better conceive the changes animals muſt ſuffer by being continually and neceſſarily immerg'd therein, and communicating therewith.

47. The atmoſphere encompaſſing the earth is a general chaos and receptacle, between which and the earth (which may be conſider'd as a *body under digeſtion* by the action both of the ſolar and ſubterraneous *fire) there is* a conſtant reciprocal circulation of vapours, exhaling from

all bodies animal, vegetable and foſſil; and as the air is more or leſs impregnated therewith, it operates with very different qualities and forces, and produces very different and contrary effects in animal bodies.

48. The atmoſphere being ever impregnated with ethereal fire and light, and the exhalations of all bodies, ſerves as the general laboratory of nature for ſubliming, preparing, and diſpenſing that univerſal vegetative, vivifying ſpirit, to render the earth prolific; and the atmoſphere, thus conſtituted, ſerves alſo as a univerſal menſtruum, by the continual oſcillatory motion whereof the parts of all bodies are kept in a perpetual agitation and ferment, and by which the ſeveral progreſſive ſtates reſpecting the generation, accretion, and corruption of all bodies, animate and inanimate, are brought about.

49. The atmoſphere, being a fluid eminently endow'd with elaſticity and gravity, is ſubject to a ſtate of ebbing and flowing alternately, by the mutual gravitation between it and the ſun and moon, and that at the ſame time, and by the ſame cauſes, as the tides are produced in the ocean; by which alternate ebbing and flowing of the atmoſphere twice each day, and twice each month with an accumulated force (at the ſame time with the ſpring tides) the bodies of animals immerg'd therein muſt be ſubject to the like periodical changes alſo, as is evident in the caſes of lunatics, epileptics, maniacs, &c. all animals being ſubject more or leſs to ſome extraordinary menſtrual criſis and evacuation, &c.

50. Beſides the alterations produced in the atmoſphere by the joynt attraction of the ſun and moon, its gravity is much alter'd by the winds, as alſo by heat, cold, humidity, &c. in ſuch wiſe that the air in the ſame place ſhall often differ one tenth part in denſity and weight, in which caſe the difference of its preſſure upon a perſon of an ordinary ſize will be equal to about 40000 pounds weight, which great variety of preſſure muſt produce great difference in the ſtricture and tenſion of the ſolids, and expanſion of the fluids in the human body; in caſe of a greater weight the fibres become more ſtrongly braced, and the fluids condens'd.

51. Moreover heat and cold being two powerful general inſtruments of nature, and as the atmoſphere admits of great variations as to both theſe qualities, and that often ſuddenly from one extream to another, upon theſe accounts it becomes capable of producing very great and ſudden alterations in the animal ſolids and fluids, which ſudden tranſlations from one extream to the other are generally the productive cauſe of moſt of the capital epidemical diſtempers.

52. The atmoſphere being alſo ſubject to frequent great changes as to the degrees of humidity and dryneſs, upon this account it is capable of producing very great alterations in the animal ſolids, as to their conſtriction and relaxation, as alſo in the fluids, as to their rarefaction and condenſation.

53. Moreover as the atmoſphere becomes agitated by winds, tempeſts, earthquakes, thunder, lightning, ſubterraneous fires, exhalations, &c. from all theſe cauſes it becomes the inſtrument of producing many and great morbid affections in animal bodies.

54. From the idea which the foregoing obſervations give us of the *animal body,* as being an elaſtic, vaſcular, compreſſible machine, *compoſed of* contractile veſſels, filled with fluids ſubject to great degrees of rarifaction and condenſation, and encompaſſed every way by the air outwardly, as within a fluid, elaſtic mould or bandage, we readily learn from thence, that as the outer tabernacle and part of our bodies conſiſts of air, and as this particular atmoſphere or ſhell of air immediately enveloping the body of every animal is neceſſarily ſubject to the like alterations as the general terreſtrial atmoſphere, as communicating therewith, we need no longer wonder, nor want a reaſon why our bodies, being immerg'd continually in this turbulent, reſtleſs element, the air, ſubject to ſuch frequent, ſudden, great mutations from ſo many cauſes, ſhould at the ſame time participate and be affected with the like changes, either for the better or worſe, in ſuch wiſe that every the leaſt alteration in the gravity, heat, cold, elaſticity, preſſure, moiſture, dryneſs, motion, vapours, &c. of the atmoſphere, produces a proportional change in the body, as in a barometer, thermometer, and hygrometer, by which perpetual changes of the air, our bodies are kept in a continual variable ſtate of motion, the ſolids being always either contracting, or dilating, and the fluids expanding and condenſing, heating or cooling, &c.

55. All phyſicians, antient and modern, allow the air, and its different conſtitutions, to be the great catholic remedy and inſtrument of nature, by which all that relates to the preſervation of health, with the production and cure of diſeaſes, is in a manner wholly govern'd and regulated; of which there needs no proof, it being a truth obvious to every common obſerver, as well as the philoſopher and phyſician, that certain diſeaſes keep time exactly as to their appearance, paroxyſms, remiſſions, intermiſſions, periods, and diſappearance, &c. revolving periodically with the ſeaſons of the year; and thus we find the ſpring, ſummer, autumn, and winter, each productive of ſuch diſeaſes as may be naturally accounted for, from the predominant conſtitutions of the air at thoſe ſeaſons, as to its greater or leſs gravity, elaſticity, heat, cold, moiſture, dryneſs, motion, exhalations, &c. and the diſtempers which reign about the intermediate ſeaſons, are the very ſame ſpecific diſeaſes, only differing in degrees, with thoſe that prevail about the four cardinal ſeaſons, and from which they derive their diſtinguiſhing ſymptoms; ſo that we may juſtly ſay with *Hippocrates* (Febrium *omnium Aer faber et medicus eſt,*) " That the ſeveral ſeaſons of the year, " or the ſeveral conſtitutions and qualities of the air at thoſe ſeaſons, are " the true parent and general productive cauſe both of health and diſ- " eaſes."

56. Phyſic is in nothing ſo defective as in this one great point, of all the moſt neceſſary, relating to the knowledge and phyſiology of the air, and in the manner how to change and apply its mechanical properties and qualities, and cauſe them to operate in ſuch degrees and combinations, as ſuits beſt with the conſtitutional ſtructure and indications of the body, and organs of reſpiration; and had the ſame pains and charge been beſtowed in diſcovering, by ſuch mechanical experimental methods, the mighty alterations that may be produced by applying the properties of the air, thus duly regulated, to the human body, with the phyſiology of its effects, all faithfully regiſter'd, with a view to the improvement of phyſic, as hath been vainly ſpent in *ſearch of its principles* and properties in a philoſophical, metaphyſical

way, we ſhould long ago have had a more perfect knowledge of the air, and been made ſenſible, from experience, of its univerſal efficacy in preſerving health, and curing diſeaſes. This appears to be a neglect the moſt amazing and aſtoniſhing poſſible, to obſerve that the philoſophers, mathematicians, chemiſts, the profeſſors of botany, agriculture, gardening, &c. have all given more attention to the influence and effects of the air upon the ſubjects of their ſeveral arts, than the phyſicians, who are infinitely more intereſted therein, and ought of all perſons to be the moſt ready to promote and encourage ſuch experimental enquiries into a ſubject hitherto unattempted, and which promiſes infinite good to mankind.

57. Nature, univerſal reaſon, and the experience of all ages, have eſtabliſhed the following maxims; firſt, that the air, and its different conſtitutions in the ſeveral ſeaſons of the year, is the principal cauſe both of health and diſeaſes, as its properties are well or ill proportioned to the conſtitutional ſtructure of the body, and organs of reſpiration; Secondly, No diſeaſe can be cured, unleſs its cauſe is taken away, or made to operate in a contrary manner; or, which comes to the ſame thing, diſeaſes are only to be cured by cauſes contrary to thoſe by which they were produced. From whence follows this third aphoriſm, That all diſeaſes, produced by the properties and qualities of the air, acting with a force relatively diſproportionate and improper either for the body or reſpiring organs (to which moſt diſeaſes, and thoſe of the capital epidemic kind, are owing) admit of no poſſible cure by any other means but by changing thoſe very properties and qualities of the air, by which the diſeaſes are produced and ſupported, and cauſing them to operate with contrary degrees and forces. Thus, for example, if a perſon becomes diſeaſed by the air's acting with a degree of gravity, relatively diſproportionate, and improper either for his body or reſpiring organs, or both, it neceſſarily follows, that if the air could be chang'd, and made to operate with a weight and preſſure relatively proper, and well proportion'd to his body and organs of reſpiration, he will thereby receive a certain, ſafe, perfect cure; which would be impoſſible to effect by any other means. And the ſame reaſoning holds equally true as to all the other properties and qualities of the air, namely, its elaſticity, heat, cold, moiſture, dryneſs, motion, reſt, exhalations, &c. any of which, when they become the cauſe of diſeaſes, by their acting with forces relatively improper to the body, or reſpiring organs, in all ſuch caſes theſe very properties of the air, which are the cauſe of the diſeaſe, muſt neceſſarily be chang'd, and made to operate with forces relatively proper, upon which alone the cure of all diſeaſes produced by the different conſtitutions of the air abſolutely depends.

58. As the new methods deſcribed in this treatiſe for preſerving health, and curing diſeaſes, are grounded on the invincible demonſtration and argument of the foregoing article, hence is deduced and propoſed the following great and moſt uſeful phyſical problem:

PROBLEM.

59. To find a method whereby the air, that univerſal principle of life, health, and diſeaſes, may have all its properties and qualities of gravity, elaſticity, preſſure, heat, cold, humidity, dryneſs, motion,

effluvia, vapors, &c. chang'd at all times and places, and made to operate in ſuch degrees and combinations, ſeparately or jointly, as agrees beſt with the preſent conſtitutional ſtate, ſymptoms and indications of the body, and organs of reſpiration of every perſon, whereby health, and all the good effects depending on the well proportion'd action of the air, and its qualities will be obtained; and all the diſeaſes and ill effects, produced by the improper influence of the air, become remedied and prevented, in the only ſafe, certain univerſal manner, and by no other means whatever.

60. The author has given a mechanical ſolution of this capital problem, with the draught, deſcription and uſe of a new machine and apparatus, whereby an artificial atmoſphere may be prepared, at all times and places, having all its properties chang'd and adjuſted, independently of the general atmoſphere, and made to operate upon the body, in ſuch degrees and combinations, as anſwer beſt with the indications of every perſon. By having ſuch an artificial atmoſphere thus properly prepared, wherein a perſon may incloſe his body at proper times; by cauſing this atmoſphere to operate upon his body, for a proper time, and at due intervals, with its properties and qualities intended or remitted, in ſuch degrees as he finds ſuits beſt with his preſent ſtate and indications; by theſe means he may change the dimenſions of his body, or contract and relax, or augment and diminiſh, the moving force of his ſolids, at pleaſure, like winding up the ſpring of his watch to give it new motion, or putting his hair in buckle, or as if his body was caſt like a piece of wax in a mould.

61. Such an artificial atmoſphere, or air-bath, which admits of having all its properties regulated as ſuits beſt with the preſent indications, being apply'd and made to operate upon the whole external body, will prove the only ſovereign remedy for preſerving health, and for the prevention and cure of all diſeaſes produced by the relatively diſproportionate action of the air, and any of its qualities; by reaſon this artificial atmoſphere may at all times, and for any ſpace of time, and in all places, have its properties adjuſted ſo as to act with any degree of force, independently of, and contrary to thoſe of the general atmoſphere, upon all which accounts it muſt prove the only natural perfect method for curing all diſeaſes produced thereby (N° 57) in which reſpects this artificial atmoſphere may be conſidered as a univerſal fluid mould, matrix, or bandage that may be ſet wider or cloſer, ſlacker or tighter to the body, or rendered heavier or lighter, colder or hotter, moiſter or dryer, &c. in all degrees as agrees beſt to the conſtitution of every perſon, either to contract and relax, or to raiſe and lower the moving force of the ſolids, or to grind and attenuate the fluids, finer or coarſer, &c. ſo that the air being by this means converted into a univerſal fluid mould, the ſame will ſerve as the moſt efficacious general remedy of nature, for attaining the two following cardinal intentions; firſt to conſtringe and relax, or raiſe and lower the moving force of the ſolids, occaſionally at proper times, as is found requiſite to keep them in a fit ſtate for circulating and ſecreting the fluids, with a proper velocity and quantity: Secondly, in keeping the fluids of a proper quantity, that is, ſuch as is duly proportioned to the force of the ſolids, and alſo of a proper degree of fluidity, tenuity, &c. in the regular effection

of which two general indications conſiſts the whole art and ſecret of attaining health, long life, and the cure of all diſeaſes.

62. Moreover, ſuch an artificial atmoſphere, or air-bath, will anſwer all the intentions either of a cold or hot water-bath, and with infinitely greater benefit; for, firſt, the preſſure upon the perſon's body, in ſuch an artificial atmoſphere, may be increas'd or diminiſh'd in any degree required, ſo as to be, a hundred times or more, greater than in a common water-bath; and, ſecondly, there is this great advantage between this new air-bath and a water-bath, either cold or hot, namely, that let a perſon place his body in what ſituation ſoever, and at what depth under water ſoever, yet as the water is an unelaſtic incompreſſible fluid, the preſſure will not be apply'd equally to all parts of the body, which will be ſubject to a greater or leſs preſſure in proportion to their depth under water, the lower parts being more compreſs'd than the upper, which inequality of preſſure will always cauſe an irregular, unequal derivation and revulſion of the fluids, that are ever determined in the greateſt quantity and velocity upon the parts where is the leaſt reſiſtance. But in uſing this artificial air-bath, the caſe will be quite different; for as the preſſure may be of any quantity required, and is communicated to the body by the air, which being an elaſtic, compreſſible fluid, the preſſure will be laid equally upon all parts, ſo the derivation and revulſion of the fluids, either from the ſurface inwards to the axis of the body, or from thence outwards, will be equable and uniform. Beſides, the exerciſe of the cold bath is too fatiguing and diſagreeable to moſt perſons to continue the ſame regularly, and by reaſon of its too ſtrong and ſudden ſtimulus is improper for the old, infirm, and ſuch as have unſound viſcera, internal tumors, hemorrhages, &c. all which inconveniencies will be avoided, and all the ſame intentions infinitely better attained by ſuch an air-bath, the air being the natural element of the human body. Neither will a perſon in going into this air-bath be oblig'd to change or take off his cloaths, but may go into the ſame with as little trouble as into his cloſet or ſtudy.

63. A perſon provided with ſuch a machine, or artificial atmoſphere, thus capable of having all or any of its properties chang'd at pleaſure, will find a ſafe ſanctuary therein, by going into which, at proper times, he may ſecure himſelf, and bid defiance to all the malignant influences and alterations of the general atmoſphere; for let the ſtate thereof be what it will, heavy or light, hot or cold, denſe or rare, moiſt or dry, in motion or at reſt, impregnated with effluvia of any kind, or not, &c. if he either actually finds or apprehends any bad effects therefrom, he can prepare and arm this his artificial atmoſphere with qualities contrary and differing in any degree from thoſe of the general atmoſphere, and ſuch as he finds agree beſt with the preſent conſtitution of his body, and reſpiring organs. And as the air is allowed by all to be the true general cauſe both of producing and propagating peſtilential, epidemical and endemial diſtempers, ſuch a machine and artificial atmoſphere, like an invulnerable coat of mail or armour, will be the moſt natural certain means, both for preventing and curing the ſame.

64. Here likewiſe is ſhewn how all the intentions propoſed by fumigations and vapour baths, both humid and dry, may be attained *with infinitely* greater benefit by this machine than by the methods *now in uſe.*

65. That the new methods here propoſed, of applying the air to the human body, muſt neceſſarily be attended with the ſalutary effects aſcribed thereto, and particularly for effecting that great catholic intention (upon which health, and the cure of all diſeaſes abſolutely depend,) relating to the regulating the moving force, or the conſtriction and relaxation of the animal ſolids, we have confirmed both from demonſtration and actual experiments, by putting animals, as birds, into a receiver, and condenſing the air therein to a proper degree, upon doing which they are obſerved to become much more lively, vigorous and active; and it is not in the leaſt to be doubted but every perſon will be affected in like manner, and receive the ſame benefit, were they to be incloſed in a proper machine as here deſcribed, and have the air condenſed therein, and made to operate, for a due time, with ſuch a degree of preſſure, cold, &c. as agrees beſt with the organical ſtructure of his body. Now the effects reſulting from this experiment can be aſcribed to no other cauſe, but to the additional preſſure laid upon the animal by the condenſed air, whereby the original compounding fibrillæ, or ſtamina of the ſolids are brought into cloſer union and contact, and the ſolids being thereby rendered more denſe and contracted, have their elaſticity and moving force augmented proportionally, and being made to oſcillate quicker, or with greater force, cauſe a more briſk digeſtion, circulation and ſecretion of the fluids (N° 26). Fire furniſhes us with the very ſame phenomenon, and for the ſame cauſe and reaſon condenſed air augments the life of fire and flame, which burn ſo much the more intenſely, as the air is denſer. And upon the ſame principles both animals and vegetables may have their growth accelerated, or retarded, &c.

66. The doctrine and practice propoſed in this chapter being ſo demonſtrative, and productive of the moſt univerſal good to mankind, cannot be too much recommended to the notice and encouragement of the public for cauſing it to be put in execution.

CHAP. III.

67. The author having in the foregoing chapter ſhewn the great influence of the air in preſerving health, and in the production, and cure of diſeaſes, conſider'd as operating with all its properties upon the whole external body, comes next to conſider the mechanical effects produced in the blood, by the joynt action of the air and organs of reſpiration, and how much health, and diſeaſes, with their cure, depend thereon. To this purpoſe he obſerves,

68. The human body is a pneumatico-hydraulic machine, all the motions whereof are effected by three general powers; the firſt is the moving force of the muſcular, nervous ſolids; the ſecond is the air acting by its preſſure outwardly upon the whole body, as alſo upon the lungs, and within the cavities of the thorax, abdomen, ſtomach, inteſtines, pericardium, as alſo within the pores and interſtices of the fluids; the third is the animal fluids, the blood. Now the ſolids (by which is meant not only the heart, with the arteries and veins, but alſo all the organs and *muſcles ſerving* to reſpiration and voluntary motion) together with the *external and internal* air, are the two joint powers ſerving to attenuate

and give motion to the blood, which may be conſider'd as a reſiſtance to be moved or overcome thereby. When therefore theſe three powers have their reſpective forces and reſiſtances well adjuſted, all the vital functions will be regularly executed; but when they are relatively diſproportionate to each other, the ſame will be proportionally diſordered; and as one of thoſe principal moving powers of the animal machine, namely, the air, is ever changing in its qualities, the other two powers, namely, the ſolids and fluids, will neceſſarily be ſubject at the ſame time to the like changes alſo, tending either to health or ſickneſs.

69. In order to diſcover the true uſe of reſpiration, it will be neceſſary to obſerve the progreſs of the animal fluids, from their firſt change in the ſtomach, until they arive at the right auricle and ventricle of the heart, and conſider the alterations they ſuffer in circulating through the veſſels and glands, and what further change they require, before they are ſent to the left ventricle of the heart, to be detach'd to the ſeveral parts of the body, to anſwer the offices of nutrition, ſecretion, muſcular-motion, ſanguification, &c. In the firſt place, then, that complex fluid the blood, being thrown out of the left ventricle of the heart, is convey'd through the arterial ſyſtem to all parts of the body, where it not only loſes part of its motion, by moving through a ſyſtem of diverging veſſels, but alſo many of its parts, which it leaves behind, either for the nutrition of the body, or to be diſcharged by the expurgatory glands. The blood, as it returns through the ſyſtem of veins all converging to the heart, hath its motion accelerated, but is withal groſs, vapid and effete, having its texture much broken and decompounded by circulating through the glands, and wanting to have its parts attenuated, and compounded anew, and alſo to be ſupply'd with freſh matter for its own nutrition, and that of the body; for this end the chyle, being firſt duly elaborated by the chylopoietic organs, and diluted with the lympha, is propel'd up the thoracic canal, and emptied into the ſubclavian vein, where it mixes with the refluent venal blood before it enters the right auricle of the heart; yet ſtill this ſupply of freſh chyle added to the blood would be of no uſe, without a perfect aſſimilation and mixture of both together, to effect which the auricles and ventricles of the heart, being large, hollow muſcles, are nowiſe ſufficient; there was therefore a neceſſity for having another appropriate organ to anſwer this important uſe, namely, the lungs, which from their admirable ſtructure and mechaniſm are in all reſpects moſt perfectly fitted for this eſſential office. For this end the lungs are compoſed of an infinite number of membranous veſicles filled with air, all communicating together, and with the aſpera arteria, upon the ſurface of which air-veſicles (which is of greater extent than the whole external area of the body) are ſpread the pulmonary artery and vein, each divided into innumerable ramifications, filled with blood, chyle, lympha, &c. The lungs being a compreſſible, dilatable, vaſcular machine, is ſuſtained by the external air preſſing upon the whole internal area of the veſicles and air-veſſels, and by the internal air in the cavity of the thorax preſſing upon its outer ſurface, as between two antagoniſt powers, ſo that in every act of inſpiration, as the cavity of the thorax is dilated by the muſcles ſerving reſpiration, and the air therein rarefied, the external

air, being in that caſe of ſuperior force, ruſhes in, and expands all the veſicles, whereby the blood-veſſels becoming divaricated, and their capacities enlarged, make way for the blood to circulate freely therein; and again, in every act of expiration, as the thorax becomes contracted, and the air therein condens'd, which by its ſuperior preſſure will force the air out of the air-veſſels in the lungs, and this, together with the blood-veſſels, will be compreſs'd and contracted; and as the air in the veſicles, being abſorb'd with the vapours exhaling from the blood, becomes hotter and lighter than the external air, it muſt change place therewith, as being denſer and colder, which will ſucceed in its room alternately; ſo that the lungs being ſucceſſively contracted and dilated by the inſpiration and expiration of the air into and out of the veſicles, the blood-veſſels ſpread on the ſurface of the air-veſſels receive every time a new motion, impulſe and ſtroke, whereby the blood, chyle and lympha become preſs'd, ſqueez'd, and as it were wiredrawn, having all their particles attenuated, and intimately mixed, and aſſimilated, ſo as to conſtitute the blood of a ſimilar balſamic texture, &c. which appears to be the firſt obvious, principal uſe of reſpiration, or of the alternate ſyſtole and diaſtole of the lungs, performed by the joint action of the air and reſpiring muſcles.

70. The author aſſigns another new important office to the lungs, grounded on the following conſiderations; the whole internal ſurface of that compound muſcular tube the ſtomach and inteſtines, from the mouth to the anus, being a part of the external ſurface of the body, there is the ſame abſolute neceſſity for having the air conſtantly apply'd thereto, as to the other external parts of the body; without the conſtant preſence and action of the air within this principal organ, it would be wholly uſeleſs, and incapable of performing any of the natural motions and functions for which it is deſigned (N° 40, 41, 42, 43, 44,). For this end the air hath a free ingreſs into the ſtomach, and whole inteſtinal tube, where, beſides the general uſe juſt aſſigned thereto, it anſwers many other important purpoſes; Firſt, it ſerves as a univerſal menſtruum to diſſolve the food, and propel it into the orifices of the lacteal veſſels; Secondly, it ſerves as an antagoniſt power or muſcle to counterbalance the contractile muſcular force of the alimentary tube, as alſo to keep the ſame duly diſtended and open throughout the whole length, which would otherwiſe become collapſed, and all the orifices of the lacteal veſſels, with the deſcent of the fæces, totally obſtructed by the compreſſion of the external air, and abdominal muſcles. Thirdly, the air being intimately abſorbed with the chyle, paſſes conſtantly therewith through the lacteals, and becomes mix'd together with the blood, ſo that all the animal fluids are ſaturated with air, which ſerves to preſerve their texture, fluidity, heat, &c. Fourthly, as the air together with the chyle is conſtantly adding to the blood, it is as neceſſary that it ſhould be as conſtantly diſcharg'd, after having anſwer'd the uſes of the oeconomy, to make way for the ſucceeding ſupplies of freſh air and chyle; now there is no organ in the body ſo naturally well adapted for detaching the air, ſo commodiouſly, and in ſuch quantities out of the blood, as the lungs. The author therefore from theſe conſiderations, and from the peculiar organization of this ſtupendous organ, concludes it to be ſpecially deſign'd as a gland for ſecreting and diſcharging the

air out of the blood, to prevent its becoming too much accumulated therein, and as ſuch incompatible with animal life, which air not being duly diſcharg'd in proper quantities, as the other ſecretions, he takes to be the true cauſe of many diſeaſes, falſely aſcrib'd to other cauſes. He moreover refutes the common opinion, that the air in the blood is diſcharg'd by any exhaling veſſels in the external ſurface of the body. The organs of reſpiration are alſo abſolutely neceſſary as an auxiliary power, both to aſſiſt the ſtomach and chylopoietic organs in the preparation of the aliment, and likewiſe the heart and arteries in the circulation of the blood, &c.

71. Conſidering the great apparatus of mechanical powers and muſcles employed in reſpiration, with the extenſive operations, motions and effects communicated to the whole body thereby, it may be juſtly named the Primum Mobile, and principal moving power in the microcoſm, or animal machine; from whence it follows that when reſpiration is not duly perform'd, neither the offices of digeſtion, ſanguification, circulation, ſecretion, nutrition, muſcular motion, &c. can be duly executed, ſo that to this cauſe alone of an imperfect reſpiration, joined to the errors of digeſtion conſequent therefrom, moſt if not all diſeaſes may be referr'd as to their original cauſe.

72. As the air is one principal power jointly concern'd in performing reſpiration, and as the ſame is ever changing as to its properties of gravity, elaſticity, preſſure, heat, cold, moiſture, dryneſs, effluvia, &c. this great eſſential office of reſpiration, with thoſe of digeſtion, ſanguification, circulation, ſecretion, nutrition, &c. all neceſſarily depending thereon, become wholly ſubject to the dominion and influence of the air, by the alterations whereof we are liable to be attack'd by diſeaſes of all ſorts, as fevers, conſumptions, aſthmas, agues, pleuriſies, atrophies, cachexies, hectics, dropſies, relax'd nerves, &c. in all which morbid conſtitutions we find a change of air to be the only natural perfect cure; and the only reaſon why it proves unſucceſsful is for want of knowing what qualities the air ought to have, which ſhould be always contrary to thoſe by which the diſeaſes were produced; but the great point is where to find ſuch a proper air (*hic labor, hoc opus eſt.*)

73. As the air is ever changing as to all its properties, and as there is an almoſt infinite diverſity in the ſtructure of the organs of reſpiration in different perſons, it is impoſſible the air of any place, let its qualities be what they will, ſhould exactly agree with all perſons alike; and tho' they may, through cuſtom and uſe, ſuit tolerably with the generality of the inhabitants, yet there are many who muſt ſuffer greatly therefrom, by the properties of the air being relatively diſproportionate to their reſpiring organs. This conſideration ſuggeſted an occaſion to the author to think, that if a method could be found for conſtructing an artificial atmoſphere, whereby the air which a perſon is to breathe withal may be rendered endow'd with ſuch qualities as ſuit beſt with the preſent ſtructure, ſymptoms and indications of his reſpiring organs, it is thereby propoſed that all diſeaſes produced by an imperfect reſpiration, chylification, digeſtion, ſanguification, ſecretion, nutrition (which are the original cauſes of all the capital diſeaſes) and whilſt the lungs are yet ſound and uncorrupted, will become ſafely and perfectly cured thereby, and by no other means; in conſequence of this reaſoning,

with what was ſaid in (No. 57) the following great, moſt uſeful phyſical problem is propoſed.

PROBLEM.

74. To find a method whereby the air, that univerſal remedy, and principle of life, may have its conſtitution and properties chang'd at all times and places, and made to operate in ſuch degrees and combinations, ſeparately or jointly, as agrees beſt with the preſent conſtitutional ſtate and indications of the organs of reſpiration in every perſon, whereby health, and all the good effects depending on the well proportioned action of the air upon the reſpiring organs, will be obtained, and all the diſeaſes produced by the qualities of the air being relatively improper for the reſpiring organs be prevented and remedied, in the only natural perfect manner, and by no other means.

75. The author hath given a mechanical ſolution of this problem, with the draught and deſcription of a machine, or artificial atmoſphere, by which a perſon may be ſupply'd at all times, and for any ſpace of time, and in all places, with air for reſpiration, endow'd with ſuch qualities, and in ſuch degrees, as agrees beſt with his reſpiring organs, whereby all the good effects of the air may be attained, and all its bad effects prevented and remedied; and when the caſe requires, the air which a perſon is to breathe withal may be impregnated in all degrees with vapors, humid or dry, produced either by ebullition, accenſion, attrition, or fermentation, from ſubſtances of all kinds, ſolids or fluids, animal, vegetable, or mineral, by which means the air he is to breathe may be poſſeſs'd in any degree with the effluvia of all ſubſtances, as have any ſanative virtue in reſpect of the reſpiring organs, either for contracting, relaxing, heating, cooling, humecting, drying, reſolving, fumigating, &c. ſo that by having the air in the reſpiring machine thus properly medicated, aromatiz'd, and balmified with exhalations and odours of all kinds, a perſon may be put in a condition, in the midle of winter, to breathe as benign, pure, dry, tepid, ſalubrious, air, as by going into the fineſt flower garden in the middle of ſummer, or by going to *Montpellier*, *Italy*, or any part of the earth.

76. And when a perſon applies the air, thus artificially prepared, as to all its qualities, to his reſpiring organs, he may at the ſame time have the air duly prepar'd as to its properties, and apply'd to his whole body externally, as hath been ſhewn in the ſecond chapter. And thus we are provided with two artificial atmoſpheres, by the firſt whereof the air may be regulated as to all its qualities, and made to operate upon the whole external body, as agrees beſt therewith, whereby all the good effects produced by its action upon the body externally may be attained, and all its ill effects prevented and remedied: by the ſecond the air can be made to act with its qualities adjuſted in all degrees on the reſpiring organs, whereby all the good effects depending thereon will be attained, and all its bad effects prevented and remedied.

77. By this means that pneumatico-hydraulic machine, the lungs, may be brought under the direction and management of human art, ſo that it may be regulated like a corn-mill, whereby the fluids may be ground finer or coarſer, and have their texture, craſis, and temperament alter'd and repaired at pleaſure.

78. After being taught, by the experience and authority of all ages, that the air is the principal cauſe of animal life, health and diſeaſes, what can be more ſurprizing than to obſerve that this univerſal great remedy of Nature's appointment, without which we cannot live one moment, ſhould be in a manner wholly neglected, and ſo little regarded, as it is in the preſent practice of phyſic, and that no attempts have been hitherto made to bring the ſame into common uſe and practice, when we thus plainly ſee that, by the methods here propoſed, the ſame may, like all other remedies, means and medicines be apply'd and adminiſter'd in proper doſes and quantities, and made to operate with all its properties and qualities, in any degrees and combinations, as agrees beſt with the ſtate of the organs of reſpiration, and of the whole body and its parts, and for obtaining the indications wanting in both, whilſt at the ſame time we are induſtriouſly ſearching into the properties of every inſignificant drug, in hopes of diſcovering ſome new catholicon or panacea; but this will ever prove a vain and uſeleſs reſearch (No. 9, 10, 11, 12.) All the incomprehenſible poſſe and medly of artificial medicines, in compariſon of what the air alone is capable of effecting towards the preſervation of health, and cure of diſeaſes, fall as much ſhort thereof, as art does of nature, or the light and heat of a glow-worm does to that of the ſun.

79. The principles and practices contained in this chapter appear ſo evident, and productive of ſuch univerſal good, that the ſame merit the moſt ſerious attention and encouragement.

CHAP. IV.

80. THE author here deſcribes a new apparatus and method of applying and cauſing the air to act by alternate impulſes and ſtrokes upon the external body, which he propoſes as the moſt perfect kind of exerciſe for preſerving health, and curing diſeaſes. To prepare the way for more readily apprehending its good effects, with the reaſon thereof, he obſerves as follows.

81. Among all the non-naturals, and means of health, none contribute more thereto than air, and motion, or exerciſe; and the real end and effects of all kinds of exerciſe, are to communicate a proper quantity of motion to the ſolids and fluids, to ſtrengthen and brace the former, and to keep the latter in a due ſtate of motion, heat and fluxility, and promote the ſecretions. Now the methods of exerciſing, or giving motion to the body, are various, either natural or artificial; under the firſt claſs may be reckon'd diet, air, natural and artificial fire or heat, the paſſions, walking, *&c.* under the ſecond head may be reckon'd all means and medicines for preſerving health, and curing diſeaſes, as riding, bathing, emetics, cathartics, ſudorifics, diuretics, ſalivatics, epiſpaſtics, cephalics, cauſtics, cauteries, ſcarification, friction, veneſection, muſic, *&c.* all the operations and effects of which, and all other means and medicines, conſiſt wholly and only in the quantity of motion or exerciſe which they communicate to the body and its parts. However it may be affirmed of one and all the ſaid methods, eſpecially thoſe of the ſecond claſs, that by which way ſoever the body is exerciſed, or put in motion, there is a greater ſtreſs laid on ſome

parts than others, or the motion is not communicated to all parts alike, the conſequence of which will be an unequal derivation and revulſion of the fluids, to and from particular parts, the fluids being always determined, in the greateſt quantity and velocity, upon the parts where is the leaſt reſiſtance; conſequently that kind of exerciſe whereby motion is communicated the moſt equally, and in ſuch quantities as ſuits beſt with the body and its parts, muſt be the moſt natural and beſt for preſerving health, and curing diſeaſes, except in ſome particular caſes, wherein derivation and revulſion are indicated as neceſſary, of which equable method of communicating motion to animal bodies, nature hath furniſhed us with two moſt perfect examples.

82. The firſt example of perfect exerciſe is that which our bodies receive continually from the air, acting conſtantly thereon, with all its variable properties; for as the external mould or ſhell of air immediately incloſing our bodies (which is an eſſential, tho' a very fugitive part thereof, as appears from (No. 45) becoming hotter and lighter by the vapours exhaling from the body, muſt be continually flying off from the body, and making room for the more remote air, as being colder and heavier, to ſucceed in its place; by theſe quick ſucceſſions of freſh, cold air round the body (without which no animal, vegetable, nor fire could live, by reaſon the reſpiration all over the ſurface of the body, and conſequently the circulation would be invincibly obſtructed and ſtop'd) the ſame, being thus placed in a continual changeable vortex of air, receives a ſucceſſive impulſe and quantity of motion therefrom, whereby all its parts, both ſolids and fluids, are kept in a continual vibrative motion, from the ſurface to the axis of the body, and from thence outwards again, and ſo during life.

83. The ſecond inſtance of perfect exerciſe is alſo derived from the ſame univerſal inſtrument the air, conſider'd as operating upon the whole ſyſtem of the fluids, as they circulate thro' the pulmonic veſſels, infinitely ramified and divaricated upon the ſurface of the air-veſſels in the lungs. Here it is to be remark'd, that as the air within the veſicles of the lungs becomes hotter and lighter by the vapours exhaling from the blood, the ſame muſt change place conſtantly with the external air, as being heavier and colder, without which ſucceſſive ſupplies of freſh cold air, the perſpiration from the whole internal ſurface of the lungs (which is greater than from the whole external ſurface of the body) muſt otherwiſe be totally obſtructed, and conſequently the circulation alſo; which is the true reaſon why no animal, vegetable, nor fire can live, if confined to the ſame numerical quantity of air. So that by the alternate ſyſtole and diaſtole of the lungs, and inſpiration and expiration of the air, and the ſucceſſive impulſes and ſtrokes thereof, the blood is moſt perfectly moved, ventilated, and exerciſed in all its parts.

84. Now in both the foregoing methods it is to be obſerved that our bodies become exerciſed, or have motion communicated thereto, by the air, which in the firſt example operates conſtantly by alternate impulſes and ſtrokes upon the whole external body, and by conſequence on the whole ſyſtem of the ſolids and fluids; and in the ſecond caſe, the air acts alſo continually by ſucceſſive ſtrokes upon the whole ſyſtem of the fluids, as they circulate through the lungs. By this we ſee that *the air, being a heavy* elaſtic fluid, endow'd with all its other variable

properties, is on all thoſe accounts the moſt perfect inſtrument for giving motion or exerciſe to a ſyſtem of contractile, diſtractile tubes, fill'd with fluids ſubject to be greatly rarefied and condens'd, as are all animal bodies.

85. The author taking the two remarkable caſes aforeſaid, as the moſt perfect methods for communicating motion or exerciſe to animal bodies, as being inſtituted by the author of nature, conformable to this moſt perfect plan and model, the following cardinal phyſical problem is propoſed for a ſolution:

PROBLEM.

86. To find a method whereby the air may be made to operate upon the whole body, or its parts, by alternate ſucceſſive impulſes and ſtrokes, and that the ſtrokes be made with any degree of preſſure, and velocity, and with any interval between the ſtrokes, and continued as long as required.

87. For the ſolution of this problem the author hath given the draughts and explanation of a machine and apparatus, by which the air may be alternately laid on and taken off the body, with any degree of preſſure and velocity, by which ſucceſſive impulſes of the air the body will become ſubject to an alternate motion of ſyſtole and diaſtole, from the ſurface to its axis, and from thence outwards, and that with any degree of velocity, and with any interval between the ſtrokes, and continued as long as required. The ſubject, arguments, and obſervations of this chapter being of great importance, merit very much the attention and encouragement of the public.

CHAP. V.

88. THE author, in this chapter, conſiders the mechanical effects of the air upon animal bodies, upon its being excited and put into a vibrative motion; for this purpoſe he obſerves, that the human body, conſiſting of a ſyſtem of ſolids extremely elaſtic, is like to an exquiſitely ſtring'd muſical inſtrument, the nervous chords whereof being duly tenſe, are ſuſceptible of motion from the leaſt impreſſions of external objects; in ſuch wiſe, that the ſmalleſt ſound, or motion of the air, cauſes the whole human frame to vibrate to its centre. And as the degrees of elaſticity and tenſion of the nervous ſyſtem are different in every perſon, and in the ſame perſon at ſundry times, from thence proceed the different effects which muſic, or ſound, hath upon different perſons, and upon the ſame perſon at different times. And as muſic hath a univerſal good effect upon mankind, by inſpiring and exciting the powers and faculties, both of body and mind, to a more exalted diſpoſition for acting in general, in which reſpect it is really a univerſal medicine and exerciſe to both; and as all its efficacy conſiſts in the tremulous undulatory motion of the air, harmoniouſly modified, either by the voice or proper inſtruments, whereby the whole nervous ſyſtem, but eſpecially the nerves of the ear, being impreſſed with the like ſimilar vibrations, and tremulous pulſations, propagate the ſame to the common ſenſorium in the brain; this conſideration furniſhed the author with an occaſion to reaſon thus; That if the air, when put into

an oſcillatory motion, and properly modified, ſo as to communicate the like motion to one part of the body, the ear only, hath ſuch good and great effects: Then if a certain quantity of air could have a tremulous motion produced therein, of ſuch a ſtrength and force as to ſhake and agitate the whole animal machine, and communicate the like motion not only to the ear (which in ſuch caſe muſt be ſecured, by a proper contrivance, from being damaged) but to the whole body, and all its parts, that this would prove one of the moſt perfect kinds of exerciſe, for preſerving health, and curing diſeaſes; this the author calls Mechanical muſic, in contradiction to ordinary ſoft muſic, the firſt being intended to be raiſed to ſuch a pitch and ſtrength, as to cauſe the whole nervous ſyſtem, and all parts of the body, to vibrate ſenſibly from its ſurface to the very axis. The author, induced from the aforeſaid conſiderations, proceeds to the ſolution of this moſt uſeful phyſical problem:

PROBLEM.

89. Wherein ſome general principles are propoſed, for conſtructing an artificial atmoſphere, or air-chamber, whereby a certain quantity of air may be put into a ſtrong vibrative motion; and as the human body is a compreſſible machine, compoſed of ſolids extremely ſenſible and elaſtic, upon its being placed in the focus of ſuch an artificial phonic machine, or air-chamber, having the air therein agitated like to a violent vortex, the whole body, both ſolids and fluids, will become affected with an oſcillatory motion of ſyſtole and diaſtole, beginning at the ſurface, and propagated to the very axis of the body, from whence the motion will be reflected outwards to the ſurface; and thus all parts of the body will contract and dilate ſucceſſively with great velocity, whilſt it is ſubject to this kind of motion and exerciſe from the air.

90. That the whole animal ſyſtem will receive great benefit hereby is evident; and firſt, as to the ſolids, by the ſtrong quick tremors and concuſſions produced therein, ſuch parts as are unfit to be retained in their texture and compoſition, as being either worn out, or unaſſimilable with the ſtructure of the animal fibres, will be thereby ſeparated, diſengaged, and caſt out, and room made for the attraction and reception of other particles of a more homogeneous nature in their places; wherein conſiſts the perfect nutrition of the ſolids. And as the ſolids will be greatly benefited by this moſt ſalutary exerciſe, the fluids, by conſequence, will have their qualities greatly improved at the ſame time, by having their viſcidity and coheſion diſſolved, and rendered more fluxil, and paſſable through the glands, and thereby prove the beſt means for preſerving health, and curing diſeaſes. That the effects produced by ſuch quick tremulous pulſations, impreſſed thus upon the whole nervous ſyſtem, and animal machine, muſt be ſurprizingly great for attaining both theſe intentions, is demonſtrable from the principles of animal mechaniſm, and the laws relating to the communication of motion to elaſtic bodies (as is the human) by preſſure, impulſe, percuſſion, &c. of which the author gives, for inſtance, the famous caſe relating to the cure of the poiſon of the Tarantula, which can be accounted for from theſe principles only.

91. *The author* concludes this Chapter with a ſhort account of the *cauſe of electricity,* and its uſe in curing diſeaſes; which may be

found

ſumm'd up in the following obſervations: That the earth attracts the fluids of light and air, wherewith it forms to itſelf an atmoſphere, the denſity, weight, elaſticity, *&c.* whereof increaſe the nigher to its ſurface, where the attraction is ſtrongeſt, and decreaſe in receding therefrom, until they are loſt, and vaniſh into the general medium of elementary fire, or ether, diffuſed throughout the ſolar ſyſtem. This terreſtrial atmoſphere (conſiſting chiefly of elementary fire and air, with the exhalations iſſuing from the earth) like to a warm, fluid, elaſtic mould, ſtrongly embracing and compreſſing the whole ſurface of the earth, ſerves to keep the ſame in a continual vibrative motion, and endow'd with proper degrees of warmth, whereby it becomes a proper nidus and habitation for the generation and growth of animals, *&c.* Juſt ſo, in like manner, every individual animal, vegetable, or other body, as well as the earth, has each a proper ſphere of attraction, within which the fluids of elemental fire and air being accumulated, and condenſed, form round every body a diſtinct atmoſphere, ſo much the more denſe and elaſtic, the nigher to the body, and diminiſhing in receding therefrom, until it becomes of the ſame denſity with the general atmoſphere, and makes part thereof. This particular atmoſphere (conſiſting chiefly of ethereal fire and air, together with the effluvia iſſuing out of the body) peculiarly belonging to each body, is of different extents, denſities, and qualities, in proportion to the attractive powers and properties inherent in each ſpecies of bodies; which atmoſphere, like a warm, fluid, elaſtic, heavy mould, or covering, every where enveloping and ſtrongly compreſſing every body, ſerves to keep it in a conſtant vibratory motion, and poſſeſs'd with proper degrees of heat, and in a conſtant progreſſive mutation from one ſtate to another.

92. Theſe principles afford the moſt natural account of all the ſurprizing phenomena of attraction and repulſion, *&c.* exhibited by electric bodies, when excited to action, which appear to be wholly owing to a briſk vibrative motion, produced in the particles of the electric body by attrition, whereby having their heat and attractive power increaſed, the atmoſphere of the electric body, being now more ſtrongly impregnated with the fluid of fire, and the effluvia of the electric body, becomes agitated, like a violent vortex, with a quick vibrative motion. And as all bodies have their particular atmoſphere, conſiſting of fire, air, *&c.* if a number of bodies be placed continuous, or contiguous to one another, and one of the ſaid bodies be brought within the atmoſphere of the electric body, when ſolicited to action, the atmoſpheres of all the other bodies will become agitated with the like oſcillatory vibrative motion, which will be propagated, like a cylindrical vortex, through the whole ſeries of bodies, to a great diſtance, in all directions, and with great velocity, like firing a train of gunpowder, or juſt as any number of candles, newly extinguiſhed, being placed at proper diſtances, and in any order and directions, will become all lighted, by bringing a lighted candle within the atmoſphere of any one of them. From theſe principles all the phenomena of electricity may be rationally ſolved, without having recourſe to any fictitious fluid, or any emanation of effluvia, which may be call'd ſpecifically and properly electrical, flowing out of the electrical body itſelf.

93. Electricity being now the ſubject of general enquiry, it may be neceſſary to offer ſome further obſervations, ſhewing this power to have

been in conſtant action from the beginning of the world, and to exerciſe its influence upon the earth, and all bodies within the ſolar ſyſtem, as will be evident from the following conſiderations.

94. The earth being an oblate ſpheroid, revolves, together with the atmoſphere, about its axis once in twenty four hours, at the rate of about 1600 feet in one ſecond of time. By the conſtant action of the Sun, that immenſe body of concentrated fire, the fluid of elementary fire, light or ether, diffuſed every where, is continually agitated with an intenſe vibrative motion, propagated ſucceſſively therein, with inconceivable velocity, and to immenſe diſtances, and directed in rectilineal rays or ſtreams, ſerving to warm and enlighten the whole ſyſtem. As the earth, by the diurnal motion, preſents the ſeveral parts of its ſurface ſucceſſively to the Sun, they receive a briſk vibratory motion from the ſtreams and rays of light impinging thereon, (as may be plainly ſeen by looking horizontally upon the earth's ſurface, when the Sun ſhines thereon in the ſummer) ſo that the ſurface of the earth, from its extream ſwift motion, and the attrition it receives from the impulſes of the rays of light falling thereon, becomes thereby continually excited and put into a ſtate of electricity, juſt in like manner as the artificial glaſs ſpheroid, uſed for exhibiting the phenomena of electricity, in experimental courſes. But as the velocity of the earth's diurnal motion is vaſtly greater than can be given to any artificial glaſs ſphere, its electrical force and effects, ſo far as they depend upon the velocity of motion, muſt be proportionally greater alſo; and here likewiſe the velocity of the earth's annual progreſſive motion in its orbit may be conſidered as a conjunct co-operating cauſe.

95. From theſe principles it is manifeſt the earth is in a continual ſtate of exerting and communicating the power of electricity to the whole terreſtrial atmoſphere, and to all bodies upon its ſurface, which power, thus univerſally diffuſed, ſerves as a general ferment and cauſe of action, whereby all bodies are kept in a conſtant oſcillatory motion, and diſpoſed to undergo theſe changes neceſſary to their generation, growth, and corruption. And this furniſhes us with the moſt natural principles for explicating many of the moſt abſtruſe appearances in nature, as the generation of meteors, vapours, exhalations, thunder, lightning, ignes fatui, aurora borealis, winds, water-ſpouts, tails of comets, *&c.*

96. The earth being in a perpetual ſtate of exerting and communicating electricity, all animals and vegetables are conſtantly more or leſs electrified thereby. And beſides, all animal bodies are naturally, of themſelves, conſtantly in a ſtate of exerting and communicating electricity, more or leſs, from the vital force and action, with the vibrative motion of their parts; which principles furniſh the moſt natural account of thoſe ſingular inſtances of ſympathy and antipathy, or attraction and repulſion, which ſome perſons have to certain objects, and why yawning is catching; as alſo for that kind of vital fire, phoſphorus, or electricity, obſervable in the glow-worm, and in the eyes of ſome animals, as cats, rattleſnakes, *&c.* by which the latter are ſaid to faſcinate, or rather electrize their prey; and likewiſe the force of the *mother's imagination* in marking the fœtus, *&c.*

97. *To obviate* an apparent objection to this doctrine, it may be ob-

neceſſary to obſerve, that, as there are no bodies perfectly elaſtic or unelaſtic, and as the laws relating thereto hold true only in proportion as the bodies partake more or leſs of theſe two properties, ſo in like manner, neither the earth, atmoſphere, or any animal, are perfectly elaſtic or non-elaſtic bodies, but partaking of theſe two oppoſite qualities in different degrees, whereby providence, as in all other things, hath wiſely temper'd and reſtrain'd the power of the earth's electricity (by a juſt alloy of its oppoſite quality) within ſuch limits as are neceſſary and compatible with animal life, ſo that its effects, tho' both conſtant and neceſſary to animals, are not however ſo ſtrong (excepting in particular caſes) as to be ſenſible, or diſturb their natural quiet and eaſe.

98. The principles here advanced, of the earth's being in a continual ſtate of exerting and communicating electricity to all bodies upon its ſurface, appears moreover to ſuggeſt ſome probable hypotheſis for diſcovering the cauſe of magnetiſm; as both theſe powers may probably be found to have ſome mutual relation and connexion; the earth being both the great electrical, as well as the great magnetical ſpheroid.

99. The author, from conſidering the ſenſible effects, and ſtimulating force, which the fluids of light and air acquire, upon their being properly modified. and put in motion by electric bodies when excited, takes occaſion to propoſe a new mechanical method, which will be of real uſe and efficacy in the cure of wounds, ulcers, paralytic, and other topical ailments, *&c.* For as much as all bodies, when heated, either by attrition, *&c.* emit effluvia (which however, as has been obſerved, are not the ſole cauſe of thoſe effects call'd electrical) which, when copiouſly rais'd and emitted by ſtrong friction, are ever accompanied with an intenſe vibrating motion, impreſſed at the ſame time upon the fluids of light and air, if ſuch bodies, eſpecially thoſe of the reſinous, ſulphureous kind, *&c.* when ſtrongly rubbed and excited, are applied or brought near to any diſeaſed part, and have their power renew'd from time to time, as it becomes deſtroy'd or weakened, and kept thus freſh apply'd to the part for a proper time, and at due intervals, the ſmart vibrations which will be communicated to the ailing part, by the effluvia iſſuing from the reſinous electric body, together with the pungent ſtimulating force impreſſed thereon by the fluids of light and air, when thus modified by the electric body, will ſerve as a dry vapour-bath, and contribute greatly to reſtore the loſt tone and elaſticity of the animal ſolids, and thereby enable them to ſubdue and overcome the incumbrance laid thereon by the viſcid, ſtagnant humours, *&c.* The reaſon of theſe ſalutary effects is demonſtrable from the laws of the animal œconomy, and the mechaniſm and ſtructure of the animal fibres, with the nature of ſtimuli, and the great and contrary effects which thoſe of the grateful, and dolorific kind, are capable of producing in the organs of ſenſation.

The ſubject of this chapter, with the arguments and obſervations advanced in ſupport thereof, appear to afford a very extenſive rational plan for many great improvements in the practice of phyſic, and as *ſuch*, merit the moſt ſerious attention and encouragement of the public.

CHAP.

CHAP. VI.

100. THE author obſerves that, as in moſt diſeaſes the fluids are determined in unequal quantities and velocities upon the parts, occaſioned by ſome of the organs having their moving force rais'd or lower'd more than is natural thereto, which is the cauſe of moſt, if not all, diſeaſes (No. 13, 17.) whereby the equilibrium and juſt balance of motion between the organs being loſt, the fluids become circulated irregularly; conſequently, in order to reſtore this loſt balance of motion, there are two general indications to be purſued in the cure of moſt or all diſeaſes; namely, derivation and revulſion. Thus in tumors, when ſuppuration is proper to be forwarded, alſo in paralytic caſes, and the ſuppreſſion of any natural evacuation, *&c.* in ſuch caſes a derivation of the fluids to the parts affected is indicated; but in all caſes attended with too great an afflux of the fluids to ſome part, as the head, or upper region, as in apoplexies, hydrocephalies, inflammations of the brain or its meninges, opthalmies, quinſies, pleuriſies, hemorrhages from the ſuperior parts, *&c.* revulſion is neceſſary, by cauſing the fluids to move in leſs quantities to the affected organs, and turning their courſe downwards. So that there is ſcarce any diſeaſe, wherein the phyſician will not be obliged to uſe either derivation or revulſion. And the practice of ſurgery conſiſts chiefly in a judicious execution of theſe two general intentions; thus in the cure of wounds, tumors, ulcers, inflammations, gangrenes, gonorrheas, hemorrhages, amputations, ruptures, fractures, diſlocations, *&c.* as the ailing parts are weakeſt, there will be a greater fluxion of the humours thereto; conſequently the cure depends in a manner wholly upon revulſion, and that is beſt effected by due evacuation, but chiefly by proper bandage; and as the good effects of all bandage conſiſt wholly in the additional preſſure being equably apply'd, and in a proper quantity, whereby it contracts the parts, and thereby ſtrengthens and enables them to reſiſt the influx of the humours; conſequently, if preſſure can be apply'd in any degree required, to the body or its members, either by air or water, *&c.* the preſſure thus produced by the application of a fluid, being more equable and uniform, and capable of being regulated in any quantity, muſt be infinitely more efficacious and ſucceſsful in moſt caſes, for effecting a revulſion of the fluids, than any ſolid bandage and compreſs, which, tho' performed with the greateſt judgment and dexterity, will notwithſtanding ſtill act with unequal preſſure upon the part, and thereby occaſion both pain and fluxion. Accordingly the author, in conſequence of the aforeſaid reaſoning, propoſes ſome new methods and machines for applying preſſure in any degree required, by means of air or water, to the ſeveral regions and members of the body, as alſo vapour-baths both humid and dry, *&c.* whereby theſe two cardinal, principal indications of derivation and revulſion, will be effected in the moſt perfect manner: a fuller account whereof, with the draughts and deſcription of the machinery relating thereto, may be found in the original book.

CHAP. VII.

101. THIS chapter contains ſome general reflections on the ſtructure, mechaniſm, and morbid affections of the ſtomach, with its appendage the inteſtines, and chylopoietic organs; ſhewing, that this primary complex gland, without a conſtant ſupply of air, would be incapable of performing any of its natural motions and functions. To which end it may be obſerved,

102. That it is impoſſible, by the laws of mechanics and hydraulics, for any fluid to circulate through a ſyſtem of veſſels, as the arteries and veins, proceeding from, and returning into one common veſſel, as the heart, without an alternate ſucceſſive motion of contraction and dilatation, in the heart, and the veſſels miniſtring thereto. To the end, therefore, that the blood may circulate in the human body, it is abſolutely neceſſary that it be compoſed of elaſtic ſolids, and have certain cavities therein filled with air, ſuch as the ſtomach, inteſtines, abdomen, thorax, *&c.* whereby it is render'd a compreſſible vaſcular machine, endow'd with a motion of ſyſtole and diaſtole. Accordingly, the ſtomach and inteſtines, being a ſolitary, hollow muſcle, like the heart, and lungs, hath its contractile force counterbalanced by two oppoſite powers: the firſt is, the contain'd air and aliment, *&c.* acting by their preſſure upon its outer ſurface; the ſecond is the atmoſphere, in conjunction with the abdominal muſcles, diaphragm, and air in the cavities of the abdomen and thorax, acting by their preſſure upon its inner ſurface; ſo that the ſtomach and chylopoietic organs, by the variable action of theſe two oppoſite powers, beſides their proper periſtaltic motion, have a reciprocal motion of contraction and dilatation, at the ſame time, in common with the lungs, which motion being alternately communicated to the food, is the principal cauſe, together with the glandular juices, of its diſſolution and converſion into chyle, which becomes changed into blood by a further analyſis, from a like motion it receives from the ſucceſſive ſyſtoles and diaſtoles of the lungs, heart, and arteries; motion being the great principle by which the animal fluids are kept in a due ſtate of fluxility, heat, *&c.* (No. 19.)

103. The air being an eſſential power in the animal machine (No. 45) without the conſtant preſence and action thereof none of the vital organs, neither the ſtomach, heart, lungs, *&c.* could perform any of their natural motions or functions. And, moreover, it is by the ſtomach only that the air is neceſſarily and conſtantly convey'd along with the chyle to the blood, to preſerve its texture, fluidity, heat, *&c.* which air, after having anſwer'd the uſes of the œconomy, is ſecreted by the lungs, and diſcharged out of the blood, with the humid vapors, in expiration; ſo that, in a natural ſtate, the air is conſtantly tranſmitted to the blood by the alimentary tube only, and is continually detach'd out of the blood by the lungs only, except what is abſorb'd in the urine, and diſcharged by the renal glands. (No. 70,). From whence it is manifeſt how greatly the natural motions and functions of the ſtomach, and conſequently of the whole body, muſt be influenced for the better, or worſe, by the changes in the general atmoſphere, as alſo from the air contained therein, as it is well or ill proportioned in its qualities and quantity to the muſcular force of this eſſential organ; and likewiſe from the air's being convey'd,

vey'd, by the ſtomach, in proper or improper quantities to the blood; as alſo from its being ſecreted by the lungs, and diſcharged in due or undue quantities out of the blood; ſo that from this one obvious, adequate cauſe alone, of the air's operation and effects within the alimentary tube, as alſo from its too great, or too ſmall quantity in the blood, we can naturally and eaſily account for moſt of the capital diſeaſes, which, by too refined, metaphyſical theories, have been falſely aſcribed to other inadequate cauſes (No. 2, 3, 4.) ſuch as the colic, iliac-paſſion, ruptures, tympanies, emphyſemas, conſumptions, aſthmas, dropſies, atrophies, apoplexies, epilepſies, vertigos, hydrocephalies, palſies, inflammations of the brain or its membranes, hypochondriac and hyſteric affections, *&c.* wherein the author propoſes a new mechanical method for curing or giving relief in the ſaid diſtempers, when produced, as they moſt frequently are, from too great or too ſmall a quantity of air in the ſtomach and inteſtinal tube. And moreover, as nothing contributes more to digeſtion than clear air of a proper weight, conſequently the new methods propoſed in the ſecond, third, and fourth chapters, of applying the air, and cauſing it to operate upon the body, and organs of reſpiration, with any degree of preſſure, *&c.* required, will ſerve as the moſt natural perfect means for promoting this great work of animal digeſtion, upon which the health of the body abſolutely depends (No. 57.)

104. It is manifeſt, from what hath been ſaid, that the air operates, with all its variable qualities, upon the body, by four different ways; firſt, it hath a conſtant, general, variable action upon the whole external body, and conſequently upon the whole ſyſtem of the ſolids and fluids (as has been ſhewn in the ſecond chapter); ſecondly, the air operates conſtantly, with all its variable properties, upon the whole ſyſtem of the fluids, as they all circulate ſucceſſively through the lungs (as is ſhewn in the third chapter); thirdly, as all the animal fluids are continually and neceſſarily impregnated with air, it acquires a univerſal action within all the fluids (as has been ſhewn in the ſecond, third and ſeventh chapters); fourthly, the air hath a conſtant, neceſſary operation within the ſtomach and inteſtines (which being the true root of the body, bears the ſame relation to it as the root of a tree does to its trunk and branches) and by neceſſary conſent upon the whole body (as is ſhewn in this and the third chapter). By this we ſee our bodies in all their parts, both ſolids and fluids, are continually ſubject to the abſolute dominion and influence of this moſt ſubtil and changeable fluid, the air, which having ſuch an intimate union with the fluids, and ſuch univerſal acceſs and operation, both outwardly and inwardly, upon the ſolids, it may be eſtabliſh'd for a certain truth, and phyſical maxim, that the air, including its four general ways of operating upon the body, as here briefly deſcribed, is the principal cauſe upon which animal life and health, with the production and cure of diſeaſes, depend. Who then, conſidering theſe things, can be ſo wilfully prejudiced, as to deny or refuſe their aſſent to this truth, namely, That if a method can be found for changing and regulating the properties of the air, and cauſing them to operate with ſuch degrees as ſuit beſt to the indications of the body and reſpiring organs, that this muſt be the *only catholicon,* or univerſal remedy, and maſter-key of nature, *whereby we can attain* perfect health, and the cure of diſeaſes?

105. Moſt

105. Moſt internal medicines are little elſe than topical applications to the ſtomach and inteſtines, upon which their operation is chiefly exerted; and tho' their effects may extend to the other remoter glands, that rather proceeds from the connexion and conſent between the ſtomach and thoſe other glands, than from any real action of the medicines upon theſe glands; it being found, by experience, that moſt medicines, ſuch as metallic and mineral ſubſtances, boles, earths, teſtaceous powders, &c. never paſs the lacteals, or come within the verge of the circulation, at leaſt in the quantity commonly ſuppoſed and intended, and which nature hath wiſely provided againſt, to prevent the inevitable deſtruction that muſt enſue from the admiſſion of ſuch extraneous unaſſimilable bodies into the blood. All which conſidarations demonſtrate how erroneous and deſtructive the modern faſhionable practice is, of adminiſtring loads of noxious, inſoluble medicines, alteratives, and eſpecially mercurials, for ſo long a time as is uſual in the cure both of internal and external diſorders, by the repeated attacks of which medicines, the ſtructure, tone, and muſcular, moving force of this eſſential organ the ſtomach, and conſequently of all the ſolids, muſt be neceſſarily impair'd or deſtroy'd unſeaſonably, long before their proper, natural time, and that perhaps to ſave or give relief to a part of infinitely leſs conſequence, as for cure of a tumor, ulcer, or inflammation upon a finger, or toe, &c. which is curing one diſeaſe, and at the ſame time laying a ſure foundation for others much worſe. From whence it follows, that if all the ſame intentions, that are producible by internal remedies, can be effected by external applications of the properties of air and water, &c. to the body and its parts (as is ſhewn in this Treatiſe) this muſt neceſſarily be the moſt natural, eligible method. (No. 5, 6.)

CHAP. VIII.

106. THE author, in this chapter, propoſes ſome new machines and methods for curing cutaneous diſeaſes, and external local maladies, as wounds, tumors, inflammations, gangrenes, ulcers, hemorrhages, venereal diſeaſes, &c. chiefly by means of air, aſſiſted by the cold and hot baths, fomentations, vapour-baths, &c. apply'd by proper machines to the diſaffected parts, and made to operate thereon by their preſſure, and other qualities, in ſuch degrees as will beſt anſwer the indications of derivation and revulſion, in the due effection of which two general intentions conſiſts the cure of the ſaid diſorders, ſo far as art extends, the whole cure beſides, being the work of nature, and an effort of the animal machine for its preſervation. (No. 30, 31, 100)

CHAP. IX.

107. THE author, in this chapter, gives the draught and deſcription of an inſtrument, or pyrometer, for meaſuring the moſt minute alterations in the dimenſions of animal and all other bodies, whether occaſioned from the different qualities of the atmoſphere, or *by motion*, reſt, eating, faſting, evacuation, retention, the paſſions, or *any other* cauſes whatever, which inſtrument will ſerve to diſcover the

comparative ſtate of the animal ſolids, as to the degrees of their conſtriction and relaxation, as alſo of the fluids as to their rarefaction and condenſation; and as ſuch, will ſerve as a better monitor than the *Sanctorian* balance, whereby a perſon may form a tolerable exact judgment of the ſtate of his ſolids and fluids, and receive previous timely notice, when the animal machine and balance of health begins to verge towards health or ſickneſs; from hence proper diagnoſtics, prognoſtics, and indications may be deduced, to direct what is proper both for the prevention and cure of diſeaſes.

108. He obſerves further that air, elementary fire, and cold, exerciſe a univerſal, abſolute empire over all terreſtrial bodies, which by the continual variable action of theſe three general cauſes, are kept in a conſtant fluxionary ſtate as to their dimenſions, being always either expanding and rarefying, as the degrees of heat increaſe, or contracting and condenſing, as the cold increaſes, or the heat decreaſes. And further obſerves that all the inſtruments hitherto invented are inſufficient for meaſuring the fluxionary increments and decrements, produced in the dimenſions of bodies by the ſaid general cauſes, by reaſon all thoſe inſtruments and pyrometers are ſubject themſelves to the ſame alterations in their dimenſions, and as ſuch can never ſhew the like in other bodies. Of this he gives for inſtance the lengthening and ſhortening of the pendulum, the juſt quantity whereof can't be meaſured by any inſtrument yet invented, but may by that here deſcribed. To ſolve this problem, there is nothing more required, than that the inſtrument have ſome fix'd, immutable point, from which its motion is always to commence and be computed. How that is to be done, is here ſhewn.

109. He propoſes ſeveral curious experiments, that may be made with this pyrometer, upon all bodies, ſolid and fluid, animal, vegetable, metallic, &c. and how the ſame, with ſome ſmall additions, will ſerve as an accurate barometer, thermometer, and hygrometer; all which, with many uſeful obſervations, are more amply ſet forth in the original Treatiſe.

By way of concluſion, it may be obſerved, that the beſt inventions, tho' ever ſo demonſtrable and uſeful, are not exempt from cenſure and oppoſition, from the prejudices, and ſeparate intereſts of men; witneſs, the doctrine of the circulation of the blood; the *Copernican* ſyſtem, and motion of the earth; the *Newtonian* philoſophy, &c.

That when a perſon hath, with much ſtudy and expence, found a method demonſtratively productive of the greateſt public good, but for certain obvious reaſons (beſides thoſe hinted at above) is not in a condition to perfect the ſame, by bringing it into general practice; upon his communicating the invention to the public, and making ſufficient proof thereof, in that caſe it is the duty of the public to interpoſe, and take the ſame under their protection, and to concert proper meaſures for carrying it into execution.

Upon ſumming up the arguments and authorities advanced in ſupport of the new methods and practices propoſed in this Treatiſe, the ſame appear invincibly demonſtrated, and productive of the greateſt general good; health being the greateſt temporal happineſs, conſequently, ly, any certain method for ſecuring the ſame, or recovering it when loſt, merits the attention of the public more than the acquiſition of kingdoms, or the diſcovery of the longitude, or north-weſt paſſage, &c. for which the legiſlature, for very juſt reaſons, have given due encouragement, altho' there is only a probability of ſucceſs, whereas the methods here propoſed have both demonſtration and experience to aſcertain their ſucceſs. It is therefore hoped, that, as the motives in this caſe are infinitely ſtronger, that the parliament, from the ſame public ſpirit, and as being the guardians of what concerns the lives and health of the ſubjects, will cauſe an impartial, experimental enquiry, and proceſs to be made of theſe new methods of applying the mechanical operations and effects of this catholic remedy and inſtrument of nature, the air, which alone, when apply'd according to the methods deſcribed in this Treatiſe, will be of infinitely greater uſe for preſerving of health, and curing diſeaſes, than all the artificial medicines that have been, or will be invented.

The general principles and practices of this treatiſe, as the ſame are here briefly ſtated and abridged, the author propoſes as invincibly demonſtrable, from the inſtitutions of nature, the laws of motion, and the animal œconomy, ſupported by the experience and authority of the beſt phyſicians in all ages; for the truth whereof he hath appeal'd, both in the Treatiſe itſelf, and by advertiſements in the news-papers, to the gentlemen of the faculty, and undertakes the defence thereof. It is therefore hoped, from a regard to truth, the good of mankind, and the improvement of phyſic, that they will either favour the public with a better ſolution of thoſe great and moſt important problems, propoſed in the ſeveral chapters of this Treatiſe, or acquieſce in the ſolutions which the author hath given thereof; or publiſh the reaſons for their diſſenting.

N. B. The draughts of the machines relating to this Treatiſe, having been executed with much hurry and interruption, are in ſeveral reſpects imperfect, being more in number, and their ſtructure and apparatus more complicated than neceſſary; which deficiencies the author propoſes to remedy, and add divers improvements thereto, whereby they will become more ſimple and practicable, ſo that one compleat machine alone will ſerve to perform all the capital operations; and as the charge thereof will be but ſmall, conſidering its extenſive benefit, upon theſe accounts it will be the moſt uſeful appurtenance for all noblemen's and gentlemen's houſes, as alſo for all hoſpitals, infirmaries, bagnios, and other public places where people reſort for the benefit of air or water, as *Bath*, *Tunbridge*, *Scarborough*, &c.

In this Treatiſe a new machine is propoſed, call'd a pendulous vibrating chair, the conſtruction, draught, and deſcription whereof was, by miſtake, omitted being put in the copper plates with the draughts of the other machines. This the author propoſes as the moſt perfect machine for domeſtic exerciſe, when either the inclemency of the weather, or bodily infirmities, will not allow the benefit of out-door exerciſe; as will appear by a model which he hath made thereof.

The original Treatiſe is to be had of the author, at the Office of Ordnance, in the Tower, *London*; and of Mr *Cave*, at *St John's Gate*; Mr *Innys*, in *Pater-noſter-Row*; and Mr *Clark*, under the *Royal Exchange*.

EDUCATION *in* PUBLIC SCHOOLS *recommended.*

LETTER I. (*Continued from* p. 282.)

XENOPHON, in the entertaining account he gives of educating children among the *Perſians*, ſaith, they had public ſchools for the ſeveral ages of their youths, where the ſons of kings and princes ran through the ſame ſtudies, and underwent the ſame laborious exerciſes as thoſe of the meaneſt peaſant. By which their minds were enriched with noble and generous notions, and their bodies inured to ſuch labour and fatigue as might render them uſeful to their prince and country. But when they came to degenerate from theſe wiſe inſtitutions; when young gentlemen were thought unable to go thro' the drudgery of ſuch a painful education, then they were allow'd private tutors at home, and were brought up in ſuch ſoftneſs and effeminacy, as ended at laſt in the loſs of their glory, and the ruin of their ſtate. The ſame regard did the *Greeks* ſhew for the breeding their young men in a public way, which made *Athens* become an excellent ſchool of learning, and the moſt famous univerſity, not of *Greece* only, but of the world itſelf. In the ſame eſteem was public education among the *Romans*; *Cato* indeed, as *Plutarch* relates in his life, when his ſon was capable of learning, would ſuffer no body to teach him but himſelf; but *Cato* was a man of humour and fancy, and ſtands a ſingle inſtance by himſelf. For it is certain the *Romans* had public ſchools for their children to begin their ſtudies, and then they ſent them as far as *Athens* to finiſh and compleat them[*]. But in proceſs of time, the *Romans* themſelves degenerated from theſe good inſtitutions, and had their children educated at home, and that by ſlaves whom they purchaſed with money. Of this the author of the Dialogue *de claris oratoribus* (which is generally attributed to *Quintilian* or *Tacitus*) makes a ſad complaint. 'A child[†] (ſaith he) 'as ſoon as he is born, is firſt delivered up to a *Græcian* maid, then 'to one or two vile ſlaves, who, by their errors and fables, corrupt and 'infect his tender mind.' And yet this is the fine education which a late noted writer, in a heavy Preface, prefers to that in our univerſities, lamenting the misfortune of the youths of this nation, for being under the care of prieſts, that have no juſt notions of liberty and generoſity. As if vile ſlaves, bought with money, could inſpire them with better ſentiments, and truer notions of liberty and virtue. As I may have occaſion to ſpeak of this more fully in another place, I ſhall ſay no more of it at preſent. But I hope, Sir, I have ſaid enough upon this ſubject to ſatisfy you that public ſchools are the moſt proper for the education of children, as being the fitteſt places to give them the true ſpirit of compoſition, to fire them with a noble emulation to exceed each other, to furniſh them with proper courage and aſſurance, and to fit and prepare them for the univerſity.

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[*] Where they ſtaid 7 years, as they do in our univerſities, as appears by *Horace*.

> *Ingenium ſibi quod vacuas deſumpſit* Athenas,
> *Et ſtudiis annos ſeptem dedit.* HOR. 2. Ep. 2. V. 81.

[†] Natus infans creditur Græcæ ancillæ, cui adjungitur unus aut alter ſervus viliſ; & horum fabulis & erroribus teneri animi imbuuntur. *Ed. Elz. pag.* 775.

But the grand objection againſt the public ſchools, which Mr *Locke* inſiſts upon, and which I find ſways very much with you, is the corruption and contagion of vice and rudeneſs, which are ſaid very much to reign in thoſe places. This is not, Sir, a late and a modern complaint, but is as old as *Quintilian* himſelf, who takes notice of it in his Inſtitutions, where he fairly and impartially conſiders all that can be ſaid for and againſt this ſort of education. Part of the charge indeed he confeſſes to be true, but a great part of the blame he lays upon the parents themſelves, and the firſt tincture and impreſſion which they gave to their children at home. 'I wiſh (ſays he) we did not 'corrupt our own children ourſelves, and ſoften and diſſolve their 'minds in their infancy. That tender education we give them, which 'we call indulgence, weakens and enervates both their bodies and 'minds. Can a parent imagine that a child who is nurſed up in purple from his very cradle, and indulged in the uſe of gay and gaudy 'dreſs, will not retain a fondneſs for thoſe vanities as he grows up [‡]? 'We ſhew ourſelves pleaſed with the freedoms and liberties thoſe little 'creatures take. We are delighted with their diſcourſes, tho' never ſo 'looſe and indecent, and inſtead of checking them for thoſe we rather 'encourage them to go on. Can we then wonder, if thoſe children, 'whom we have thus taught ourſelves, who have ſeen and heard us 'guilty of the ſame indecencies, who have been preſent at all our 'feaſts and revels, and there have heard our looſe and obſcene ſongs, 'are ready to practiſe the very ſame themſelves, when they grow up 'to be men? Thoſe exceſſes, by degrees, become a cuſtom to them, 'grow to be a ſecond nature, and the young creatures learn vicious 'practices before they know them really to be ſuch. Now theſe faults 'and exceſſes will not fail to be laid to their ſchools; whereas 'tis they 'that carry them thither, and corrupt and infect ſuch youths as were 'ſpotleſs and innocent before.' I am apt to think, Sir, that if I had not quoted my author, you would have thought I had been giving you a deſcription of the modern educating of our youth; ſince it ſo exactly tallies with the preſent practice. For no ſooner has the child, by his ſureties, renounced the pomps and vanities of this world, but the very firſt care of the fond mother is to dreſs it up in the moſt gay and gaudy cloaths, and as it grows up, continues to train him in the ſame vanity of ſhew and dreſs. The mother eſpecially will be very uneaſy, if her ſon cannot go ſo fine as her neighbour's. Then the young ſpark muſt be taught to know the world, that is, muſt be carried to plays, and the entertainments of a looſe and corrupted ſtage, which to be ſure muſt be an excellent ſchool for ſuch as have not yet attained the years of diſcretion, and (as if this was not enough to corrupt them) the parents themſelves ſuffer them to ſhare with them at their entertainments, in the uſe of the moſt delicious wines, and in all the other branches of a gay a gay and luxurious life. With ſuch hopeful beginnings, ſuch ſpecial preparations as theſe, the young gentleman is ſent to ſome public ſchool, or univerſity, where he enters into a new ſcene of life, that cannot be very agreeable to his inclinations, nor ſuitable to the manner in which he hath been brought up. And can parents flatter themſelves that their children will become new creatures on a ſudden? that they will not be uneaſy under ſuch a galling yoke, and that the fond indulgence, which they have met with at home, will not render them perverſe and obſtinate, and impatient of all reſtraint and correction abroad? Can they expect the pamper'd youth will be content with the ſcanty college fare, and not, like the Jews of old, hanker after the fleſh-pots of *Ægypt*, after the delicious meals he uſed to make? That he will not make elegant entertainments in his chamber, and often regale himſelf with thoſe delicious wines, which he has not loſt the taſte of, and in which he has been uſed to indulge himſelf at home? This muſt of courſe increaſe the expence, and gall the thrifty parent, who will be ſure to lay the whole blame upon the univerſity or ſchool, never conſidering that

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[‡] Utinam liberorum noſtrorum mentes non ipſi perderemus. Infantiam ſtatim deliciis ſolvimus. Mollis illa educatio, quam indulgentiam vocamus, nervos omnes & mentis & corporis frangit. Quid non adultus concupiſcet, qui in purpuris repit? Gaudemus, ſi quid licentius dixerint, verba ne Alexandrinis quidem permittenda. Deliciis, riſu & oſculo excipimus. Nec mirum, nos docuimus, ex nobis audierunt. Amicas noſtras, noſtros concubinos vident. Omne convivium obſcœnis canticis ſtrepit, pudenda dictu ſpectantur. Fit ex his conſuetudo, deinde natura, inde ſoluti & fluentes. Non accipiunt è ſcholis mala iſta, ſed in ſcholas afferunt, &c.

Corrumpunt illos exempla domeſtica ——.

that the vices and extravagancies began at his own houſe, and cannot be juſtly laid at any door but his own. I ſhall not inſiſt any longer upon this, becauſe, as I believe you need not apprehend any ſuch danger from the education you have given to your ſons, ſo I dare ſay you have inſtilled ſuch excellent principles into them, as will ſecure them from any other corruptions, which they may meet with at the univerſity or ſchool. But I think 'tis now time to conclude this letter, which is run into a greater length than I at firſt deſigned. I beg leave to make but one obſervation more, which is, that tho' the judicious author of the Spectator, who, with his uſual exactneſs, has examined the matter of a private and public education, and appears, with Mr *Locke*, to incline to the firſt of theſe; yet in the cloſe of his paper he ſeems to give up the queſtion. 'A private education (ſaith he) would furniſh 'out a good ſubject for *Plato*'s republick; a public one, a member 'for a community over-run with artifice and corruption.' Now, ſince this republic of *Plato* is a meer *ens rationis*, a community *in nubibus*, ſuch as is not to be found on this ſide the grave, and ſince, turn out your ſons where you will, you muſt venture them where artifice and corruption will reign, is not this plainly yielding up the queſtion, and giving the preference to a public education?

I am, S I R, &c.

⁂

Objections to ſome Paſſages in Mr WARBURTON*'s* Sermon *on the General Faſt Day*, December 18, 1745.

(*See* Gent. Mag. *Vol.* XVI. *p.* 33, 67.)

Mr URBAN,

AS you have given us an abſtract of Mr *Warburton*'s Sermon in *your two* laſt Magazines, I hope you will indulge me a few *Remarks upon it*.

Some things he advances ſeem of little importance, *viz.* 'God's ' dealings with the Jews are no rule to other nations; but both they ' and we ſhall be dealt with by the ſame rule of juſtice and mercy. [*See Gent. Mag. Vol.* XVI. *p.* 34 B.] Or, as elſewhere, thus; 'States ' have a moral agency, and the Jews were conſidered in this light.' [*See p.* 67, D.] Again 'States receive good or evil; not becauſe they ' can have only a preſent exiſtence; but according to their moral ' merit and demerit.' [*See p.* 67 E.] Again, 'No ordinary or na- ' tural evils, but only thoſe extraordinary, are judgments.'

Theſe, and ſuch like, ſeem to be diſtinctions without any material difference; for, their practical uſes and inferences are much the ſame either way.

Some paſſages are liable to objection: as, where he cal's ſuperſtitious thoſe two notions, whereon, I think, is founded the faſt of *Jan.* 30. (I hope this faſt cannot bring the pretender). 'The firſt is, that ' of God's puniſhing children for the crimes of their parents:' [*See p.* 33 E.] Here, if it be meant of ſingle families, 'tis foreign to the ſcope and drift of his diſcourſe; and ſo I leave it; but, if he ſpeaks of people or nations, as may juſtly be ſuppoſed, then he has contradicted it afterwards; where, ſpeaking of ſtates and communities, he ſays, 'Generally a new ſucceſſion feels the pain of their predeceſſors ' tranſgreſſion.'

The other ſuperſtition is, 'men's ſtiling modern kings the Lord's ' anointed, and conſequently making reſiſtance to be rebellion againſt ' God.' [*See p.* 33 F.] Now, ſeeing there is no ſuch phraſe as *Lord's anointed* in the New Teſtament, let St *Paul's* words, *miniſter of God*, or *ordained of God*, be uſed inſtead of it; and let that apoſtle's argument for reſiſtance be likewiſe urged, that we may diſcern the weighty reaſons for neglecting the faſt of *Jan.* 30. Beſides, if we maintain and juſtify other mens ſins, we thereby make them our own, and are equally guilty. And if judgments uſually point out the ſins, theſe locuſts and their leader may call to mind the iniquity of that day; and popery threatening our candleſtick, may ſignify ſome great abuſe of it, from pulpit to preſs, as well as unprofitableneſs under it.

We are further told that *anointed* was only *deputy*, becauſe the Jews were under *theocracy*. To this it may be objected, thus, *viz.* when *Samuel* judged *Iſrael*, and the Lord their God was *their king*, the people rejected the Lord that he ſhould *not reign over them*, and aſked a king like all the nations, and *the Lord ſet a king over them*. 1. *Sam.* Chap. 8 and 12. Here 'tis plain that the Lord appointed a king of *Iſrael* inſtead of himſelf; and all ſucceeding kings of *Iſrael* and *Judah* were *likewiſe* not deputies but monarchs: and thus theocracy ceaſed above 80 years before king *Rehoboam*, in whoſe days the Jews firſt became a ſeparate people; ſo the Jews, as ſuch, never were under *theocracy*.

Again, 'private vices and impieties brought wrath and judgments on ' the Jews, but cannot upon us; yet we muſt amend the vices to a- ' vert the wrath.'———Again, 'ſuch a nation as ours can provoke ' the divine wrath only by neglect of good faith, juſtice and equity to- ' wards other ſtates:' but, he ſays, 'bleſſed be God! *Great Britain* ' has a cauſe which may not only, with modeſty, ſupplicate the pro- ' *tection, but*, with confidence, appeal to the juſtice of heaven.' His humiliation is well adapted to the juſtice of his cauſe; it calls to mind another like it; *God, I thank thee, that I am not, as other men are,* &c. —I paſs by his politics, as being out of my ſphere; tho' ſome may think theſe troubles to be natural effects of paſt management; yet notwithſtanding the nation's good faith, and his confidence, he ſays, 'we 'are called upon to humble ourſelves before the avenging hand of 'God, and deprecate his judgments by confeſſion, and amendment of 'our ſins,' *i. e.* our private vices and impieties. Here, no ſin is allowed to be national, except neglect of good faith, of which *Britain* is innocent, yet judgments are upon us, which may be averted by private repentance; and thus national judgments are on us without national ſin; and which may be averted, not by national, but private repentance.

To be ſhort, I think, firſt, that 'tis eaſy to ſhew your abſtract in the Magazine to be a collection of needleſs diſtinctions, errors, and contrarieties; ſecondly, that you are of the ſame * opinion, becauſe you have collected only, or chiefly, ſuch weeds; thirdly, that ſome of his other works are like unto this; and, laſtly, that the errors, *&c.* are viſible to every intelligent reader; therefore, I give you no further trouble at preſent. *I am, Yours,* &c. LAICUS.

* No inference of this ſort ought to be made, becauſe it is a compiler's buſineſs to collect what is remarkable and extraordinary.

✣ ✣

Mr Urban,

SO great is the infelicity of the deprivation of ſight, and the recovery of it ſo ſeldom effected when the Tunicles *of the eye are wounded, that any apology for communicating the following caſe will be unneceſſary.*

Briſtol, I am, Sir, your very humble Servant,
Dec. 13, 1746. J. NORMAN.

OCT. 25th, *Hannah Spencer,* about thirteen years old, received a ſtroke in her eye by a piece of lime-ſtone mortar taken off a wall; the force of which, tho in ſome meaſure abated by paſſing thro' a glaſs-window, wounded the *cornea* and *ſclerotis* (together with the connected *iris,* as appeared afterwards) at their junction on the inferior lateral part, towards the little *canthus.* The chamber of *aqueous humour* was filled with blood, and a ſmall part of the black *choroides* protruded at the wound. I preſently took eight ounces of blood from her arm, order'd breaſt-milk to be frequently milk'd into the eye, and applied a compreſs dipp'd in *album. ov. unius, aq. roſar.* 3 ounces, *ſpirit. vin.* 2 ounces, with gentle bandage, directing it to be renew'd occaſionally; and the ſame evening applied a *veſicatory* to her back. The next day the eye look'd much inflam'd, and was very painful, part of the extravaſated blood was already abſorb'd, which two days afterwards diſappear'd entirely. On the 28th all the *iris* being viſible, the injury it had received was plain, not any motion could be perceived in it, the pupil was changed to an oblong figure extending to the place of *the wound; and tho'* the *humours* appear'd perfectly tranſparent, yet *was the eye quite blind.* The 29th ſhe took a cathartic, ex infus. ſenn. &

&c. which was repeated *Nov.* 1. By theſe means the inflammation abated, and the pain grew leſs. *Nov.* 5. the *iris* began to recover its movement, except that part which was wounded, and the patient could diſtinguiſh objects, tho' faintly.

For a ſtill further derivation from the part, I made a *fontanel* in the arm; and now freed the eye from the compreſs and bandage, the air being to the eyes a natural element. What next demanded attention was the wound itſelf, at which a ſmall veſicle by its prominency gave ſome uneaſineſs. I pierc'd it with a couching needle, but by the next day it was filled again. I then attempted to deſtroy it by a touch of the *Lap. Infernal.* yet unſucceſsfully, for when the ſlough caſt off, it appeared no ſmoother than before. Rejecting this painful method, I had recourſe to as tight a bandage as the part would bear, together with a collyrium, *ex aq. roſar. & ſacchar. ſaturn.* which ſucceeded better, but not entirely well, there ſtill remained ſome degree of elevation.

Nov. 21, every thing was thrown aſide but the *collyrium*. *Dec.* 12, which was yeſterday, I ſaw her again. The cicatrix appears ſmoother, is not at all troubleſome, and the ſight (excepting the interruption from the cicatrix) as clear and ſtrong as that of the other eye.

A caſe not very unlike this is recorded in the *Philoſophical Tranſactions* (vide *Mibles*'s Abridgment of the *Eſſays*, &c. Vol. 2. *p.* 364.) communicated by Mr *Baker*, attended too with the like happy event.

Mr URBAN, *Cambridge*, *Nov.* 27, 1747.

HOW far the *Cyclopædia* may be improved, and rendered more copious (without enlarging the price) ſufficiently appears by the ſpecimens publiſh'd in the *Miſc. Cor.* No. 3, 4, 5, 6. The propoſer of this Improvement. inſtead of hinting the leaſt defect in Mr *Chambers*, ſeems to extol him too much. His character is not very high here; however his greateſt fault is copying the faults of others. That he had a genius far beyond ſome other compilers of dictionaries, is eaſily diſcovered by comparing their prefaces. Poor *Nat. Bayly*, being told of his preface, honeſty owned that (like ſome mechanics) he could furniſh tools for others, but knew not to uſe them himſelf.

However maſter *Bayly*'s work, if you can pardon the inſertion of ſome indecent words, has not near ſo many faults, as the highly extolled *Engliſh and Latin Compendium*, of which the ſecond edition, tho' unpurged of them, is lately publiſhed under the ſanction of the royal name, procured on pretence of great *labor*; what *that* only can effect, may be diſcover'd by the *new preface*, which ſtands much more in need of honeſt *Nat*'s apology, as this dictionary is deſigned to furniſh *phraſes* as well as *ſingle words*, for the uſe of the *Britiſh* Nation.—I ſhall, if it be acceptable, in my next, by giving a ſhort liſt only of the *corrigenda* (for the whole will fill a pamphlet) ſhew, how many improvements may yet be made even upon *Ainſworth*, and what room there is for a better Latin Dictionary.

Yours, A. B.

The END *of Number* VII.

Miſcellaneous Correſpondence:

WITH

ESSAYS AND DISSERTATIONS

ON

VARIOUS SUBJECTS.

NUMBER VIII.

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LONDON:
Printed by EDWARD CAVE, at St *John*'s *Gate.* *Pr. 6d.*
M.DCC.XLVIII.

Miſcellaneous Correſpondence, &c.

NUMBER VIII.

Remarks on DANIEL and the REVELATION, continued from Numb. VI. Page 280.

BEfore I begin with the *Revelation*, or the Prophet *Daniel*, I ſhall produce the following Paſſages to the ſame purpoſe.

2 *Theſſ.* ii. 3. " That day ſhall not come, [i. e. *the day of judgment*] except there come a falling away firſt, and that man of ſin be
" revealed, the ſon of perdition."

——— 4. " Who oppoſeth and exalteth himſelf above all that
" is called God, or that is worſhipped: ſo that he as God ſitteth in
" the temple of God, ſhewing himſelf that he is God."

——— 9. " Whoſe coming is after the working of Satan, with
" all power, and ſigns, and lying wonders."

Here is a ſhort deſcription of *the man of ſin*, who is likewiſe called the *ſon of perdition*, or *rebellion*, for ſome copies read ἀνομίας. He oppoſes all government, and exalts himſelf above it; is a pretended chriſtian, for he ſitteth in the chriſtian church, the only temple which God has had ſince *this* was wrote. But he gives himſelf up to diabolical arts, uſing religious cheats, and force over the conſciences, bodies, and eſtates of men, boaſting of falſe miracles in order to gain proſelytes, and to raiſe his own power, ſhewing himſelf that he is God, or a governor, not only of this world, by dethroning princes, and abſolving ſubjects from their allegiance, but of the world to come, by forgiving ſins.

1 *Tim.* iv. 1. " Now the ſpirit ſpeaketh expreſsly, that in the
" latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and the doctrine of devils."

The doctrine of devils ought perhaps to have been tranſlated, the doctrine about dæmons, the original word being δαιμονίων, which ſignifies the dæmons worſhipp'd by heathens. Now as theſe dæmons were ſaid to be male and female, their heathen worſhippers muſt mean by them the ſouls of dead men and women. Beſides, *Marcus Antoninus* calls the human ſoul the *dæmon within us*.

——— 2. " Speaking lies in hypocriſy, having their conſcience
" ſear'd with a hot iron."

Speaking lies in hypocriſy about the apparitions of thoſe dæmons, or ſaints, and the miracles done by them, and by their relicks.

——— 3. " Forbidding to marry, and commanding to abſtain
" from meats, which God has created to be received with thankfulneſs."

Placing virtue in abſtinence from marriage, injoining many ſuperſtitious and ridiculous faſts.

Rev. ix. 20. " Repented not of the works of their hands, that " they ſhould not worſhip devils [i. e. *dæmons*, δαιμόνια] and idols of " gold and ſilver, and braſs, and ſtone, and of wood."

——— 21. " Neither repented they of their murders, nor of " their * ſorceries, nor of their fornication, [i. e. *idolatry*] nor of " their thefts."

The *Romiſh* church is vaſtly addicted to the worſhip of dæmons, or ſaints, and not only ſo, but even of idols made of metal, wood, and ſtone. Our hiſtories are full of their murders, and of their thefts, or unjuſt gain by pious frauds and tyranny. Moſt perſons have heard of the papiſts holy wars, as they were falſely called, of the Inquiſition, *French* and *Iriſh* maſſacre, queen *Mary*'s bonfires, gunpowder plot, the behaviour of the duke of *Alva* in the *Netherlands*, of *James* the ſecond in *England*, of the *Spaniards* in the *Indies*, and, to mention no more, the late bloody doings of *French* and *Highland* papiſts in *Scotland*, and ſome parts of *England*.

——— xi. 9. " And ſhall not ſuffer their dead bodies to be put in " graves."

The papiſts not only murder the innocent for refuſing to belye their conſciences, but alſo deny them burial.

Cælo tegitur qui non habet urnam. Lucan.

——— xiii. 1. " And I ſtood upon the ſand of the ſea, and ſaw " a beaſt riſe out of the ſea, having ſeven heads and ten horns, and " upon his horns ten crowns.

This muſt be underſtood of the weſtern empire of the *Romans*, whoſe metropolis was built on ſeven hills, and thence call'd the ſeven-hill'd city, which had gone thro' ſeven forms of government, and was on its fall divided into ten European kingdoms, viz. the kingdom of the 1. *Vandals*. 2. *Suevians*. 3. *Viſigoths*. 4. *Alans* in *Gaul*. 5. *Burgundians*. 6. *Franks*. 7. *Britons*. 8. *Hunns*. 9. *Lombards*. 10. *Ravenna*. This *Roman* empire was *Daniel*'s fourth beaſt, or kingdom upon earth,—had ten horns,—the ten horns are ten kings that ſhall ariſe. *Dan.* 7 and 11th *chapters*. The three beaſts, or kingdoms that went before, were the *Babylonian*, *Medo-Perſian*, and *Grecian*.

——— 11. " And I beheld another beaſt coming up out of " the earth, and he had two horns like a lamb, and he ſpake as a " dragon.

——— 12. " And he exerciſeth all the power of the firſt " beaſt."

This ſecond beaſt is the pope's kingdom, which came up out of the earth, or *Roman* empire, which govern'd the whole then known earth; has two horns, or a temporal and ſpiritual power; puts on the appearance of the lamb, or Chriſt, whoſe vicar and repreſentative the pope pretends to be, but ſpeaks as the *dragon*, or ſatan, in matters of religion, teaching that ſyſtem of irreligion and villainy ſet up by ſatan in the *Roman* empire. And exerciſeth all the power of the firſt beaſt, does as tyrannically perſecute ſincere Chriſtians, as ever the heathen

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* It is φαρμακειῶν in the original, *i. e.* poiſonings, much uſed by papiſts.

then *Romans* did, being only a nominal chriſtian, but in reality of *the ſynagogue of ſatan*, or addicted to heathen idolatry, ſuperſtition and tyranny.

——— 18. "Let him that hath underſtanding count the number "of the beaſt: for it is the number of a man, and his number is ſix "hundred, threeſcore and ſix."

"His number is 666."——The number of a man, that is, the number 666 is made up of numeral letters that expreſs the very name that men call his empire by. Now the *Greek* letters in the word *Lateinos*, and the *Hebrew* letters in the word *Romiith*, make up 666 exactly. This ſhews that it is the *Latin* or *Roman* church.

Rev. xvii. 6. "And I ſaw the woman (i. e. *the great whore, or* "*idolatrous church*) drunk with the blood of the ſaints."

What numbers has ſhe put to death for conſcience-ſake!

——— 9. "The ſeven heads are ſeven mountains, on which the "woman ſitteth."

——— 10. "And there are ſeven kings."

And *they* are ſeven kings, *(as it ought to be tranſlated.)*

——— 12. "And the ten horns which thou ſaweſt are ten kings."

The *Roman* empire is here plainly pointed out, and the ten kingdoms before-mentioned.

——— 13. "Theſe have one mind, and ſhall give their power "and ſtrength unto the beaſt."

Theſe ten kings, or kingdoms, are of the whore's religion, and ſhall uſe their power to ſet up the pope's kingdom.

——— 15. "The waters which thou ſaweſt, where the whore "ſitteth, are peoples, and multitudes, and nations, and tongues."

The church of *Rome* is of great extent, as the papiſts themſelves boaſt to their own ſhame; but truth does not depend on the vote of a multitude, eſpecially a multitude of ſlaves.

——— 18. "And the woman which thou ſaweſt, is that great "city, which reigneth over the kings of the earth."

This city muſt be *Rome*, for no other rul'd over the kings of the earth in St *John*'s time; not to mention its ſeven mountains, or hills, ſeven kings, *&c.* It is certainly a melancholy reflection to conſider that a ſet of men, whoſe buſineſs ought to be to promote true religion and virtue by their lives and doctrine, ſhould uſe the word of God deceitfully, and make merchandize of men's ſouls; that they ſhould be ſo barbarous as to deſtroy innocent men only for obeying their conſciences, and *this* even when they profeſs to believe that they are ſending them to hell. But it is a very great comfort to the true worſhippers of the one ſupreme God, that the ſame prophecies which deſcribe the whore of *Babylon* and antichriſt, give likewiſe an account of their fall; that truth and virtue, tho' long oppreſs'd, ſhall at laſt triumph and flouriſh for ever. In the mean time proteſtants would do well to conſider, that, "If any man worſhip the beaſt, and his "image,--the ſame ſhall drink of the wine of the wrath of God." The Apoſtles themſelves diſclaim'd all lordſhip over men's faith, and therefore it muſt needs be blaſphemy in thoſe who are much inferior to the apoſtles, to uſurp ſuch a power. It is abſurd in them to endeavour to prove a falſe doctrine by falſe miracles, or to claim infallibility, when the holy ſcriptures are *ſufficient* to make every ſincere chriſtian *perfect in every good work.* And it is a moſt wicked thing to expoſe Heaven to ſale, to diſpenſe with duties of eternal and immutable obligation, and to corrupt that religion which is reaſonable to be believed, and eaſy to be practis'd, which improves and exalts human nature, and to teach inſtead thereof, a religion, (falſely ſo call'd) that is contrary to the joint teſtimony of ſenſe and reaſon, contrary to the nature and fitneſs of things, and to the perfection and happineſs of a moral and reaſonable agent. I ſhall now produce a few paſſages out of *Daniel's* prophecy, and make ſome remarks thereon.

Dan. vii. 8. " I conſidered the horns, and behold, there came " up among them another little horn, before whom there were three " of the firſt horns pluckt up by the roots: and behold, in this horn " were eyes like the eyes of a man, and a mouth ſpeaking great things."

The pope's kingdom was at firſt but a little one, it came up among the ten *European* kingdoms, into which the *Roman* empire was divided, it conquer'd or pluckt up by the roots three of them, it has eyes like the eyes of a man, that is, it is a ſeer or biſhop; and it claims the univerſal biſhoprick.

——— 20. " Whoſe look was more ſtout than his fellows."

——— 21. " The ſame horn [i. e. *the pope's kingdom*] made war " with the ſaints, and prevailed againſt them."

——— 23. " The fourth beaſt ſhall be the fourth kingdom upon " earth."

The *Roman* empire is here plainly deſcrib'd.

——— 24. " And the ten horns out of this kingdom are ten kings " that ſhall ariſe: and another ſhall riſe after them, and he ſhall be " divers from the firſt, and he ſhall ſubdue three kings."

The pope's kingdom is unlike the foregoing ones, being a religious tyranny, and a power over all temporal powers; it roſe after and out of the ten kingdoms into which the *Roman* empire was divided when taken by the *Goths.* *Peter's* patrimony was acquired by ſubduing three of them, *viz.* *Ravenna*, *Lombardy* and *Rome.*

——— 25. " And he ſhall ſpeak great words againſt the moſt " high, and ſhall wear out the ſaints of the moſt high, and think to " change times and laws: and they ſhall be given into his hand, " until a time and times, and the dividing of time."

The church of *Rome* claims infallibility, and a power of forgiving ſins, perſecutes all that refuſe to embrace her corruptions, and gives out that her dictates are binding to the whole world. And this power, wickedly and blaſphemouſly uſurp'd, muſt continue *until a time*, or one year, *times*, or two years, *and the dividing of time*, which is the ſame as half a time, or half a year. Now each of theſe years contains 360 days, whereof each day is taken for a year in the prophetic computation; and ſo the whole number of years will amount to 1260, which is equal to 42 months of 30 days each, as the ſame thing is expreſs'd in the Revelation; 42 X 30 = 1260 as before. I ſhall not preſume to form any conjectures where to begin this term of years, for my deſign is only to make very ſhort remarks on a few eaſy paſſages, for the uſe of common readers.

——— 26. “ But the judgment ſhall ſit, and they ſhall take away “ his dominion, to conſume, and deſtroy it unto the end.”

This muſt be a very great comfort to all ſincere chriſtians, eſpecially if they conſider what follows.

——— 27. “ And the kingdom and dominion, and greatneſs of “ the kingdom under the whole heaven ſhall be given unto the ſaints “ of the Moſt High, whoſe kingdom is an everlaſting kingdom, and “ all dominions ſhall ſerve and obey him.”

Dan. xi. 36. “ And the king ſhall do according to his will, and “ he ſhall exalt himſelf, and magnify himſelf above every God, and “ ſhall ſpeak marvellous things againſt the God of Gods.”

The church of *Rome* acts in the moſt arbitrary and tyrannical manner, ſets up her own will for the only law, and her power above all magiſtracy.

——— 37. “ Neither ſhall he regard the God of his fathers, nor “ the deſire of women, nor regard any God: for he ſhall magnify “ himſelf above all.”

The church of *Rome* enjoins her clergy, and ſeveral others of her communion to abſtain from marriage, and therefore regards not the lawful deſire of women in matrimony.

——— 38. “ But in his eſtate ſhall he honour the God of forces.”

The church of *Rome* honours *Mabuzzims*, which is the original word in this verſe, and ſignifies ſtrong guardians, dæmons, or ſouls of the dead.

N. B. It is certain that the word *dæmon* was us'd for the ſouls of the dead, and it ſeems probable that the word *Mabuzzim* anſwers it exactly. But both words may poſſibly be taken with greater latitude, and ſignify created ſpirits in general, and ſo include angels as well as human ſouls.

* * *

Mr Urban,

I Do not deſire you to publiſh the following lines as being from one of your conſtant readers, and ſometimes of your unknown correſpondents; I preſume more publick views will induce you to make known to the world what they contain, *viz.* a plot, not againſt the royal family, but, what is worſe, a jeſuitical contrivance of deſtroying Proteſtancy root and branch. This muſt be the deepeſt laid ſcheme ever hatch'd by a jeſuit, the non plus ultra of their politics. If there is no parliamentary reward aſſign'd, a literary one is moſt due to the ſubtle diſcoverer: as you are the moſt public literatus I know, it is to be hoped you will do him juſtice; which if you are not pleaſed to do, I fear plot and diſcoverer will be bury'd in utter oblivion. Had not I been obliged t'other day to wait for a friend, and not knowing how to kill the tedium of waiting better than by turning over pam-

phlets

lets of a ſta'ioner's ſtall, I muſt have liv'd and dy'd in ignorance both of one and the other ; but I luckily took up a charge, printed at the requeſt of a ſynodical juncto of all that is learned and reverend in the church.

The title of the charge is, Popery the bane of true letters. I had read or heard of late all that one would think could be ſaid or invented againſt that old mother church. The newneſs of the ſubject engag'd my curioſity, and this the more, as I knew none that had contributed more to true and polite learning than perſons of the Romiſh perſuaſion, ſuch as are the *French* and *Italians* ; and at home few or none have equal'd their *Drydens*, nor, if the punn may be allow'd me, their very *Popes*. Since the charge contains ſuch new and weighty matters, a ſummary account thereof will not, perhaps, be unacceptable to your readers. It was given at a viſitation the 12th of *May*, 1746, by the reverend Mr *Chapman*, archdeacon of *Sudbury*, and publiſhed at the requeſt of the clergy. He begins his charge thus :

" At this juncture, when *Rome* has been kindling a rebellion in theſe kingdoms, and is ſtill viſibly exerting all her power and influence againſt our church and ſtate, I take occaſion to repreſent to you another plot, which is working ſecretly incredible miſchief againſt our whole religion." Here the archdeacon proceeds to diſcover ſome enterpriſing *Romaniſts*, who judg'd all the former devices of their party, how annoying ſoever, not big enough with peſt. Theſe devices, according to the reverend doctor, were the ſpreading, under various diſguiſes, faction, infidelity, hereſy, ſpurious legends, and fraudulent miracles. The jeſuits therefore, a ſubtle but leſs ſcrupulous ſett, ſeeing every former method ineffectual, reſolved to try a bold expedient, and ſtrike at the very baſis of all proteſtant churches, by turning their " favourite arms of learning and criticiſms againſt them, and ſtabbing their cauſe to the heart with the admired ſpirit of free thinking." Accordingly, inſtead of appearing devotees to ſpurious traſh, like their brethren of old, " they turn moſt ſqueamiſh cenſors of antiquity." They ſee forgeries in almoſt every antient writer, or monument. This ſtroke, however daring, was but the introduction to the " treatment of the fathers, too eloquent for a jeſuit's palate," and therefore they are to be proſcrib'd. If the general and provincial councils have been hitherto ſpar'd by ſuch criticks,, it is only *per interim* to conceal and carry on the better their ſcheme, as the reverend diſcoverer perceives. Nay, he ſees it clearly in the freedom they took in the year 1741 with both teſtaments, by giving the vulgat a pre-eminence above all other editions, whether *Greek*, *Hebrew*, or *Chaldaick*.

If the antients, whom the jeſuits deſign exterminating in favour of their plan, ſhould ever come to be diſregarded by the proteſtants, the archdeacon then ventures to propheſy, that a new edition of *Vulgat Latin* would be ſent abroad more favourable to popiſh tenets ; ſo that the only point of controverſy between proteſtant and papiſt would be, who had the true ſcripture ; of which the ignorant not being judges, they would not think for ſuch a diſpute to withſtand fire and ſword ; and conſequently proteſtantiſm would be ſhaken in its very foundations.

This, by all the learned Dr can trace, is the real drift, and would prove the iſſue of the new plot, were it brought to maturity. It was begun, and is carry'd on by much art and ſucceſs. " The renown'd *Harduin* led the way in this projection," according to our reverend diſcoverer, who owns that he had every great talent for the purpoſe, and a character eſtabliſhed fully among the learned for parts and erudition. This crafty jeſuit obſerving the giddy ſpirit of ſcepticiſm ariſing among the Proteſtants, he took this to favour his attack, and antique coins for the engines of his work. By theſe he try'd to blaſt chronology, to the utter confuſion of all hiſtory: as a proof of this the archdeacon ſingles out an inſtance, *viz.* a ſtrong intimation of *Harduin*'s, that *Conſtantine* was not a chriſtian, when he ſate at the head of the council of *Nice*, as our learned Dr will have it. Another inſtance he gives, *viz.* *Harduin*'s extending the reign of *Alexander* the great from the old number twelve to twenty four years, for no other tolerable reaſon than to ſupport the apocryphal firſt book of the *Maccabees*. This havock in hiſtory did the jeſuit attempt chiefly to do ſervice to the papacy and catholick religion, as our diſcoverer pretends to ſhew by a couple of quotations.

However, the reverend archdeacon owns, that theſe opinions of the Jeſuit were oppos'd, as far as they durſt venture, by the learned of ſeveral orders even in *Italy* and *France*, " not excepting the more ingenuous of the jeſuits themſelves." But the influence of court jeſuits in popiſh countries, even at *Paris*, is ſo overbearing, and their learning ſo much an over-match for that of other orders, that no ſufficient oppoſition will be given there to ſuch attempts, eſpecially ſince ſome injudicious attacks have only prov'd triumphs to the adverſaries: ſo that it muſt be the proteſtant literati who muſt ſuccour antiquity; which will be the more neceſſary as ſcepticks encreaſe upon us, and join with what can forward their incredulity; and as ſolid learning may decreaſe in time thro' a ſpirit of hereſy and pleaſure, fomented induſtriouſly among us by enemies in diſguiſe. Such we know, continues the archdeacon, has already been the fate of ſome countries, where letters are now ſunk to a moſt languiſhing condition, tho' once within a century they were ſhining in their full luſtre; and here he inſinuates this to be the caſe of *Spain*, and other popiſh countries, from the arts of the jeſuits, and even of ſome proteſtant cantons; and ſhould this come to be our caſe, while the jeſuits are advancing their frauds thro' our moral philoſophers, then antidotes to this poiſon would be abſolutely neceſſary. Here he concludes by truſting they never will be wanting in our excellent church, that has all helps, means, and zeal to promote true learning. Here's the ſum total of the new jeſuitical plot, and of the proofs our reverend diſcoverer alledges for the ſame in his charge, and that moſtly in his own words.

Now, Mr *Urban*, as the publick has learn'd, eſpecially of late, not to take every thing for truth that comes from the lips or pens of our reverend doctors, I hope you will indulge me ſome ſmall difficulties that obviouſly occur againſt the belief of the abovementioned plot; which, if the diſcoverer will be pleas'd to ſatiſfy, I dare venture to ſay that the gunpowder plot does not more honour to the diſcoverer, than this will do him; and I promiſe him, as for myſelf, nothing ſhall be wanting to extol his ſagacity.

The firſt difficulty is, that as the *Sudbury* archdeacon ſeems miſtaken in the very firſt period, why may not he be in ſome of the many that follow. He begins thus: "At this juncture, when *Rome* has been kindling a rebellion in theſe kingdoms, and is ſtill viſibly exerting all her power and influence againſt our church and ſtate." Now it does not appear that the kirk of *Scotland* was, or would be ſet on fire from ſo antichriſtian a quarter, and yet I think it cannot be denied, but that thoſe of the kirk were the chief, if not the ſole actors in the late rebellion; ſo that had *Scotch*, or *St---w---n* intereſt had no more ſway with theſe unfortunate gentlemen, than *Roman* influence had, the nation had never felt the dread of the young pretender, nor *Tower-hill*, nor many other places would have been ſtain'd with the blood of fellow ſubjects. Perhaps it would be not unkind to adviſe here our doctor to be a little more cautious in his expreſſions; for to ſay "*Rome* has been, and is ſtill exerting all her power and influence againſt our church and ſtate," is to reflect ſeverely on the government for not reſenting the injury, when it is ſo much in their power. Our fleet has long rode triumphant in the *Mediterranean*; *Civita Vecchia*, *Ancona*, and the papal ſhore lie open to repriſals, yet matters are ſo far from this, that on the contrary a good mercantile correſpondence is kept up between *Rome* and *England*. But the reverend archdeacon will likely evade this difficulty, by pretending that he meant by *Rome* not the papacy, but the *Romiſh* or catholic powers. But then he ſhould have expreſſed his meaning, and told us even then what powers he meant. For the emperor, the queen of *Hungary*, the kings of *Portugal*, *Poland*, *Sardinia*, and *Naples*, the ſtate of *Venice*, many ſovereigns of *Germany* are all avowed ſons of *Rome*, and yet it is ſo far from being viſible that theſe have been or are exerting all their influence againſt our ſtate, that had not theſe prov'd truer friends than our brother proteſtant allies, it is to be queſtioned whether at this juncture we ſhould be able to boaſt of being governed by the illuſtrious houſe of *Hanover*. I may go farther, and ſay, that it is not viſible that laſt *May* either *France* or *Spain*, two other *Romiſh* ſtates, and our open enemies, did exert all their power againſt our preſent eſtabliſhment; and perhaps it will not be an eaſy taſk for the archdeacon to make it appear that thoſe courts have ſpent as much for the pretender as we have done in *Hanov--n* allies only; nay, it is not viſible to many of our politicians that the court of *France* ever as yet intended any real ſervice to that unhappy deſcendant of more unhappy anceſtors. It is well known, that many miniſters of that court have declared, that it is not the intereſt of *France* to have a *St——t* on the throne of *England*. How now can the reverend doctor print, that "*Rome* is viſibly exerting all her power" againſt us? Can the papiſts, our fellow ſubjects, make good his charge? Have theſe been viſible agents in the rebellion? I think not. Few or none of any note ſtirr'd, tho' the *Scots* paſſed where they are the moſt numerous. When the reverend diſcoverer has made his introduction to his new plot viſibly true, then the publick will be diſpos'd to liſten to his *ſubſequent* allegations; wherein occur ſome difficulties.

For the reaſon, he alleges, why ſome "enterpriſing *Romaniſts* deviſ'd this new plot," ſeems null; if there is reaſon or truth in our pulpits. The reaſon alleged, is, becauſe the papiſts ſaw all their former attempts ineffectual. If ſo, why do our parſons raiſe ſuch noiſe and clamour againſt the growth of popery? Is it credible the jeſuits, whom the archdeacon calls a ſubtle ſet of people, would change ſo ſucceſsful an attack for an uncertain one? What we now lay to their charge, they refute but too often as calumny and miſrepreſentation; but in ſuppoſition of this plot, how could they evade the accuſation of real corruptions? Or is it more credible that this ſubtle people would attempt "ſtabbing proteſtancy to the heart" by what gave it birth, growth, and ſtrength? For what is proteſtancy in effect, but free-thinking, that is, liberty of each one's modelling his religion to his reaſon, or each one of a ſound judgment being a competent judge of what he is to believe? On this principle Proteſtancy began, and is propagated. Now, how will our reverend diſcoverer make it credible, that the jeſuits will attempt rooting out proteſtancy by abetting this principle, or that they do us incredible miſchief by encouraging it, as he ſays? It is rather to be preſumed, that, if this be the caſe, that learned body is opening their eyes to evangelical light, and liberty.

But, after all, why muſt the jeſuits be turn'd patrons of free-thinking? Why muſt the uſing "our favourite arms of learning and criticiſm" lay them under this imputation? Cannot they equally with proteſtants cenſure antiquity without being accus'd of "ſtriking hereby at the baſis of our church?" Does this ſtand on antiquity? Or can this receive incredible miſchief from the ſtrokes of thoſe, who, according to the reverend doctor, are not ſufficiently qualified to underſtand the very writers of the church? Can the authority of the fathers be endangered amongſt proteſtants by ſuch puny proficients in learning?

But, ſuppoſe ſome of the fathers works ſhould be called in queſtion by the criticiſms of the jeſuits, I would willingly know by what light the archdeacon "foreſees that the councils of the church are to go next;" this he clearly perceives, and that theſe have only been hitherto ſpar'd not to lay their ſcheme too open to view. But I had almoſt forgot, when I queſtioned, by what light he foreſees this; he mentions it in his charge, *viz.* that he ſees it thro' the freedom the jeſuits in 1741 took with both teſtaments, in giving the *Vulgat* a pre-eminence above all other readings of ſcripture, whether *Greek* or *Hebrew*. This might add ſome weight to our learned diſcoverer's cauſe, had this pre-eminence been never publiſhed before 1741. But it has been well known ſince the council of *Trent*, not to go higher; it is the general opinion of *Roman* catholick divines, and numbers of learned proteſtants, as *Beza*, the ſecond *Calvin* of the reformation, not to mention more, allow the *Vulgat*, or *Latin* reading of ſcripture, to be the freeſt from corruptions, and conſequently the beſt extant. Our reverend doctor then muſt throw up his claim to the merit of a new diſcovery of a jeſuitical ſcheme, or he muſt antedate the ſcheme, and tax his brother proteſtants as equally guilty of a plot to annul the councils.

I ſhould not take notice of what follows, if the archdeacon did not ſoar above himſelf, and venture to propheſy, that if the jeſuits can once induce the approbation of the *Vulgat* among proteſtants, then they will ſend forth a new *Latin* ſcripture more favourable to popiſh principles; whence the inſpir'd man infers, that all the points of controverſy between the *Romans* and us would be reduced to this one, *viz.* Who had the true ſcriptures? And thus the diſpute becoming too immaterial to moſt proteſtants, as to withſtand for it perſecution, conſequently "proteſtancy would be ſhaken to its very foundations." Now, in my turn, why may not I play the prophet, and ſay, that in the above ſuppoſition not proteſtancy, but catholicity, of which the jeſuits are declared champions, would be ſhaken in its foundations; for then the argument of antiquity would viſibly be on the proteſtant ſide againſt novelty, a ſure mark of error in matters of faith; then the authority of the councils would become fallible, that of *Trent* would give place to other ſcriptures; conſequently the papiſts favourite infallibility of the church being annull'd, they would no longer expoſe themſelves to the ſeverity of penal laws, nor would the *St——s* any longer forfeit their crown for the odious name of popiſh pretenders. This my prophecy ſuſpends my belief to that of the reverend doctor, or at leaſt makes me queſtion whether the ſubtle jeſuits have a real drift of giving the world a new ſcripture.

What the diſcoverer writes of *Harduin* the jeſuit is extraordinary, *viz.* that he led the way to a ſcheme long in vogue before he was born. Was not the *Vulgat* in vogue before his days? And it is as odd that a perſon ſhould be accus'd of a deſign of diſcarding the authority of the fathers, councils, and ſcripture, becauſe joining the taſte of the times, he endeavours by coins and criticiſms to rectify ſome hiſtorical points. And it is ſtill more ſtrange to make him a ringleader to a plot of deſtroying polite learning, who, by his deep erudition and maſterly pen, was own'd to be an over-match for moſt of the learned of his time. If the archdeacon takes offence at my ſaying that *Harduin* endeavours to rectify hiſtorical facts, in juſtice to his fame and known probity I muſt beg to be indulged in the expreſſion, till I am ſhewn, that learned jeſuit either forges, miſrepreſents, or criticiſes without giving his reaſon. As for the facts quoted out of this author, ſuppoſing the quotation true, which late miſrepreſentations of our reverend doctors might give juſt cauſe to queſtion, the archdeacon, perhaps, will have more difficulty than he is aware of to convince the learned, that the jeſuit is ſo much out. Eſpecially when he intimates that *Conſtantin*, at the council of *Nice*, was not a chriſtian, meaning, that he was not then baptiz'd. Neither can I think him ſo much out herein, as our reverend diſcoverer muſt be in aſſerting that *Harduin* extended the reign of *Alexander* the great to 24 years, to ſupport the 1ſt apocryphal book of the *Maccabees*. For the cunning jeſuit muſt not have been himſelf, or the doctor muſt be out more than ever in gueſſing at that author's intentions. For the *Maccabees* expreſsly ſays, that *Alexander* reigned but twelve years, and the jeſuit twenty four. I do not ſee how 24 can be the ſupport of 12, unleſs it be ſaid that *Harduin* intended to make the paſſage of the *Maccabees* doubly true.

But ſuppoſe the jeſuit was ſingular in his opinions, will our reverend archdeacon be leſs ſo, or leſs blameable in charging their ſingularity on perſons that diſown or oppugn them? This is the caſe of the better part of the jeſuits themſelves, as the diſcoverer owns, and yet he ſcruples not charging the body therewith, by calling them jeſuitical opinions, ſchemes and plots. Are not the learned of that body allowed to differ among themſelves in point of literature? Muſt the opinions of each particular be laid on the whole? Is the opinion of a doctor of *Oxford* to be charg'd on the univerſity? I fancy not: no more than the charge of our reverend archdeacon is to be reputed that of the whole clergy of *England*.

To conclude, if *Harduin*'s works are likely to do incredible miſchief, according to our learned doctor, unleſs ſome proteſtant Literatus interpoſe, I fear none will riſe in haſte on this ſide the ſeas among our reverend doctors, that will be a match to that gentleman either in erudition, criticiſm, or a polite method of writing. Wiving, and its neceſſary concomitants, take up but too much the time and leiſure of an uxorious clergy, as to make my fears groundleſs.

Here, Mr *Urban*, are ſome of the difficulties, which I have againſt the credibility of the jeſuitical plot and contrivance of rooting out proteſtancy by deſtroying true letters, and polite learning, detected lately, and publiſhed by the archdeacon of *Sudbury*. Till theſe difficulties are remov'd, I preſume that I do the reverend diſcoverer no injuſtice in looking on the plot, as on many others of the like nature, *viz.* as the products, if not of a malicious, at leaſt of a miſtruſtful, miſinform'd brain, that gives its fears and dreams for realities, and ſo by falſe alarms does more harm to friends than enemies.

I am yours,

B. C.

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An Apology for Quack-Doctors.

THERE was, ſome time ago, a letter in the Gentleman's Magazine, * in which the writer laments the ſufferings of the *Engliſh* ariſing from the ignorance and blunders of Quack-doctors; on which occaſion I might make (at leaſt in my own opinion) as juſt remarks on the *errors* committed by thoſe who are allowed to be duly qualified for practice. But letting that paſs at the preſent, I think I may venture to ſay, that tho' I agree with him, that many people ſuffer thro' the ignorance of illiterate pretenders to phyſic, yet it muſt be acknowledged, that great numbers receive benefit from the practice of ſuch, as are by the learned generally eſteemed Quacks. I muſt here alſo add, that theſe men are, ſuppoſing they have learned the requiſite præcognita, abſolutely neceſſary to the well-being of ſociety, unleſs legally qualified phyſicians were more numerous, leſs exorbitant in their fees, or charity more extenſive among the nobility and gentry than it appears to be. For, as the greater part of the *Engliſh* are, by reaſon of their poverty, diſtance from great towns, &c. unable to procure the aſſiſtance of graduate doctors, they muſt either languiſh under the diſtempers they are ſeized with, or be content to accept of ſuch helps, as thoſe call'd Quacks can afford them, which are ſometimes very conſiderable, and often would be much more ſo, if proper encouragements were given to ſuch as are inclined to the ſtudy of phyſic. Whatever others may think I know not, but I myſelf am inclined to believe, that what one ſaid a great while ago is ſtill true ; *i. e.* "Non titulus, non "eloquentia, non linguarum peritia, nec multorum librorum lectio, "etſi hæc non parum exornant, in medico conſideranda ſunt ; ſed ſum- "ma rerum ac myſteriorum cognitio, quæ una facile aliorum om- "nium vices agit." Now this *ſumma cognitio* I take to conſiſt only, 1. in a tolerable knowledge of the ſtructure and mechaniſm of the human body, and of its œconomy in a healthful ſtate ; and how and by what it is wont to be put out of order. 2. a knowledge of the ailments or diſeaſes uſually complained of, the diſorders they ariſe from, or the immediate cauſes which produce them, the times of their uſual duration, and the quickeſt methods, and propereſt medicines, for alleviating and curing the ſame. 3dly, and laſtly, a tolerable knowledge of the moſt uſeful part of the *materia medica*, and the chief ways of compounding ingredients into medicines, of ſeveral forms and conſiſtences, as circumſtances may require.

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* *See Vol.* XIV. p. 442.

Now, the diſeaſes which afflict the vulgar are, at leaſt in my opinion, fewer in number, and, generally ſpeaking, eaſier to be removed than thoſe which afflict the more refined part of mankind ; and, therefore, the præcognita abovenamed may, I think, be reduced to a narrow compaſs, and learned by ſuch as have a ſufficient capacity, by reading a few well-compoſed books, and without a collegial education. I ſay, therefore, that if the rich and learned would lend, or recommend to thoſe who are inclined to the ſtudy of phyſic, a few proper and well compoſed pieces, the vulgar might receive much more help from Quacks than they have yet done, eſpecially in villages remote from great towns, where better qualified phyſicians are very rarely to be had by them, for either love or money.

I have inſinuated in the beginning of this letter, that remarks might juſtly be made on the errors of ſuch as are counted well qualified phyſicians ; and that it may appear I have, at leaſt in my own opinion, ſome reaſon for that inſinuation, I ſhall produce what I look upon to be inſtances of their errors. The firſt that I ſhall take notice of is this : *i. e.* That they all, as far as I can apprehend, conſider and deſcribe the purples, only as a ſymptom of the malignancy of a fever, and as ſuch preſcribe for them ; whereas, from ſome caſes which have lately occurred to my obſervation, it appears to me that the purples is a diſtinct diſeaſe, of no malignancy, and in country villages very rarely fatal to the perſons ſeized with it. The firſt of theſe caſes is this : A country gentlewoman in a village a few miles diſtant from that in which I dwell, being one day, ſome time ago, making pies with her maid, obſerved ſeveral ſpots of a dark purple colour appear on her arms ; theſe in a little time not only encreaſed larger, but more were perceived to appear on other parts of her body, till their number and ſize were very remarkable, and attended with a bleeding at the mouth and noſe, a pain in the loins, ſickneſs, faintneſs, &c. but no fever. Upon this an eminent phyſician was ſent for, who, after conſidering the caſe, declared to her and her husband, that it was an epidemic diſeaſe of a dangerous kind, and that it would be neceſſary for them to keep this ſecret from their ſervants, otherwiſe no body would be willing to wait on her. The gentlewoman, terrified with this ſentence, burſt out, upon the doctor's departure, into a flood of tears, which, join'd to her cries, brought her maid into her room, who, being informed of the cauſe of her grief, bid her be cheerful, for nothing ſhould be wanting that ſhe could do for her. But to return to the doctor; tho' he durſt come no more to her, yet, after his departure, he preſcrib'd her remedies of ſeveral kinds, which ſhe took without finding the leaſt advantage by them, tho' their price, together with the doctor's fees, amounted to ſeveral guineas. However, in about a fortnight's time the patient entirely recovered, and tho' all that while ſhe ſuckled a young child, yet the diſeaſe was neither communicated to it, her huſband, her maid, or any other perſon in the family. The next that I ſhall mention is this: a ſervant maid, one of my neighbours, was, on the 5th of *May* laſt, ſeized with this diſeaſe; the ſpots in two or three days became very numerous, and many of them pretty large, her bleeding, however, was very moderate, and confined to her mouth. At the ſame time ſhe was ſeized with a pain in her loins, ſickneſs and faintneſs, but not the leaſt appearance of a fever. In this ſtate ſhe continued till the 13th of *May*, when ſhe was let blood, after which her pain very much abated, her ſickneſs, &c. diſappeared, and her health returned without the help of any medicine. It is true, that by the advice of an apothecary, ſhe took three ſmall doſes of the *pulvis purpureus*, but without perceiving any advantage to accrue to her thereby. The third and laſt caſe of this kind which I ſhall mention, is of a boy in an adjacent village, who was ſeized, held, and recovered after the ſame manner. Now, from theſe caſes it is evident to me, 1ſt. That the purples is a diſtinct diſeaſe, and as ſuch ought to be deſcribed and treated. 2dly, That bleeding avails more towards the cure thereof, than medicines internally exhibited. 3dly, That the cauſe of the purples is ſome particular diſorder of the blood, but what that diſorder is, and what is the cauſe thereof, is to me uncertain. 4thly, That it is not evident there is a plethora, as will appear by conſidering the ſtate of the two firſt perſons mentioned in this caſe; for the gentlewoman gave ſuck, and ſuch perſons are very rarely troubled with a plethora; and the ſervant maid all the ſpring had her menſes in a regular order, and not only ſo, but, more of curioſity than any neceſſity, was let blood the day before the purples came out; what therefore was the diſorder of the blood, and what the cauſe thereof, muſt be left to the determination of the learned. But letting that paſs, I muſt next take notice of another general error of our qualified phyſicians, and that is this; they are frequently guilty of preſcribing too numerous, and too coſtly medicines to their patients. I remember that ſome years ago I was in an apothecary's ſhop when the gentleman was about to prepare a medicine preſcribed, by the eminent phyſician *before mentioned*, for a poor labourer. In the recipe I obſerved, that amongſt other ingredients, *margarit ppt* was ordered to be one; on which occaſion I took notice to him, that the price of that ingredient would illy agree with the poor man's circumſtances. To this caſe I will add another of the ſame kind; a neighbour of mine, about a year and a half ago, by an extraordinary attendance to buſineſs in a way to which he had not been accuſtomed, got a very ſevere cold, or, to ſpeak in the language of the doctors, a great obſtruction of perſpiration, which, in a few days, was ſucceeded by a fever, an oppreſſion at his breaſt, a cough, &c. Upon this he ſent for a perſon to bleed him, who took what I may call an inconſiderable quantity of blood from him, *i. e.* about 10 or 12 ounces. The ſame, or the next day, an officious neighbour came to viſit him, and told him that he was ſeized with an inflammation of the lungs, which probably would be attended with very fatal conſequences, and therefore begg'd of him that he would ſend for Mr ———, an apothecary who was eminent for his practice in phyſic, and who lived about three miles off. This requeſt was complied with, Mr——— was ſent for, who, upon his arrival, ordered the patient to eat little but water-gruel, and to drink nothing but ſage or mint tea, bran-water, &c. and upon his return home ſent him juleps, linctus's, oleaginous draughts, &c. which he took according to directions, without finding the leaſt advantage by them. About the 6th or 7th day after he was taken ill, I went to ſee him myſelf, and found him very weak, his ſpirits greatly exhauſted, and his cough extremely troubleſome. I then asked him what regimen he had obſerved during his illneſs, upon which he told me what ſort of medicines he had taken, and to what ſort of food and liquors he had been and then was confined. As I conjectured that his fever was at, or paſt the criſis, and that his blood was greatly depauperated, and afforded few or no ſpirits, I told him, if he continued that regimen any longer, he would, in my opinion, ſink under the burden of his diſtemper, and therefore adviſed him a nouriſhing diet, and if he could get it, to take now and then a glaſs of generous wine in panada, and to drink as much wine by itſelf as he found his head would bear, for that would be a ſufficient rule for him to go by. He immediately followed my advice, and recovered his health and ſtrength very faſt, and afterwards declared he thought I had ſaved his life. Some time after, as we were in diſcourſe about his caſe, I told him I thought he was a pint of ale in my debt for my advice, upon which he very ſmartly anſwered, without a moment's heſitation, that he had better have given me a quart to have let him died, that he might have ſaved charges, for the apothecary had brought him in a bill of eleven ſhillings and three pence, which was more than he ſhould earn in twelve days. This caſe leads me to conſider what I look upon as another error in our qualified phyſicians, *i. e.* that they truſt too much to medicines, and too little to phlebotomy in acute diſeaſes, eſpecially in thoſe fevers which ariſe from a great obſtruction of perſpiration, and which are often of the worſt kind, and very fatal, if a great quantity of blood be not immediately taken from the perſons ſeized with them. What is the cauſe of this neglect I know not, unleſs it is that they imagine a man cannot ſafely loſe ſo much blood, as from ſome caſes that have occurred to my obſervation, I am certain he may; but as I have already drawn out this letter to a much greater length than I at firſt deſigned it, I ſhall now wholly paſs them by, and leave theſe to the conſideration of all ſuch perſons whom they may concern, to make ſuch obſervations of them as they ſhall think proper, and ſubſcribe myſelf, what I really am, a ſincere well-wiſher to all mankind.

RUSTICUS.

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Mr *URBAN*,

The original of the following piece being in Latin, *by the learned* Theophilus Sigefridus Bayer, *and not to be had in* England, *I doubt not but an* Engliſh *tranſlation will be agreeable to ſeveral of your readers, as it ſhews the ſituation of* Scythia *in* Herodotus*'s days; if you think this worthy publication, it will lay a further obligation on*

Your humble Servant,

G. R.

THE firſt of all the *Greeks*, whoſe works are now extant, that wrote any thing of the *Scythians* after the arrival of *Anacharſis* the *Scythian* in *Greece*, are *Onomacritus* and *Æſchylus*. This *Anacharſis*, as *Herodotus* teſtifies, was the ſon of *Gnurus*, and brother to *Saulius*, king of the *Scythians*; *Gnurus* was the ſon of *Lycus*; *Lycus* the ſon of *Spargaſſithis*; tho' *Lucian* (in *Scytha*) calls his father *Daucetus*, and not *Gnurus*, but from what authority I know not: and *D. Laertius* calls his brother *Caduides*. He came to *Athens*, according to *Soſicrates*, the *Rhodian*, and the αναγραφη Ολυμπιαδῶν, in the firſt year of XLVIII Olympiad, when *Eucrates* was *Archon*, (who after one year ſucceeded *Solon*) 17 years after the *Scythians* loſt their ſovereignty in *Aſia*, and were engaged in the *ſervile war* at home; from which, I think, it happen'd, that none of the affairs of the *Scythians* were ſo famous in *Greek* ſtory, as what they had heard from *Anacharſis* of their late civil war. *Anacharſis* had a *Greek* for his mother, whence we may credit *D. Laertius*, that he ſpoke *Greek*, rather than *Lucian*, and the fictitious epiſtles of *Anacharſis*, that he only underſtood the *Scythian* language. Yet it ſeems that the ſituation of the places in *Scythia* could not hitherto be very clearly known, and *Anaximander*, the *Mileſian*, being about 20 years of age, could have known *Anacharſis* in *Athens*, or ſome other city in *Greece*. He is reckon'd by *Agathemarus* among the firſt who made geographical maps, and probably from him *Onomacritus* borrowed his accounts, when in the LXV Olympiad he publiſhed his *Argonautics* at *Athens* under *Orpheus*'s name. *Pindar* has, indeed, mentioned, that *Abaris*, whom ſome ſuppoſe to have been a *Scythian*, others an *Hyperborean*, came to *Athens* about the time of *Crœſus*, but he ſeems to have had *Anacharſis* in his view, who was at *Athens* much about that time; and, I doubt not, but that *Euſebius* and St *Jerom* were miſled by his authority, when they affirm, that *Abaris* came from *Scythia* to *Greece* in the ſecond year of the LIV Olympiad, and in the beginning of *Crœſus*'s reign. *Hippoſtratus* affirms, that he came thither in the III Olympiad, others in *Harpocration*, in the XXI Olympiad; nay, *Firmicus Maternus*, as *Joſeph Scaliger* and *Manſſacus* have corrected him, make him cotemporary with the *Trojan* war; but in thoſe days the *Scythians* could not be known; ſo that with *Herodotus*, *Harpocration*, and the *Scholiaſt* on *Ariſtophanes*'s Ἱππεῦσιν, I ſhould rather think that *Abaris* the *Hyperborean* was meant, and therefore trace him from the *Greek* colonies ſent to *Pontus*, which *Hyperboreans*, I ſuppoſe, ſent ſacrifices and ambaſſadors to *Delos* and *Athens*, as I ſhall hereafter ſhew, unleſs *Herodotus* in his *Melpomene* is rather to be credited, who ſays that this *Abaris* is a groundleſs fable. No *Scythian*, however, ſeems to have accompanied *Anacharſis* into *Greece*, but his brother, who, out of his hatred to a foreign religion, ſlew him with a dart, as he was aſſiſting at the ſacred rites among the *Greeks*; tho' I am not ignorant, that there are other authors who make *Anacharſis* to have lived to 100 years of age. There are many trifling and ſilly things in *Onomacritus*, whether he borrowed them from *Anaximander*, or any other author, which relate to countries and nations that were ſtill unknown; yet ſome things are more certain, as coming nearer to *Herodotus*'s account; for, as to *Onomacritus*'s heroes, they direct their courſe along the ſouth ſhores of the *Pontus*, and the names of theſe places are well known and true; but when they direct their courſe to the weſt and eaſt, then neither do the *Amazons* nor *Tauri* inhabit their own country; and the ſprings of the *Thermodon*, *Phaſis*, and *Tanais*, are deriv'd from the river *Araxes*, which is tolerable in ſo great a length of time, and at ſo great a diſtance, the courſes of rivers admitting of fictitious accounts; but to the north *Onomacritus* confounds every thing, and places here and there, at random, people whom he ever happened to hear mentioned. But his greateſt blunder is, that he joins the *Palus Maeotis* in one continued channel with the northern ſea; there he places the *Pacti*, the *Arctei*, the *Laelii*, and the *Scythians*; and he makes the *Argonauts* travel thro' the *Tauri*, the *Hyperborei*, the *Nomades*, the *Caſpii*, the *Riphei* to the *Hyperborean* ocean, as far as the *Macrobii*, and to the *Cimmerii* living in darkneſs between the *Riphaean* and *Caſpian* mountains, and afterwards to *Ireland*, and thro' the ſtreights of *Gibraltar* to *Hercules*'s pillars; and this, to make the ſtory the more ridiculous, in the ſpace of a few days. This clumſey manner, wherein *Onomacritus* frames his ſtory, diſcovers his ignorance, as he ſcarce knew any thing more than the name of the *Scythians*, and of ſome neighbouring nations; we are, therefore, carefully to guard againſt quoting this man (who would entertain his readers with things he knows nothing about, and with idle tales) as a good and accurate author on theſe countries, as ſome learned men have done before us. Such as after him wrote *Argonautics*, gave an account of nations viſited by the *Argonautae*, not ſuch as really dwelt there in the moſt ancient times, but ſuch as they had heard lived there in their own days, or at ſome other time. As to theſe, we are, therefore, to be more upon our guard than thoſe learned men above-mentioned have been, who, by comparing the inconſiſtencies in *Onomacritus* and the other *Argonautic* writers, have thereby cauſed univerſal confuſion.

Æſchylus in his *Prometheus Vinctus* agrees with *Onomacritus*, that the *Scythians* dwelt above the *Maeotis*; he alſo places their country among deſarts, and makes it extend to the ocean, with which the *Maeotis* may poſſibly mingle: he alſo knew the *Chalybes*, the *Amazons*, and the ſtreights of the *Maeotis*.

The ignorance of the country of the *Scythians* continued till *Darius*'s expedition; for, at that time it was, that by means of the *Ionians*, and other *Greeks* who were in his army, was diſcovered, what was unknown till that day. From among them *Scylax Caryandenſis* was ſent by *Darius* to ſurvey the coaſt, and his *Periplus* is ſtill extant. He has deſcrib'd the coaſt of the *Pontus* more accurately than *Onomacritus*, and ſome other places of thoſe tracts, to better purpoſe than *Herodotus*. *Herodotus* had known, that *Scylax* was ſent by *Darius Hyſtaſpes* to ſurvey the coaſt of *Aſia*, but he did not know that he alſo ſurveyed the coaſt of *Europe* and *Scythia*. *Dionyſius* of *Halicarnaſſus*, in his firſt book of *Alexandria* relates, that *Scylax* dedicated to *Darius* his *Periplus* of *Europe* and *Scythia*, as an uncertain author has it in his *Elogium* on *Scylax*, firſt publiſhed by *Hoeſchelius*. Whether he ſurvey'd theſe coaſts by *Darius*'s orders, or of his own head, or whether he only wrote down the relations of other ſailors, (for *Caryanda*, his country, was adjoining to *Caria*, and the voyages of the *Carians* are very well known) nothing is more certain than that his *Periplus* ſhould be referr'd to this time. I am not ignorant, that Mr *Dodwell*, for whom I have always had a very great regard, makes this *Scylax* much later than *Herodotus*'s days; but he ſeems to have entirely loſt himſelf in that whole diſpute; for, ſays he, there are ſome things in *Scylax*'s *Periplus* which refer to later times; I own that it is ſo; but ſome of theſe, according to Mr *Dodwell* himſelf, are to be referred to the CXI Olympiad, others to the CXVI Olympiad, and ſome again to the CXXXV Olympiad, which is an interval of 96 years. On the contrary, you may find in *Scylax* certain marks of greater antiquity; and this Mr *Dodwell* has alſo acknowledged in ſeveral inſtances, and particularly in one, namely, that *Scylax* calls *Tyre* an iſland, which after *Alexander*'s expedition to *Perſia* was a *Peninſula*; he, therefore, lived before that war; beſides, *Scylax* muſt have wrote at a time when the coaſt of *Afric* and *Aſia* was more known than that of *Italy*, *Gaul*, and *Spain*; he, therefore, only takes notice of the *Volſci*, the *Campani*, and the *Samnites*, but makes no mention of *Rome*, whoſe fame had not hitherto reached *Greece*; whence it appears to me, as a thing beyond diſpute, that the other things in this author agreeing to other times, were added to him by his tranſcribers, and afterwards taken into the text, as was the caſe with many other authors, eſpecially thoſe of this claſs. After this time the *Athenians* were ſo eager in knowing theſe countries, that their *great men ſpent whole days in the* Forum *with ſuch as ſail'd from the* Phaſis *or* Boryſthenes, *to learn ſtrange ſtories from them*, as *Ariſtotle* in *Athenaeus* has it. But ſuch ſtrange accounts produc'd thoſe wild ſtories about the *Scythians*, to which *Mauſſacus* ſeems not without reaſon to have referred the *Abaris* of *Heraclides*.

But *Herodotus* was a man of another ſtamp, who ſo behaved himſelf among the *Olbitae* and other inhabitants of *Pontus*, as not entirely to reject their fables, being aware, that ſometimes ſome truth is concealed under them, yet he enquired with ſagacity what, in every relation, ſeemed to be the trueſt. I ſhall therefore ſhew, as we have it from *Herodotus*, in what parts the *Scythians* dwelt about the time of *Darius*'s expedition; for, they poſſeſſed the country between the *Boryſthenes* and *Tanais*. They had the *Tanais* to the ſouth, as our author ſays, but there were no *Scythians* on its farther bank, excepting the rebels, or ſuch as were baniſhed from the reſt of the body, and driven from the banks of the *Tanais* farther to the eaſt. Now *Herodotus* writes, that there is ten days journey from the *Danube* to the *Boryſthenes*, and as many from the *Boryſthenes* to the *Palus Maeotis*. From the eaſt of *Scythia* to the weſt he reckons 20 days journey, and as many from the *Pontus* to the *Melanchlaeni* over-againſt *Scythia* to the north. He reckons 200 *Stadia* to a day, and this (namely, as to the *Stadia*) cauſes the greateſt difficulty: but I think I have hit on a way, whereby we may come to the truth as near as may be. *Eratoſthenes*, as *Strabo* relates, aſſigned 700 *Stadia* to 1 degree of the equator; but *Ptolemy*, from careful obſervation, as he ſays, only 500 *Stadia*, whom a great many of the ancients follow. *Herodotus*'s *Stadia* agree with thoſe of *Ptolemy*, as appears plainly, upon comparing *Herodotus*'s meaſures, which I here ſubjoin with *De L'Iſle*'s very accurate tables, which we have followed in ſettling theſe tracts of the earth.

	Stadia.
Herodotus ſays, that the *Pontus Euxinus*, where broadeſt, is in breadth	3200
The mouth of the *Pontus*, or *Boſphorus*	0004
From the mouth of the *Pontus*, as far as the *Propontis*, is in length	0120
That the *Propontis* is in breadth	0500
And in length	1400

According to theſe numbers, therefore, of *Herodotus*, as to the countries in queſtion, to one degree of longitude, there will be reckoned 347 *Stadia*, each of 600 feet, as *Herodotus* expreſsly requires, or 208200 feet. Now we ſhall reduce to a *Calculus* the dimenſions of *Scythia*.

	Days.	Stadia.	Deg.	Feet.
From the *Danube* to the *Boryſthenes*	10	2000	05	159000
From the *Boryſthenes* to the *Maeotis*	10	2000	05	159000
From the eaſt to the weſt of *Scythia*	20	4000	11	109800
From the *Pontus* to the *Melanchlaeni*, or to the north	20	4000	11	109800

The two firſt meaſures of *Herodotus* are not very wide of the truth, if you travel from the *Danube* to the *Boryſthenes* along the coaſt; and this is the reaſon that the *Maeotis* is alſo at the ſame diſtance from the *Boryſthenes*; for, either way the courſe is interrupted by the running in of the coaſt. But in *Scythia*, an open and champaign country, which is neither interrupted by woods, nor ridges of mountains, there is a direct courſe. There is one difficulty, namely, *Herodotus* writes, that from the weſt to the eaſt is 20 days journey. But he excellently well explains his meaning, when he includes *Scythia* between the *Agathyrſi*, *Neuri*, *Androphagi*, and the *Melanchlæni*; and this we muſt always carry in our eye, to make every thing hang well together. And thus having connected and compared every thing well together, I hope it ſhall be found, either that this was the ſituation of the *Scythians*, or, becauſe there can be no ſuch great certainty in theſe matters, that I have not been very wide of the truth. *Scythia*, therefore, is ſituated nearly between 45 and 57 degrees of longitude, and between 47 and 55 degrees of latitude; colonies from which croſſing the *Boryſthenes*, poſſeſs'd ſome extent of land as far as *Tiras*.

[*To be continued.*]

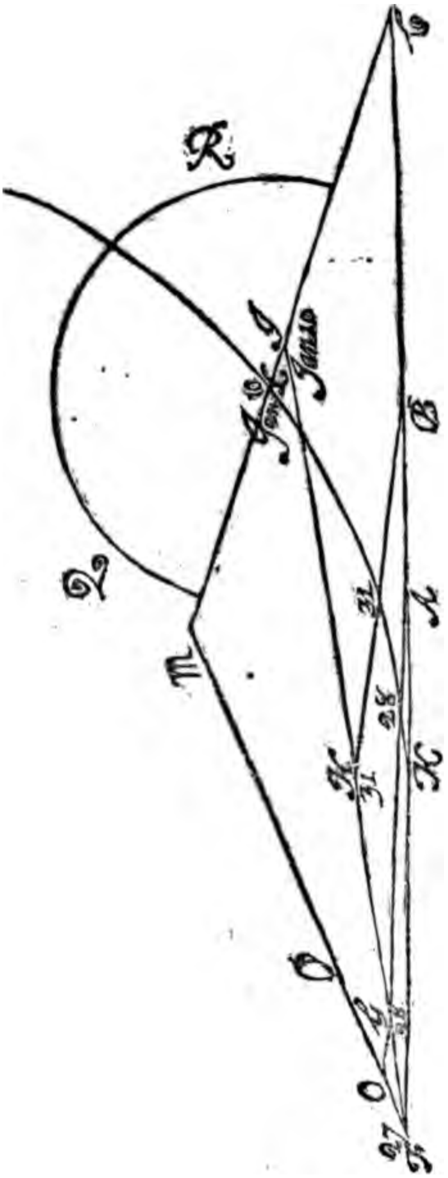
✦ ✦

Objection to Mr Yate's *Hypotheſis of the rectilineal Motion of the late Comet.*

SIR,

I Have conſidered Mr *Yate*'s extraordinary hypotheſis of the rectilineal motion of the late comet, and find it proves too much; upon ſuppoſition that it was *uniform*, as it appeared to be; being at the rate of half a degree in one day. I ſay, Mr *Yate*'s hypotheſis proves too much, for it makes the comet to be behind the earth, with relation to the ſun, which was contrary to obſervation. But becauſe I would not aſſert any thing without proof, I have here ſubjoined the adjacent ſcheme, wherein (S) is the ſun, KL a portion of the earth's orbit, deſcrib'd from *Dec.* 27, to *Jan.* 10. The days of obſervation, *Dec.* 27, 28, 31, and *Jan.* 10. KAG 0° 30′ 0″ (equal apparent motion from *Dec.* 27, to 28.) KBH 1° 56′ 48″ (equal apparent motion from *December* 27 to 31) KCI 6° 21′ 28″ (equal the motion from *December* 27 to *Jan.* 10.) The proportional diſtances of the earth from the ſun on the given days were, 21632, 21634, 21640, 21662, (taken from the *French* almanack) AB 2535.846. BC 8293.834. So that, having 4 lines given in poſition, I found a 5th. *viz.* FI cut in the points G,H, in proportion to the times given, which ſhould repreſent the rectilineal motion of the comet (if it was rectilineal and uniform;) by which means the comet would be in the point I on *Jan.* 10; which is farther from the ſun than the earth was *Jan.* 10, or than itſelf was *Dec.* 27, 28, 31; on which account its tail would be diminiſhed, whereas it was greatly increaſed.

I could not draw the ſcheme according to the above proportions, without making it either obſcure by its ſmallneſs, or elſe too large for your book. I have only, therefore, given a rough ſketch, which may be drawn exactly by the aforeſaid data, if Mr *Yate* is diſpos'd to give himſelf the trouble of conſtructing.



As to Mr *Yate's* objection, drawn from the length of the tail on *Mar.* 3, I would obſerve, that the angle which the tail makes with a line joining the comet and the earth on *Feb.* 9. ſeems as much acute as that on *Mar.* 3. is obtuſe; and therefore the tail in both places would (*cæteris paribus*) appear equally long.* But, by the extreme heat the comet received in its perihelion, and juſt after it, the tail being neceſſarily much encreaſed, muſt appear conſiderably longer, notwithſtanding the *ſuppoſ'd* greater diſtance on *Mar.* 3, than *Dec.* 23. For the extreme heat received in the comet may more than compenſate for the ſuppoſ'd increaſe of diſtance, which Mr *Yate* cannot prove it could not.——Beſides, Mr *Yate*'s own ſcheme deſtroys the very objection he brings it to ſupport; for his tail (*Mar.* 3.) makes a much more acute angle than that in Mr *Wright*'s conſtruction, and therefore ought to appear ſhorter.

I am
yours, &c.
Stalbrigienſis.

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* *Vide Gentleman's* Magazine *for* April 1745, p. 201.

Mr Urban,

ENOUGH! ——— I am ſatisfied. ———*There are none ſo blind as thoſe who will not ſee*; ——— yet, methinks, it is very ſurprizing that we ſhould meet with theſe *wilful buzzards* among the greateſt pretenders to viſion. The great *genius* of Sir *Iſaac Newton** can never be ſufficiently admired, but among his followers I have found as great bigots, as any the ſchools could, of old, produce in favour of *Ariſtotle*: I have found men among his followers, who, when they have diſpatch'd a *comet* into the *remoteſt* regions, will needs have it that its *Nucleus* muſt appear bigger at a vaſtly greater diſtance, merely becauſe it may be more heated: I have found men among his followers, who will lay the greateſt ſtreſs upon their conſtructions, when not one of their conſtructions agrees with another; and will inſiſt upon all their ſchemes to be right, tho' I have plainly proved, that the comet did, in the ſpace of *twenty four hours*, run *one degree* and *ten minutes* nearer *Venus*, which is abſolutely inconſiſtent with them all. In fine, I here find a man among his followers, who will have the *tail* of a *comet* ſtill encreaſing after its *perihelion*, tho' its diſtance from the earth be continually encreaſing, and its angle continually leſſening; that is, in plain *Engliſh*, he will needs have it to be *hotteſt* in its *perihelion*, and yet, that it *increaſes in heat* as it goes further and further from it.

Stalbrigienſis, indeed, thinks it an eaſier matter to overthrow my *theory* than to defend his maſter's, ſo he chuſes that task, which, how well he performs, is my buſineſs to examine. ———He ſays, "My "extraordinary *hypotheſis* of rectilineal motion proves too much, upon "a ſuppoſition that it were uniform." ———Here then, certainly, he ought to prove, either that a *uniform* motion is *abſolutely neceſſary*, or, at leaſt, that I hold it to be ſo; elſe he begs the queſtion. Now, I am ſo far from holding the neceſſity of this *uniform motion*, that I think it never happens but where the motion is perpetual; and it is very unlikely, that I ſhould think the *comets a kind of meteors*, and yet endowed with *perpetual motion*: Indeed, I think the *forced* motion of all *projectiles*, is either accelerated or diminiſhed, according as it is promoted or retarded, by its own gravity, and aided or reſiſted by the medium it paſſes thro'. I don't know but it may ſhortly appear, from *electrical experiments*, that the motion of a *comet* is, for a time, accelerated, and afterwards gradually diminiſhes; but with this I don't meddle at preſent.

It is plain, then, your friend muſt prove that the motion of the late *comet* was uniform, but how does he do this? ——— Why, he ſays, "It appeared to be ſo, being at the rate of half a degree in one day." ———But are then equal angles always ſubtended by equal ſides? If not, how did it *appear to be ſo?* ——— I will convince him, if poſſible, by his own ſcheme. † Extend the line CI thro' L to M, and from the point F draw the line F O P M, then continue the lines B H and A G to P and O; I ſay then, the line F O P M, and its ſeveral diviſions, ſubtend the ſame angles as the line F G H I and its diviſions; ſo that it is plain, that the *comet* might move in the line F O P M, and yet make the ſame angles daily; how then does its making thoſe angles daily, prove that it did not move in that line? All the gentleman can ſay, is, *becauſe then it would not move uniformly*, and yet he has before aſſerted, *that the motion appears to be uniform, becauſe it made thoſe angles in the times mentioned.*——Tho' Mr *Urban* may not be a *mathematician*, ſurely it muſt *appear* to him, that *Stalbrigienſis* argues in a circle. I beg that people would not ſtrive, ſo egregiouſly, to impoſe on the weakneſs of my underſtanding.

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* I don't at all doubt but your ingenious friend *W. L.* (after he has done with *Milton*) will prove that Sir *I. N.* ſtole his diſcoveries from *Des Cartes* and *Leibnitz.*——— They wrote before him, and he may give five hundred inſtances of their writing upon the ſame heads.———No wonder that thoſe ſhould purſue the memory of Milton that could deſtroy his monument.

† *See the ſcheme of Stalbrigienſis.*

Nor does the gentleman only argue in a circle, but his ſcheme is abſurd; for, by not drawing the line C I thro' the point L, where one of the obſervations is ſuppoſed to be taken, the apparent angle which the *comet* muſt make, inſtead of 6° 21′ 28″, would be 186° 21′ 28″; this is evident from the curve Q R, ſtruck upon the point L, which is plainly a ſemicircle, or 180°; ſo then before the *comet* could come to K, it muſt make the tour of half the heavens in a very little time.

Give me leave to add, that the numbers 21632, 21634, 21640, and 21662, (taken from the *French almanack*) are all precarious. I inſiſt upon it, that none of our *Aſtronomers* know any thing of the *true* diſtance of the ſun and planets; and he that knows not this, knows nothing; ſo then, if theſe numbers are precarious, the numbers 2536 and 8294, being founded upon them, muſt be as precarious; and if all the numbers, by which four lines are drawn in poſition, are precarious, the fifth line inferr'd from them muſt be as uncertain; not to mention that, the point F, from whence they are drawn, is alſo as doubtful: ſo that for any thing your friend has ſaid, the matter is left juſt where it was; and the *comet* might move with a *uniform* motion in the direction F O P M, as ſoon as in any other, for ought he knows to the contrary. Seeing then there is ſo little in what the gentleman has advanced, I hope he will excuſe me, if I don't give myſelf the trouble of *conſtructing* upon his principles; however, had he not owned his draught imperfect, I would have ſet him along with his fellows, (of whom you have a ſpecimen in *Miſc. Cor.* No. VI) that the world might ſee how finely they agree together.——But this is a needleſs trouble, the appearance of the *comet* on *March* the 3d (if not long after) has quite overturned their theory, and is a difficulty that none of the *conſtructors* can poſſibly get over.

In anſwer to an objection I had made, from the length of the *comet*'s tail on *March* the 3d, the gentleman obſerves,—— "That by the "extreme heat the *comet* received in its *perihelion*, and juſt after it, "the tail being neceſſarily much increaſed, muſt appear conſiderably "longer, notwithſtanding the ſuppoſed greater diſtance."——But after a *comet* has been in its *perihelion*, and has acquired all the heat that ſuch a ſituation can poſſibly give it, does it, all the while it is going off into the remoteſt regions, ſtill increaſe in heat, ſo as to make its tail appear longer and longer, tho' its diſtance be greater and greater, er, and the angle from the earth more and more obtuſe? ——— I hope the gentleman will not aſſert that it does, and yet this was really the caſe. ——— "When I ſaw the *comet* (ſays Mr *Thomas*) its tail was about 10° in length, but in a fortnight's time afterwards it increaſed to 40°" ———Awake, O reaſon, and diſpel the clouds of prejudice!

The gentleman concludes with ſaying, that "my own ſcheme deſtroys the very objection I bring it to ſupport; for the tail, as I repreſent it, (*March* the 3d) makes a much more acute angle than that in Mr *Wright*'s conſtruction, and therefore ought to appear ſhorter." ———I was juſt going to charge him of having aſſerted a downright falſhood, but on a review I ſee he has miſtaken Mr *Davies*'s conſtruction for Mr *Wright*'s. You, Sir, can inform him that the ſcheme in *Miſc. Cor.* No. VI. was drawn up by Mr *Davies*; I only added Mr *Wright*'s in a prick'd line, to ſhew their inconſiſtence. Would he therefore know where the *comet* muſt be on *March* the 3d, according to Mr *Wright*, he will find the place mark'd (M); and, if he draws its tail oppoſite to the ſun, he will ſoon ſee his great miſtake; tho' if his aſſertion had been right, his concluſion is ſo far from being juſt, that I will undertake to demonſtrate that the *comet*'s tail, where Mr *Wright* has placed it, muſt be near a hundred times as long as it was where I have placed it, to make the ſame angle (or appear of the ſame length) to the earth.

I am, SIR,
Your humble Servant,

RICHARD YATE.

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Obſervations on the controverſy betwixt the Rev. Mr White *and a Diſſenting Gentleman.*

SIR, *December* 15th, 1747.

WHEN I read the controverſy now ſubſiſting betwixt the Rev. Mr *White* and a Diſſenting Gentleman, who hath thought proper to conceal his name, I was much pleas'd at the lively parts and ingenuity of the writers; but ſhould have been better pleas'd had they never enter'd at all into a diſpute, which may give occaſion for further heat and contention, at a time when contentions ſhould wholly ceaſe at home, in order to our better ſucceſs againſt our common *enemy abroad*; *for if inſtead of love and union we bite and devour one another, we ſhall be devoured one of another*: or, which is as bad, we ſhall both be devoured by the common enemy.

Notwithſtanding the good ſenſe and ingenuity apparent in the writings of our Diſſenters, particularly in the cauſe of Chriſtianity againſt its modern oppoſers, they yet appear to be as much under the government of unreaſonable prejudices, in regard to the publick performance of Chriſtian duties, as the moſt illiterate amongſt them, otherwiſe they would not have been ſo tenacious of their old opinions about the few ceremonies retained in our Church, after the moſt convincing arguments have been offered in vindication of them. If Ceremonies were made a real and neceſſary part of our religion, there might be ſome reaſon for objections againſt them; but they are only human inſtitutions, neceſſary for a decent and orderly performance of the duties of it, and which the true ſucceſſors *of Chriſt and his Apoſtles*, who have a power *to ſet in order things that are wanting*, according to the moſt antient authority and example, may wholly aboliſh, or ordain others, as the neceſſities of the Church ſhall appear to require them.

Ceremonies of one ſort or another muſt be uſed in religious aſſemblies, otherwiſe there can be no publick preaching or worſhip; and if there was no publick preaching or worſhip, the generality of our people, who have neither opportunity nor capacity of forming a ſcheme of Religion for themſelves, muſt live and die in ignorance of the holy precepts of it, which are calculated for our greateſt benefit here as well as hereafter.

Now as the civil magiſtrate (whom our Diſſenters would have nothing to do in the government of Chriſt's Church) is a miniſter of God for the good of his ſubjects, in what can he promote their real good more than by obliging them to the obſervance of thoſe rules and orders, which their ſpiritual governours firſt enjoyned as ſubſervient to the great ends of their miniſtry, which could not be ſo well obtained without them? Can any reaſonable man think that his doing this is an invaſion of the prerogative of Chriſt our King, when it is in truth no other than an advancing of his kingdom, and doing what is agreeable to his deſign of coming into the world?

What our governours have done in this caſe has been done by the wiſe governours of all other Chriſtian nations, who agree with us in the neceſſity of promoting the knowledge and practice of Religion, by eſtabliſhed forms of worſhip. Whatever idolatrous rights or uſages our Diſſenters may truly think to be ſinful in ſome churches abroad, and therefore not to be complyed with, there is nothing of that, or of any ſinful, or even burdenſom nature, to be found fault with in ours; for which reaſon their ſeparation from, and violent oppoſition to our Church government for ſo little reaſon, ſeems to be owing to ſome other cauſe than that of conviction and conſcience, moſt likely to an affectation to be thought wiſer than all the reſt of the Chriſtian world: agreeably to the judgment of a judicious writer, who aſcribes "all the various corruptions of the Chriſtian Faith, all thoſe uncharitable ſeparations and "unchriſtian diviſions that ever have prevailed, and are at this time ſo "rife among us, and do ſo ſadly threaten the ruin both of Church and "ſtate, to that original.

But they are not only the ceremonies of our Church, ſuch as kneeling at our prayers and at the ſacrament, the croſs in baptiſm, bowing at the name of Jeſus, the uſe of the ſurplice, &c. which are the great ſtumbling blocks that lie in the way betwixt us and our Diſſenters; but even our Liturgy itſelf gives them as great offence, as being, according to their judgment, formed not agreeably to the word of God.

Our Liturgy is a human compoſition, and liable to exceptions, and would ſtill be ſo, if altered according to their own minds; if there appear to them any inconſiſtences in any particular parts of it, it would be but fair to conſider the deſign of the whole, in order to find out the true ſenſe and meaning of any particular paſſage, and not to charge the compilers of it with intentions of laying a foundation of a wicked life, contrary to the true deſign of it, as the author of the laſt letter to Mr *White* has done in his remarks upon our moſt excellent office for the burial of the dead, where, tho' we are taught charitably to hope well concerning our deceaſed friend or neighbour, we can never ſurely be thought really to mean, that every deceaſed Chriſtian is to go to reſt and happineſs, without being qualified for it, according to the terms of the goſpel. Our eccleſiaſtical governours can have no bye ends to ſerve in being ſo untrue to their truſt, nor to flatter men with aſſurance of ſalvation upon any other terms, than a good life; they are the ſeparate teachers only that are moſt likely to *ſow pillows under armholes*, or to adapt their inſtructions, as ſome evidently do (who are for a bare faith without works) to the humour of their audience, becauſe *their* whole dependance is upon voluntary contributions.

There is another Objection which our Diſſenters make againſt our eſtabliſhed Church, which they think abundantly ſufficient to juſtify their ſeparation, had they nothing elſe to alledge againſt it; and that is, the profane and immoral lives of many of our people, notwithſtanding the decent and orderly worſhip we boaſt of in our own way. Suppoſing this to be true, and that there appears not ſuch open profaneneſs and immorality among any of our Diſſenting parties, as amongſt thoſe of our communion; can they think this owing to better inſtructions and better diſcipline in uſe among their ſeveral parties, than in our Church? No. If this be really matter of fact, it may be much better accounted for from another cauſe, and that is, the countenance our Church receives from civil authority; for men of looſe principles, and ſeared conſciences, and who matter not what Religion they profeſs, or whether any at all (and ſuch there always were and ever will be) will be ſure to adhere to that party which is uppermoſt, or that is favoured by publick laws, and countenanced by the government; but if the tide ſhould ever turn, and the Preſbyterian, or any other party get the upperhand, they would be ſure to have the company of thoſe men alſo, unleſs ſome worldly intereſt did interfere and hinder them.

So that upon the whole, it appears that a change of our Church government for the Preſbyterian, would be of no advantage towards the amendment of the manners of our preſent age; and ſuppoſing the ſupreme powers ſhould condeſcend to humour them by ſuch a change, can it be even then imagined that there will be no ſchiſms and diviſions in our Chriſtian country, and that no ſect or party will ariſe in oppoſition to a Church, which, according to the Diſſenting gentleman's objections againſt ours, admits of no viſible authority, but leaves every Chriſtian at his liberty to think and do as he will?

Mr URBAN, *March* 19th, 1747-8.

THE Rev. Mr *White*, who has wrote ſo excellently in defence of our eſtabliſh'd Church, has yet, in the opinion of good judges, drop'd ſome things, whereby he has render'd himſelf obnoxious to cenſure. I will take notice of one only, upon which his Anſwerer, the *Diſſenting Gentleman*, has made no particular remark. 'Tis in the 27th page of his *defence of the three letters*, &c. where he affirms that a *ſeceſſion from a ſound part of the Catholick Church in unity with the reſt puts a man into an* EVIL STATE. By this aſſertion, I lately heard one of the Diſſenters ſay, *he has ſent 'em all to the Devil.* I find they think 'tis impoſſible for a *good man*, who is in a ſtate of favour with GOD, to be in an EVIL STATE at the ſame time; and that, according to Mr *White*, the Chriſtian covenant gives no Diſſenter from the eſtabliſh'd Church, either in *England* or *Scotland*, any more hope of ſalvation, than whore-mongers, drunkards, &c. who (as the Apoſtle declares) *ſhall not inherit the kingdom of* GOD. I would not be thought to favour or encourage ſchiſm, but I own I am ſo far of their mind, that I cannot think the affection to our excellent liturgy and epiſcopacy, which the Diſſenters in *North-Britain* diſcover by their ſeparation, puts them into an EVIL STATE, or endangers their ſalvation, much leſs renders it certain without repentance, or a conviction of the guilt of their ſchiſm, and a ſincere ſorrow for it, which Mr *White*'s words ſeem to imply.

As I am inform'd that that worthy gentleman is about to appear again in his own defence, your inſerting this in your next will be not only an addition to the paſt innumerable inſtances of your impartiality, but, as it may induce him to explain himſelf for the ſatiſfaction of his friends, will be an obligation both on him and them, particularly

Your conſtant Reader,
CHRISTIANUS.

N. B. *The next Number will be publiſhed in* May *or* June, *and will have an Index for completing a Volume.*

The END *of* Number VIII.

In the Preſs, and ſpeedily will be publiſhed,

A TREATISE on the ATTACK of FORTRESSES; Or the METHOD of SIEGES: Containing an Explication of the Military Terms, with general Rules for carrying on a Siege, the Method of inveſting a Place, drawing the Lines of Circumvallation, Trenches and Parallels of the Sap, Batteries and Sallies, of the Attack of the cover'd Way, Outworks and Baſtions; of the Siege of Places irregularly ſituated, in a Moraſs, or by a River, of Maritime Places, how to prevent Succours, the Manner of raiſing a Siege, of ſurpriſing large Cities, Eſcalades, &c.

Printed for EDWARD CAVE, at *St John's Gate.*

Miſcellaneous Correſpondence:

WITH

ESSAYS AND DISSERTATIONS

ON

VARIOUS SUBJECTS.

NUMBER IX.

CONTAINING,

I. An ABSTRACT of a LETTER, publiſh'd in one of the *foreign Journals*, proving that Dr BOERHAAVE was often erroneous and miſtaken in Anatomical Matters, of which many Inſtances are given from his *Inſtitutions*; with a Solution of ſome Difficulties in reſpect to *the Circulation of the Blood in the Foetus*, and ſome Anatomical Diſcoveries of M. *Haller* in human Eggs, or early Abortions. P. 353.
II. A LETTER to a Member of Parliament, recommending *a new and effectual Method* for preventing the Growth of *Popery*. 359
III. A DISSERTATION on the Colour of *Negroes*; proving, by many Arguments, that black and white Perſons may very naturally be deſcended from the ſame Parents, and that their different Colours are only the neceſſary Effects of their reſpective Climes and Way of Life. Fol. 30
IV. A copious INDEX to the whole Nine Numbers.

LONDON:
Printed by EDWARD CAVE, at St *John's Gate*. *Pr. 6d.*
M.DCC.XLVIII.

Miſcellaneous Correſpondence, &c.

NUMBER IX.

ABSTRACT *of a* LETTER, *publiſh'd in one of the* foreign JOURNALS, *in ſupport of the following Aſſertions*: "That *Boerhaave* was too great an Admirer of Syſtems; that he had not a ſufficient Knowledge of Anatomy; and that he had made too much Uſe of Authors who are not always to be depended upon:" *For which Aſſertions the* Letter-Writer *and* Journaliſt *had been libelled, and ſeverely reflected on, by a Scholar of* BOERHAAVE, *too rigidly attach'd to his Maſter's Sentiments.*

AS for *Boerhaave*'s Syſtems which have no foundation in Anatomy, there are † numbers of them, but I ſhall only nominate ſuch as at firſt occur. The Syſtem of the Nerves of the *Cerebrum* deſtin'd to the animal Functions, and of thoſe of the *Cerebellum* entirely deſtin'd to the vital Viſcera, (*a*) is totally without Foundation. The Nerve of the fifth Pair certainly comes from the *Cerebellum*, but only goes to the Parts deſtin'd to Senſation or to voluntary Motion. The ſpinal Marrow, which produces the Nerves of the Heart and Inteſtines, has alſo Fibres from the *Cerebrum* as well as the *Cerebellum*, neither is there the leaſt reaſon in the World to attribute the Nerves of the Heart to the latter, and take them away from the former. Beſides, the *Corpus calloſum*, Wounds of which are ſtill more dangerous than thoſe of the *Cerebellum*, according to the Experiments of M. *de la Peyrouſe*, certainly belongs to the *Cerebrum*. M. *Boerhaave* has adopted this commodious, tho' fabulous Hypotheſis, invented by *Willis*, an inaccurate Author, of whom he was not ſufficiently diffident.

The Syſtem of a pretended Cavity of the Abdomen (*b*), or a *Sinus* of the *Vena Porta* ſurrounded by a muſcular Sheath, ſo often repeated by *Boerhaave*, is abſolutely contrary to Anatomy. This pretended Sheath is only a Ramification of the *Vena Porta*, neither is there any Thing muſcular in *Gliſſon*'s Sheath, which is only a cellular Texture of that Name, which accompanies the Arteries as well as the Veins.

As for the Syſtem of (*c*) yellow, arterial, lymphatic, and many other Kinds of ſtill finer Veſſels, every Species of which branches out from the preceding, it is abſolutely without Foundation. The Air, and the

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† The Author of his Elogy owns that he was fond of new Syſtems, *p.* 51; that he was too rigidly attach'd to Opinions embrac'd without ſufficient Reaſon, *p.* 58; affected a myſterious Strain, *p.* 60; and was prejudic'd in favour of certain Authors.

(*a*) N. 600. and elſewhere. (*b*) N. 550. N. 15. (*c*) N. 246.

Wax, a very groſs Liquor, paſs equally from the Red Arteries into the pinguiferous and urinary Veſſels, thoſe deſtin'd for moiſt Vapours, thoſe of the Cavities of the Body, thoſe of the Diaphragm, and thoſe of the *Tunica villoſa*. In a word, there is no greater Diſtance between the Red Artery and that of *Sanctorius*, than between this ſame Red Artery, and the pinguiferous Ducts; all theſe different Veſſels ariſe from the red Artery, as from a common Trunk.

We ſhall not mention the pretended *Anaſtomoſis* of the ſpermatic Arteries and Veins, adopted as a Principle; neither ſhall we put the Reader in mind of the Syſtem of the elementary Glands of the *Viſcera*, ſo often repeated, and confuted both by the Experiments of *Ruyſch*, and the Evidence of Senſe; we ſhall not recount the Hypotheſis relating to the alternate Motion of the Heart (a), which is aſcrib'd to Cauſes only found in Quadrupeds.

As for the anatomical Errors of *Boerhaave*, it is ſurpriſing that they ſhould be denied by a Man of common Senſe, eſpecially one who had ſtudied under *Albinus*, and ſeen human Bodies diſſected. Anatomy is ſo complicated a Science, that a Man cannot perfect himſelf in it by a few Diſſections of Animals, by a human Body ſtole now and then, by Preparations drawn from their Situation, or by attending a ſingle Diſſection, at which *Boerhaave* was generally preſent only once a Year. After the Diſſection of an hundred and even a thouſand Carcaſſes, and after thirty years Labour totally ſpent in acquiring a Knowledge of Anatomy, *Winſlow* is ſtill capable of doubting, and may perhaps err, purely from the Impoſſibility of inſtructing himſelf with reſpect to that infinite Number of Parts which compoſe the human Body.

My Libeller had with more Reaſon agreed with *Schultens* (b), that *Boerhaave* having never had a regular Preceptor, but divided his Time betwixt Practice, Chymiſtry, Botany, and Anatomy, the ſmalleſt Favourite of the four, he could not know the Whole of this laſt, but depended on Authors whoſe Veracity he thought ſufficient. An Obſtinacy of the moſt perfect Kind, and the moſt fruitful in Wrangling, cannot withſtand the Examples I am about to give of the Errors *Boerhaave* has committed in Anatomy.

He appears never to have made a regular Diſſection of the human Body, and only to have examined detach'd Parts of it. The *Myology*, *Neurology*, *Angiology*, and the Situations of the Parts he has deſcrib'd, are taken word for word from *Veſalius*, *Cowper*, *Morgagni*, *Willis*, *Lower*, the Tables of *Euſtachius*, and the Works of a few other Authors. He has not ſo much as conſulted a vaſt Number of good original Authors, he has neglected to uſe *Douglas*, and has not ſo much as mention'd *Winſlow*'s Name.

We ſhall proceed to the Proofs of this, ſince it is an eaſy Matter to advance injurious Generalities, and go on to a Detail, of which the Reader is able to judge. I ſhall, for this Purpoſe, only uſe the *Inſtitutions*, printed in 1734.

N° 65. *The conglobate Gland of the Parotides*. There are ten or twelve, and not one, of theſe Glands, which are only a Continuation of the jugular Glands. The Ducts of the ſublingual Glands are imperfectly deſcribed,

(a) N°. 409. (b) Orat. funebr. in memor. *Boerhaave*, p. 19.

ſcribed. *Boerhaave* might have inform'd himſelf better by reading *Walther*'s Treatiſe *de Lingua*.

N°. 69. I ſhall not here ſpecify every Thing which M. *Albinus* the younger has criticis'd in the Deſcription of Deglutition, which he has almoſt entirely overthrown (*a*). I ſhall content myſelf with mentioning the evident Error which *Boerhaave* committed with reſpect to the *Muſculus Azyges* of the *Uvula*. He ſays that its Function is to depreſs the *Uvula*, and cover the *Glottis* with it. M. *Haller* diſcover'd that Error, and *Albinus* convinc'd the deceas'd *Boerhaave* of his Miſtake. This is an Error of great Conſequence, becauſe *Boerhaave* places the *Uvula* behind the *Epiglottis*, before which it is ſituated by Nature, and becauſe he makes the *Azygos* to depreſs this *Uvula*, whereas that Muſcle being attach'd to the Bone of the Palate, above the *Uvula*, can only elevate it. This is ſurpriſing, conſidering the extraordinary Detail into which *Boerhaave* has entered on Deglutition.

N°. 73. *Boerhaave* ſpeaks of two Glands which embrace the *Oeſophagus*. This is a Deſcription taken from *Veſalius*, and may be refuted by a ſlight Inſpection of a human Body. There are twenty or thirty of theſe Glands, which accompany the thoracic Duct, and ſerve to tranſmit the Veſſels diſtributed to this Canal.

No. 77. Here is a bad Deſcription of the Arteries of the Stomach, taken from *Lower* (*b*). The Name of *epigaſtric* belongs to the Artery which ariſes from the *crural*, in order to go to the Muſcles of the *Abdomen*. There are more than four Stomachic Arteries, ſince there are at leaſt a Dozen, to wit, *the right and left coronary*, *the right gaſtro-epiploic*, and three or four *left*, one or two *poſterior gaſtric* Arteries, and three or four Veſſels commonly diſtinguiſhed by the Epithet *ſhort*.

No. 81. Here the Deſcription of the Fibres of the Stomach, taken from *Willis*, is entirely falſe, and was corrected by *Helvetius* in the Year 1719.

No. 82. Here are, from *Willis*, entirely imaginary Fibres aſcrib'd to the external Coat of the Stomach.

No. 83. In this there is a falſe Deſcription; for the *Duodenum* is not received into the Stomach, but the Stomach into the *Duodenum*; and it is a Production of the former embrac'd by the latter, which forms the Valve of the *Pylorus*. The ſame Structure is found in the Valve of the *Colon*, and in the internal Orifice of the *Uterus*.

No. 93. In this, by an erroneous Deſcription drawn from *Willis*, the Fibres of the Inteſtines are attach'd to the Meſentery as to their Tendon.

No. 94. In this is a defective Deſcription. There are three cellular Membranes between the Coat of the Inteſtines; the firſt, deſcrib'd by *Boerhaave*, is imperfect; the ſecond, diſcovered by *Albinus*, is more conſiderable, and placed between the muſcular and nervous Coats; and the third is ſituated between this laſt and the villous Coat.

No. 96. The *Duodenum* is not ſtreight, but has three Incurvations, according to the Figure given of it by Mr *Monro* (*c*).

No. 108. The *Ileon* does not join the *Colon* tranſverſely, but riſes in order to reach it, and is applied to it, with a conſiderable Obliquity.

(*a*) *Diſſertat. Inaugur. de Deglutitione*, Leyden, 1740. (*b*) Lower de Corde, Edit. *Angl. p. 194*. (*c*) *Edinburgh* Medical Eſſays, Tom. 4.

No. 109. M. *Boerhaave* gives the Name of *Tulpius*'s Valve to a Valve diſcovered near ſixty Years before that Phyſician wrote. It was found out by *Varoli* before 1570, and deſcrib'd by *Caſpar Bauhine*, and *Solomon Alberti* before 1590, whereas *Tulpius* was born in 1593.

No. 121. This Deſcription of the trilocular Ciſtern of the Bile is drawn from *Cowper*, and very improperly expreſſes a Variation of this Ciſtern, which is very rare, and is formed by three large lymphatic Veſſels adhering to each other. Its ordinary Structure is that of a ſimple Bladder.

No. 124. Here is a faulty Doctrine with reſpect to the two ſubclavian Veins; The thoracic Duct almoſt always opens itſelf into the left Subclavian, and if it ever runs into the right, the Caſe is very rare.

No. 132. Here the Coats of the Inteſtines, taken from *Ruyſch*, are deſcribed as Coats of Arteries. That call'd *glandular* is taken from *Willis*, and is evidently fictitious.

No. 135. Here the Proportions of the Areas of the Orifices of the *Vena Cava*, to thoſe of the Pulmonary Artery, are ill calculated, ſince *Boerhaave* makes them as 47 to 114, whereas they are as 57 to 47. He ought to have conſider'd, that by this Blunder he made the Arteries larger than the Veins.

No. 159. Here the Deſcription of the Circulation of the Blood is wrong, and founded on an Error in Anatomy. *Boerhaave* ſays that the venous Sinuſes are fill'd, and immediately after empty themſelves into the Auricles, whereas theſe Sinuſes and Auricles, being continuous Cavities, are fill'd at the ſame time, and not alternately.

No. 182. Here he commits another Error; for the Heart is not attach'd to the *Pericardium* by four Veſſels. The Terms commonly uſed have ſeduc'd *Boerhaave*, and a ſingle Inſpection would have cured him of this Error. The *Pericardium* is attach'd to eight of theſe Veſſels, namely four pulmonary Veins, two *Vena Cavas*, the pulmonary Artery, and the *Aorta*.

No. 184. Gives an entirely falſe Deſcription of the Fibres of the Heart, which he has taken from *Lower*, and which he ought to have rectified on thoſe of *Lanciſi* and *Winſlow*, or upon Nature herſelf.

No. 214. Gives an imperfect Deſcription of the Arteries of the *Dura Mater*, in which Deſcription are wanting thoſe ſent to this Part from the naſal, the lachrymal, the occipital, and the pharyngean Arteries.

No. 241. Here is an evident Confuſion of the ſimple with the lymphatic Glands, to which, contrary to all Experience, the Author alſo aſcribes tendinous Fibres, and a great Number of Nerves.

I with Pleaſure finiſh this Catalogue of the Proofs of human Frailty, which I have found in the firſt and third Part of *Boerhaave*'s Inſtitutions. The reſt would be found no leſs fruitful in Errors.

Boerhaave, the common Preceptor of a thouſand Phyſicians, does not, for theſe Miſtakes, leſs deſerve the Applauſes which all *Europe* have given him, and which I have repeated in making the Extract from his Commentator's Work. My Deſign is only to ſhew, that his Knowledge was finite, that he was not Proof againſt Error, and that he too often ſaw with the Eyes of others.

As to M. *Haller*, I do not intend to compare him with *Boerhaave*, as it has been odiouſly inſinuated, in order to prejudice thoſe againſt him, who retain a tender Eſteem for the Memory of *Boerhaave*. Neither is it my Deſign to beſtow Encomiums on *Boerhaave's* Commentator, but leave this to the *Royal Academy of Sciences* in *Paris* (*a*), the *Royal Society* in *London* (*b*), and M. *Winſlow* (*c*).

My ſole Deſign is to confound the Envy of a Libeller, who has put on the Mask of Zeal for *Boerhaave*, in order to calumniate the moſt faithful, and, as I have heard, in one of the firſt Courts in *Germany*, the moſt favorite Diſciple of that great Maſter; has without the leaſt Reaſon affronted the Perſon among *Boerhaave's* Diſciples, who laboured moſt for his Glory, (*d*) and teſtified the higheſt Gratitude to him; who makes it his Buſineſs to criticiſe on a Diſcovery made by M. *Haller*, of which the Reader may take the following Account.

The Queſtion in diſpute is the Circulation of the Blood in the Foetus. *Haller* defends the Sentiment of his Maſter, which is that of *Harvey* and *Duverney*. Tho' *Boerhaave* had defended this Doctrine before *Haller*, yet he had left the fundamental Difficulty, which conſtitutes the whole Force of M. *Meray's* Syſtem, without any Anſwer. This Difficulty is, That in a Foetus, the pulmonary Artery is much larger than the *Aorta*.

Let us compute that there are 15 Parts of Blood coming to the Heart thro' the two *Vena Cavas*. Let us ſuppoſe, with *Boerhaave*, that a third, or any given Quantity of this Blood paſſes thro' the *Foramen Ovale*, and enters the left Sinus, without paſſing into the Heart, and conſequently not into the pulmonary Artery. This Artery will only receive from the Heart 15—5, that is $\frac{10}{15}$ of Blood from the two *Vena Cavas*. Let it furniſh, by the arterial Duct, the 5 other 15ths to the *Aorta deſcendens*, or any other Quantity, but ſuch as is equal to that of the *Foramen Ovale*. This *Aorta* will have in its Aperture, thro' which it receives the Blood from the left Ventricle of the Heart, five Parts of Blood convey'd thro' the *Foramen Ovale*, and five others which have remain'd in the pulmonary Artery, after the arterial Canal has carried off five. This makes $\frac{10}{15}$, which is preciſely the ſame Quantity which the pulmonary Artery receives. Theſe Quantities ought therefore to be equal; but whence comes it that they are not ſo?

I think I have read enough to aſſure myſelf that this Objection is not ſufficiently anſwer'd, and believe it will be hard to produce a ſingle Author who has ſo much as thought of the Solution I am about to give.

The *Foramen Ovale* only receives a fifteenth Part of the Blood convey'd by the two *Vena Cavas*, becauſe the Square of its Diameter in a *Fœtus* of nine Months is but a 15th Part of the Areas of the Orifices of the two *Vena Cavas*. Into the right Ventricle therefore of the Heart, and into the pulmonary Artery, there paſs of the total Blood of the *Vena Cavas* 15—1 that is in all $\frac{14}{15}$. The pulmonary Artery ſends to

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(*a*) *See* the Judgment given of M. *Haller*, by the Secretary of the *Academy of Sciences*, *Hiſtoire* 1743. (*b*) *See* the *Extract* of the *Enumeratio Plantarum Helvetiarum* of M. *Haller*, in *the Philoſophical Tranſactions*, N. 468. (*c*) In the *Memoires* 1732. where *Winſlow* gives an *Extract* of *Haller's Treatiſe of Monſters*, and in thoſe of 1743. (*d*) *Haller* having publiſhed ſeveral Works of that great Man, and being at preſent employ'd in writing his Life in quality of an Hiſtorian.

to the *Aorta deſcendens* the Half of its Blood at leaſt, becauſe the arterial Canal is at leaſt equal to two Branches of the pulmonary Artery taken together: In conſequence of this, the *Aorta* only receives from the left Ventricle the $\frac{1}{13}$ of what it conveyed to it, thro' the *Foramen Ovale*, with the $\frac{7}{14}$ remaining in the pulmonary Branches, after the arterial Canal has carried off the other $\frac{7}{14}$ of it. The *Aorta* then only receives $\frac{1}{13}$ $\frac{7}{14}$ making $\frac{1}{13}$ $\frac{1}{2}$ of the Blood of the *Vena Cavas*, whereas the pulmonary Artery receives $\frac{14}{13}$ of it, ſo that this latter muſt be much larger than the former. This is, in my Opinion, an eaſy Solution. As for the anatomical Facts which ſerve as a Baſis for our Calculation, they are aſcertain'd by many repeated Experiments; and tho' there ſhould be ſome Variations, yet 'tis ſtill certain that the arterial Canal is much larger than the *Foramen Ovale*, which is ſufficient to confute the moſt obſtinate Wrangler.

The ſecond Criticiſm relates to an anatomical Fact propos'd by M. *Haller*. This Surgeon thought, before his Antagoniſt, that this Fact was oppoſite to the common Opinion. Of this he appris'd his Readers, told them what he had ſeen, and did not want them to prefer his Deſcription to that of other Anatomiſts *(a)*. As the Queſtion in diſpute depended on no leſs than the Miſrepreſentation of a Fact, the Critic ought to have applied to M. *Haller*. I ſhall give the Reader the following Account from M. *Haller*'s Works.

"On the 19th of *September*, 1739, there was brought to me a falſe Conception of a Lady, who receiv'd a Wound, when, according to her Account, ſhe had been pregnant ſix Weeks. I waſh'd this Egg with clear Water, and examining it with great Attention, found it entirely cover'd with a thick Membrane, which could be no other than the *Chorion*. Under this Membrane, when torn by the Midwife, I found the *Placenta* filamentous as uſual. Upon tracing it, I ſaw its Filaments detach themſelves from the *Amnios*, in order to ſpread themſelves in the Intervals of the *Amnios* and *Chorion*, which bounded its Filaments."

"Another Egg, of a ſimilar Structure, was brought me in *April* 1741, and ſome others during the ſubſequent Courſe of my Diſſections. Theſe are the Facts on which is founded the Deſcription which I have given *Page* 29. *Part* 2. of my *Commentaries*. Conſider, Sir, if they are ſufficient for my Defence. One of theſe Eggs is preſerv'd among the Preparations of our Theatre."

Here then is an atteſted Fact, which our Critic gives as an enormous Blunder in Anatomy. Occaſions of confirming Facts of this Kind are very rare, which made M. *Haller* ſpeak with a great deal of Reſerve concerning his Obſervation, which however contains nothing but what is analogous to what we ſee in Eggs farther advanced. Moſt Anatomiſts, and eſpecially M. *Nortwyck*, agree with M. *Ruyſch* that theſe Eggs are entirely cover'd by the *Chorion*, that the *Placenta* lies under this Membrane, that the *Amnios* is interiour with reſpect to the firſt, and that conſequently the Structure of a human Egg of three Months is preciſely the ſame with that which M. *Haller* obſerv'd in an Egg of ſix Months.

The only Difference is the Growth of the *Placenta*, that ſurrounds

the

(a) Comment. Boerhaave, *page* 229.

the whole Egg in the Foetus, when very imperfect, which only poſſeſſes a Part of it, when it is more advanced. But in this Part the Structure remains ſuch as M. *Haller* ſaw it in a younger Egg.

As an Example of the erroneous Hypotheſis of M. *Haller*, our Critic advances two Conjectures. The firſt aſcribes umbilical Veſſels to the Wormling. It is there ſaid that theſe Veſſels appear to depoſite ſome ſuperfluous Humours, and attract others in their ſtead. According to the Syſtem of *Developements*, follow'd by *Boerhaave*, this Conjecture muſt have been very plauſible, for according to this Syſtem there have always been in the Foetus two large Branches of the *Aorta*, called *umbilical*. Theſe have always been convey'd to the Navel; whilſt at the ſame time the Foetus adher'd to Nothing, but like a kind of Eel floated in the ſeminal Liquor. Theſe open Arteries, therefore, probably threw into the ſeminal Liquor a Part of that which ſupplied the Foetus. The Reaſoning is the ſame for the umbilical Vein: According to the ſame Syſtem, it always exiſted in Man when a Worm; it went to the Navel; it correſponded to the Liquor in which this Inſect, deſtin'd to be reaſonable, ſwimm'd; why ſhould it not, therefore, ſuck it out? But it is vain to dwell upon a limited Conjecture, which ſerves as a Foundation to nothing, which is neither a Syſtem itſelf, nor deſtin'd to ſupport any, and which M. *Haller* has long ago abandon'd (*a*), having quitted the Syſtem of *Developements*, after the Experiments on Polypuſes.

As for the other Conjecture which offends the Critic, it is evidently true. All aquatic Inſects, Polypuſes, and ſtill more minute Animals, have a Mouth, by which they ſwallow either Water, or the Juices of Plants, or thoſe of other Animals; why therefore ſhould not Man, when a Worm, nouriſh himſelf in the ſame Manner, and what other Mechaniſm can be more natural for his Support?

(*a*) Comment. *Boerhaave*, V. *p.* 11. *pag.* 500.

A LETTER *to a* Member *of* Parliament.

SIR,

THAT every man ought to have liberty to worſhip the ſupreme being in that way, or manner, which he thinks moſt juſt and eligible; that even the religion of the bleſſed *Jeſus* is not to be forced upon men by any methods of violence; and that the great author of *Chriſtianity* accepts of none for his ſervants, but thoſe who, from a *full conviction*, have made his ſervice their choice, are *truths* that have gained a general reception among *Proteſtants*.

But then, that people ought not to oppoſe, and labour to undermine the government they live under, and that every wiſe and well ordered ſtate ought to take cognizance of, and ſeverely puniſh ſuch offenders, is the voice of reaſon, and the voice of God.

As every man gained over to popery is an enemy to the ſtate, becauſe he acknowledges the ſupreme authority of the Pope, and under him that of the Pretender, it is very plain, that it muſt be the wiſdom and intereſt, as well as duty of the ſtate, to oppoſe, by all *lawful* means, the growth of popery: Not by laying a reſtraint upon conſcience, but by ſtrictly guarding againſt thoſe *evil arts* that Papiſts make uſe of to increaſe their numbers.

Among all the arts and machinations of Papiſts to increaſe their party, that of their intermarriages with Proteſtants does them moſt ſervice, by increaſing their numbers; their craft now, like that of falſe prophets of yore, lies in *leading captive ſilly women laden with divers luſts,* and when they have obtained their end, they ſeldom fail to match the deluded (if not debauched) wretches to weak-headed Proteſtants; ever laying a ſtrict charge upon them before marriage, to agree with their intended conſorts to have the children all brought up in their own way; by this means the whole family is ſecured on their ſide, and very often the huſband himſelf is gained over as a proſelyte: If there be not a ſpeedy ſtop put to it, they will very quickly prevail againſt us by dint of numbers; for in 20 years, they have increaſed from 15 to 40, only in one Pariſh in the county of *S*———.

Now, if our legiſlators would but conſider this matter, and enact that the penalty of tranſportation, or ſome other heavy puniſhment, or fine ſhould be inflicted on every Proteſtant who marries with a Papiſt, ſuch a law would ſoon put a ſtop to this growing evil; and not only ſo, but our women would be ſecured from ſeduction: Beſides, it would have this further good effect——Proteſtants and Papiſts would, in a little time, become perfect aliens one to another; ſo that there would be no reſpect paid to the latter on account of conſanguinity, but as their hand is againſt every man, ſo would every man's hand be againſt them: And further, popiſh prieſts could not, as they do at preſent, by one friend introduce themſelves into the company of another.

But perhaps it will be ſaid, the edge of this law will be eaſily avoided by perſons guilty of ſuch criminal combination; for it will be only declaring that they were papiſts when they married, and the puniſhment will not reach them.——To prevent this, I would have the law made, thar every perſon (man or woman) reputed a proteſtant, and marrying a papiſt, or reputed papiſt, ſhould be liable to the penalty; unleſs he or ſhe have made oath before ſome one of his majeſty's juſtices of the peace, one year before ſuch marriage is ſolemnized, or reputed to be ſolemnized, that they are really of the *Romiſh* communion: The weakeſt Proteſtant will be aſhamed of doing this, and thoſe that do will be known, which will be a very great advantage.

Such a law as this can't be thought any impoſition upon the conſcience, ſince there is no Proteſtant who underſtands his own principles, but muſt in conſcience ſcruple ſuch an alliance; and if there be any ſo ſtupid as to prefer the popiſh religion to his own, the law does not hinder him, let him embrace it.

This, I think, would be the moſt effectual political means to prevent the growth of popery, and as ſuch, I humbly recommend it to thoſe honourable and loyal gentlemen, who have it in their power to propoſe it in a proper place.

I am, Sir, Your humble ſervant,

THEOPHILUS.

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